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THE

Robert Ralston

WORKS

OF THE

REV. P. DODDRIDGE, D. D.

VOLUME V.

CONTAINING,

I. A COURSE OF LECTURES ON PNEUMATOLOGY, ETHICS AND DIVINITY, (CONTINUED.)

II. LECTURES ON PREACHING AND THE SEVERAL BRANCHES OF THE MINISTERIAL OFFICE.

III. LETTERS ON VARIOUS SUBJECTS.

IV. A TABLE OF SUCH SCRIPTURES AS ARE ILLUSTRATED IN THESE WORKS.

V. GENERAL INDEX TO THE FIRST FIVE VOLUMES.

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1804.

WORKS

OF THE

REV. P. DODDRIDGE, D. D.

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A

COURSE OF LECTURES

ON

THE PRINCIPAL SUBJECTS

IN

PNEUMATOLOGY, ETHICS,

AND

DIVINITY:

WITH

REFERENCES TO THE MOST CONSIDERABLE AUTHORS ON EACH SUBJECT.

TO WHICH ARE NOW ADDED

MANY ORIGINAL NOTES.

PART VI.

LECTURES ON DIVINITY,

IN WHICH THE GENUINENESS AND CREDIBILITY OF THE OLD AND NEW TESTAMENT ARE ASSERTED AND VINDICATED.

LECT. CXI.

Testimonies to the Antiquity of Christianity.

§ 1. *Prop* *. CHRISTIANITY is not a modern religion, but was maintained and professed by great multitudes quickly after the time in which Christ, its supposed founder, is said to have appeared, i. e. in the days of TIBERIUS CÆSAR.

§ 2. *Dem.* 1. There is a series of books written by *Christian* authors, who are said to have lived, some in the *first*, some in the *second* century, besides a multitude in those that follow; concerning the genuineness of which we have as much satisfaction as concerning that of any other ancient writers, whether *Jewish* or *Pagan*; particularly CLEMENS ROMANUS, IGNATIUS, and POLYCARP, in less than an hundred years after the time mentioned; JUSTIN MARTYR, IRENÆUS, TATIAN, ATHENAGORAS, and THEOPHILUS ANTIOCHENUS, in less than 200 years; for accounts of whom see any historical dictionary: not to mention a great many others, whose books are now lost, but whose writings are mentioned by EUSEBIUS and other ancients, by whom also some considerable fragments of them are preserved; of whom see *Lect.* 114. § 1.

§ 3. 2. Some of the most ancient *Jewish* books, said to have been written about these 1700 years, expressly mention the *Christians*, and bitterly inveigh against them[a].

§ 4. 3. It plainly appears that CELSUS, PORPHYRY, HIEROCLES, JULIAN, and many other *heathen* writers, assaulted christianity with great bitterness; and several fragments of their writings are preserved in those of the christian apologists, by

a LARDNER's Jewish and Heathen Test. vol. i. c. vii. § 1. | LARDNER's Works, vol. vii. p. 187.

* See a good view of the argument contained in this and the following proposition in Dr. LELAND's reflections on Lord BOLINGBROKE's letters on the study of history, p. 105—122. C.

whom they were answered, and whose pieces are allowed to be genuine, though many of the heathen originals are unhappily lost. Their antagonists were ORIGEN, METHODIUS, EUSEBIUS, GREGORY NAZIANZEN, and CYRIL.

§ 5. 4. TACITUS assures us, that in NERO's days there was a multitude of christians, not only in *Judea*, where he tells us that religion began, but in *Rome*; against whom NERO raised a persecution, attended with such circumstances of ignominy and cruelty, as moved the compassion of their enemies; intimating also that this was not the first attempt to crush that sect[a].

§ 6. 5. SUETONIUS also expressly mentions the punishment inflicted upon the christians by NERO[b].

§ 7. 6. PLINY *junior* informs *Trajan* at large of his proceedings against the christians in *Bithynia*, and after having borne a very honourable testimony to the morality and virtue of their character, says, "that multitudes of both sexes of persons of every rank were infected with this superstition, which was got into villages as well as cities; so that, till he begun to put the laws in execution against them, the temples of the heathen deities were almost deserted, and few could be found to buy victims for them[c]."

§ 8. To which we may add the answer of the emperor to him, forbidding the christians to be sought out, but commanding them to be punished if they presented themselves: (*ibid. Ep.* 98.) and also the epistle of TIBERIANUS governor of *Palæstina Prima* to *Trajan* on the same subject, and nearly parallel to this of PLINY, which is preserved by JOHN MALALA in the second book of his chronicles, and published by Archbishop USHER in his *Appendix Tiberiana*, to the genuineness of which nothing can be reasonably objected; so that it is strange, that so many who collect testimonies of this kind should have entirely omitted it.

Nearly akin to this also is the letter of SERRENIUS GRANIANUS, proconsul of *Asia*, to ADRIAN, with the rescript of ADRIAN himself in favour of the christians, mentioned by JUSTIN MARTYR, and also by MELITO as quoted by EUSEBIUS[d].

§ 9. 7. LUCIAN expressly mentions the christians, as per-

a TACIT. Annal. l. xv. c. 44.
LARDNER vol. ii. c. v. § 2.
——— Works, vol. vii. p. 253—255
b SUETON. Nero, c. xvi.
PITISC. Annot. in Loc.
LARDNER, ibid. c. viii. § 3.
——— Works, vol. vii. p. 266.
c PLIN. Epist. l. x. Ep. 97.

d BISCOE at Boyle's Lect. p. 449, 450.
EUSEB. Hist. l. iv. c. viii, ix, and xxvi.
JUST. MART. Op. p. 99, 100.
LARDNER, ibid. c. ix. § 3. c. ii § 2, 3.
——— Works, vol. vii. p. 291—294, 358—364.
JORTIN's Remarks on Eccles. Hist. vol. ii. p. 82.

forming some extraordinary works, as resolutely bearing extreme sufferings, as expressing a great contempt of heathen deities, and as remarkable for their mutual charity, as well as for the prophets and the missionaries of their churches: and though the author of the *Philopatris* be not certainly known, it is undoubtedly a very ancient piece, in which christians and their affairs are expressly mentioned in a great variety of circumstances [a].

§ 10. 8. MARCUS ANTONINUS expressly mentions the christians as examples of an obstinate contempt of death; and in his *Constitutions to the community of Asia*, (quoted from MELITO, who wrote in this emperor's time, by EUSEB. *Eccles. Hist.* l. iv. c. 13.) speaks of the christians as having for a considerable time been persecuted even to death. See also JUSTIN MARTYR's apology to *M. Anton. ap. Op. p.* 101, 102.—To which we may add, that EPICTETUS is generally supposed to have referred to them, when he speaks of the fortitude with which the *Galileans* endured the severest torments: and GALEN, the celebrated physician, in the second century, uses the obstinacy of the christians in defending their tenets, as a proverbial expression [b].

§ 11. 9. JUSTIN MARTYR, in his dialogue with *Trypho*, mentioning the practice of the *Jews*, to curse the christians in their synagogues, charges it upon them as a known fact, "that after the death of Christ, and while *Jerusalem* was yet standing, they sent out chosen men from them into all the world, to inform them that the new sect of the christians was an atheistical sect; expressly to contradict the doctrine of Christ's resurrection and ascension, and to warn them in the most solemn manner against receiving it [c].

§ 12. 10. The same JUSTIN MARTYR, not much above 100 years after the death of Christ, declares it as a notorious fact, "that there was no nation of men, whether *Greek* or *Barbarian*, not excepting even those wild stragglers the *Amaxobii*, and *Nomades*, who had no fixed habitation, who had not learned to invoke the one father and former of all things, in the name of Jesus who was crucified:" and though one may allow some-

a MOYLE's Works, p. 261—263.
——— Posth. Works, vol. i. p. 285, &c.
HUET. Dem. Evang. p. 41, 42. Prop. iii. § 20. ad fin.
LUCIAN de Morte Pereg. ap. Op. vol. ii. p. 365—367.
——— Pseudomant, ib. vol. ii. p. 419—423.
BISCOE at Boyle's Lect. p. 450, 451.
LARDNER, ibid. c. xix. passim.
——— Works, vol. viii. p. 69—81.

b MARC. ANTON. l. xi. c. iii.
CLERICI Hist. Eccles. p. 543.
ARR. EPICT. l. iv. c. vii. p. 400.
LARDNER's Heath. Test. vol. ii. c. xxi. c. x. § 6. c. xiv. § 3. c. xv. § 2.
——— Works, vol. viii. p. 90. vol. vii. p. 354, &c.

c JUST. MART. Trypho, p. 169—171, and 368. Ed. Thirlb.
LARDNER's Cred. vol. i. l. i. c. viii. § 2.
——— Works, vol. i. p. 171, &c.

thing hyperbolical in the expression, it must undoubtedly contain a most important testimony to the fact asserted in the proposition, parallel to which is a celebrated passage in TERTULLIAN referred to below [a].

§ 13. *Schol.* 1. It is observable, that most of these writers, at the same time that they mention the christians as a body of men then in being, do also mention the *persecutions* they endured; an important fact, which is also further confirmed by the apologies of JUSTIN MARTYR, TERTULLIAN, MINUTIUS FELIX, ATHENAGORAS and ORIGEN; which are undoubtedly to be reckoned among the most valuable remains of antiquity [b].

§ 14. 2. It seems exceeding probable, that when SENECA, (*apud* AUGUST. *Civ. Dei*, vi. 11.) TACITUS, DIO, NUMATIAN, and other pagan writers speak of the vast increase of the *Jewish sect* about their age, and of the severe punishments inflicted upon them for their religion, they do at least include, if not principally refer to the *Christians*, whom they looked upon as a branch of the *Jews;* because the founders and first teachers of christianity were by birth of that nation [c] *.

LECT. CXII.

Testimonies to the Crucifixion of Christ.

§ 1. *Prop.* THERE was such a person as JESUS of *Nazareth*, the founder of the *christian* religion; and he was crucified at *Jerusalem*, about seventeen hundred years ago, i. e. during the reign of *Tiberius Cæsar*.

§ 2. *Dem.* 1. There were a multitude of men, who called themselves by the name of Christ, and professed the religion which he was said to have founded, a little after the time in which we assert that he lived. *Lect.* III. § 1.

a JUST. MART. Trypho, p. 388. Thirlb. Ed.
TERTUL. Apol. c. XXXVII. ap. Op. p. 30.
——— Ap. REEVES's Apol. vol. i. p. 323—326.
MACKNIGHT's Truth of the Gospel Hist. Book iii. c. iv. § 1. p. 489.

b DODD. x. Serm. No. viii. p. 226—230.
CHAND. of Persecut. p. 17—30.
MACKNIGHT, ibid. § 2. p. 495.

c HUET. Dem. Pr. 3. § 21. p. 42.

* Several of the foregoing testimonies represent the Christians as extremely numerous indeed, even in the first and second centuries, particularly those quoted *gr.* 4, 6, 7, and 10. So that it should seem that in many places they vastly exceeded the heathens in number: which, nevertheless, from other considerations appears to be very improbable. We must, therefore, consider these representations rather as strains of rhetoric, than as strict truth, and plain matters of fact."

BURNET's Letters, p. 168—170.—MOYLE's Posth. Works, vol. ii. p. 82, 83, 104—110, 142—162, 292—297, 320—327. M.

§ 3. 2. We can never imagine they would have done this, especially at so great a hazard of their possessions and their lives, (*Schol.* 1.) if they had not been well assured that he was a real person, and not merely a fictitious name.

§ 4. 3. TACITUS expressly says, that he was the author of the christian name, and "that he was put to death by *Pontius Pilate*, the *Roman* procurator for *Tiberius Cæsar*." TACIT. Ann. l. xv. c. 44 —And PLINY, in the passage quoted before, (*Lect* III. § 7.) asserts, "that the christians sung a hymn to Christ as to a God."

§ 5. 4. The primitive christians appeal to the *acts of Pilate*, as giving an account of the innocence and death of Christ: and though we readily allow those now extant to be spurious, yet we can never think such writers would have made such appeals, especially to the very person in whose keeping these monuments were, (if they were at all) had they not been satisfied of their existence and contents [a] *.

§ 6. 5. It is very probable, that SUETONIUS refers to *Christ*, when he says, "that *Claudius Cæsar* expelled all the *Jews* from *Rome*, on account of the tumults which they raised, *impulsore Chresto*," i. e. probably, on account of *Christ*, whom it is certain they often called *Chrestus* [b]. *Comp.* Acts xviii. 2.

§ 7. 6. ÆLIUS LAMPRIDIUS, assures us, that the emperor *Alexander Severus* entertained such high thoughts of Christ, that he would have admitted him among the number of his deities, and built a temple to him, had not his pagan subjects vigorously opposed it [c].

§ 8. 7. PORPHYRY also, though an inveterate enemy to christianity, not only allowed that there was such a person as Christ, but honoured him as a most wise and pious man, translated into heaven, as being approved by the Gods; and accordingly quotes some oracles, referring both to his sufferings and virtues, with their subsequent rewards [d].

a JUST. MART. Apol. p. 76. c. 84. e.
TERTULL. Apol. c. xxi.
DITTON on the Res. p. 416—420. Ed. 1712. p. 467—470.
VANDALE de Orac. p. 608—624.
FABRIC. Cod. vol. ii. p. 298—301. vol. iii. p. 455—465.
ADDISON of Christianity, c. i. § 7.
JORTIN'S Rem. vol. i. p. 3—4.

b SUETON. Claud. c. xxv. No. xii.
PITISC. Not in Loc. vol. i. p. 689.
VANDALE de Orac. p. 604—607.
LARDNER'S Cred. vol. i. i. c. ii. § 3.
——— Works, vol. i. p. 2[illegible] vol. vii. p. 266.
WITS, Meletem. de Vit. Pass. i. § 7. No. ii. iii.
USHER'S Annals, Jud. P. r. 4767.
DODD. on Acts, xviii. 2.

c SPART. de Vit. Serv. c. xxix, and xliii.
LARDNER'S Heath. Test. vol. ii. c. ii. § 4. vol. iii. c. xxxv.
——— Works, vol. vii. p. 264—367.

d EUSEB. Dem. Evang. l. iii. p. 134.
LARDNER'S Heath. Test. vol. ii. c. xxxvii. § 10.
——— Works, vol. viii. p. 175—248.

* The question concerning the acts of Pilate, and his letter to Tiberius, is particularly considered by Dr. LARDNER, who in his general sentiments upon the subject coincides with Dr. DODDRIDGE. LARDNER'S Works, vol. vii. p. 231—244. K.

§ 9. 8. CELSUS likewise mentions numberless circumstances in the history of Christ; (indeed so many, that an abstract of the christian history might almost be taken from the very fragments of his book preserved by ORIGEN;) and never pretends to dispute his real existence, or the truth of the facts[a].

§ 10. 9. HIEROCLES also, under the fictitious name of *Philalethes*, in a book which EUSEBIUS has expressly quoted and largely answered, speaks of *Jesus* as extolled by the Christians as a God, for giving sight to the blind, and doing some other wonders of that kind; and also speaks of *Peter* and *Paul* as crying him up in so extraordinary a manner; though he foolishly endeavours to shew that *Apollonius* was equal and even superior to him, of which we shall afterwards treat[b].

§ 11. 10. It is a most notorious fact, that (so far as we can learn) the enemies of christianity never disputed the existence of such a person as Christ, nor his dying as his followers assert; but on the contrary, upbraided them with it as their greatest reproach; the *Jews* calling him in derision תלוי, i. e. the crucified person, and his followers עבדי תלוי; and many of the heathens, particularly LUCIAN, deriding him as a crucified impostor; and JULIAN himself, who was one of the most learned as well as the most inveterate enemies against christianity, though he had himself been educated among the christians, and therefore probably knew this religion thoroughly, never goes about to dispute this fact; but owns, not only the being, but, as we shall afterwards observe, the *miracles* of Christ[c]. *Valet propositio.*

§ 12. *Schol.* 1. We do not here argue from that celebrated passage, in which JOSEPHUS bears such a remarkable testimony to Christ[d].

It is most certain that it is to be found in all the manuscript copies of JOSEPHUS, and that it was very early quoted by the christian fathers, particularly EUSEBIUS and JEROME. The two chief objections are,

§ 13. (1.) That neither JUSTIN MARTYR, TERTULLIAN, CYPRIAN, nor even PHOTIUS, in his extracts from JOSEPHUS, have cited it: but this negative argument against fact is not much to be regarded; especially considering, that JUSTIN argues

a Ancient Univ. Hist. vol. xv. p. 247. LARDNER'S Heath. Test. vol. iii. c. xviii. § 4, 5, 12, 13.
——— Works, vol. viii. p. 5—69.

b EUSEB. Dem. Evang. p. 512. cont. Hier. sub init. LARDNER, ibid. vol. iii. c. xxxix. § 2, 4.
——— Works, vol. viii. p. 254—266.

c BUXT. Lexic. Tal. in תלוי. LUCIAN de Morte Pereg. ubi supra. DITTON on the Res. part iii. § 3, 8. CHAPM. against Morg. vol. i. p. 364, 365. LIGHTF. Hor. Heb. on Matt. xii. 24.
——— Apud Opera, vol. ii. p. 189. JOSEPHI Antiq. Lib. xviii. c. iii. § 3.

d JOS. Ant. l. xviii. c. iv. § 33.—c. iii. § 3. p. 792. Huds. Ed.

only out of *scripture*, and never mentions JOSEPHUS; that TERTULLIAN in his controversial writings deals chiefly with *Gentiles;* that CYPRIAN does not professedly write in defence of christianity; and that PHOTIUS's extracts from JOSEPHUS are very imperfect. It is with more weight objected,

§ 14. (2.) That the encomium upon the character and miracles of Christ is so great, that JOSEPHUS must have been a *christian*, or he could not have written as he did. To this LAMBESIUS answers, that his words are to be understood *ironically*, and really contain a severe sarcasm: and Mr. WHISTON, that JOSEPHUS was a *Nazarene*, *Ebionite*, or *Jewish christian*, afterwards bishop of *Jerusalem:* but Mr. MARTIN maintains, that JOSEPHUS, being a pensioner of the *Roman* court, and seeing *Domitian* something alarmed with the prophecy of the *Jewish Messiah*, for his own security and that of his people, chose rather to represent the matter, as if that Messiah had already appeared, but through the mistake of their priests been rejected. But none of these things seem upon the whole a sufficient account of it; so that if he really wrote it, he must have been inwardly convinced of the truth of christianity; and wanting courage openly to profess it, left this testimony, perhaps in the last copies of his antiquities, in some measure to quiet his conscience, for not having more generously and faithfully pursued its dictates.

§ 15. As for the other passage in JOSEPHUS, relating to the death of *James* the brother of Christ, *Ant.* l. XX. c. viii. it is of much less importance in the present question. But what ORIGEN quotes as from him, concerning the death of that righteous man being the cause of the destruction of the *Jews*, it is no where to be found in JOSEPHUS, and seems to have been a slip of ORIGEN's memory[a]. *Vid.* HUDS. *Notes in Loc. p.* 896.

a ITTIGII. Prol. ad Jos. Ed. Col. præs. p. 25, &c.
DITTON on the Resurr. part iii. § 4—7.,
HUET. Dem. Evang. Prop. iii. § 11—18. p. 31—39.
MARTIN's Diss. pass.
WHIST. Joseph. Diss. i, and vi.
CHAPMAN against Morg. vol. i. p. 386—389.
ORIG. cont. Cels. l. i. p. 35.
EUSEB. Eccles. Hist. l. ii. c. 23*.

* Since these references were made, two English tracts have appeared in defence of the famous passage in JOSEPHUS. The first is entitled, "A Dissertation upon the account supposed to have been given of Jesus Christ by JOSEPHUS: being an attempt to shew that this celebrated passage, some slight corruptions only excepted, may reasonably be esteemed genuine." This performance was published, without a name, at Oxford, in the year 1749; but is known to have been written by Dr. NATHANIEL FORSTER. The other tract is Mr. JACOB BRYANT's "Vindiciæ Flavianæ: or a Vindication of the Testimony given by JOSEPHUS concerning our Saviour Jesus Christ." Both these gentlemen have displayed much ingenuity and

§ 16. *Schol.* 2. It may be asked, why facts of so great importance are not more frequently mentioned by ancient historians, whether *Jews* or heathens? To this it is answered,

§ 17. (1.) That many books written in that age are lost, in which it is very possible some mention of these facts might be made.

§ 18. (2.) That of the few remaining historians, who wrote about that age, most of them were by their subject otherwise engaged.

§ 19. (3.) That several of those facts relating to Christ and his miracles, coming from the *Jews*, would be slighted by the *Gentile* writers as fabulous, especially considering on the one hand, how common prodigious and magical stories were, and on the other, how superstitious and credulous the *Jews* were thought to be.

§ 20. (4.) That the first appearance of the christian scheme would shock them, as seeming so improbable, and so contrary to their received maxims, that it is no wonder if many of them cared but little to inquire into evidences and facts relating to it.

§ 21. (5.) Many of those who did inquire no doubt became christians; and therefore their testimony is not here reckoned.

§ 22. (6.) The facts mentioned above as recorded by some, are such as on the whole it was most reasonable to expect that they, continuing enemies, should know, observe and mention[a].

LECT. CXIII.

Of the Genuineness of the Books of the New Testament.

§ 1. *Prop.* THE first publishers of christianity wrote books containing an account of the life and doctrine of their master:

a ADDISON on Christianity, c. i. § 2—6. c. ii. § 1, 2. JACKS. Cred. vol. i. c. xi, xii. ap. Op. vol. i. p. 38—44. | LARDNER's Jew. and Heath. Test. vol. ii. c. xxii. § 3. ——— Works, p. 94—97.

learning. The accurate and penetrating LARDNER is on the opposite side of the question. He has fully considered the subject in his account of JOSEPHUS, and in his farther observations, occasioned by Dr. FORSTER's Dissertation. See LARDNER's "Jewish and Heathen Testimonies, vol. i. c. iv. § 2. and the Preface to the second volume.—Works, vol. vii. p. 120—129. ibid. p. 273—286." Some curious observations concerning JOSEPHUS's testimony to Christ will be found in the Rev. Mr. HENLEY's Letter to Dr. KIPPIS, published in the appendix to LARDNER's Life, No. 10. p. clix.—clxviii. K.

several of which bore the names of those books, which now make the *New Testament.*

§ 2. *Dem.* 1. The great importance, of which the primitive christians at least apprehended the facts and doctrines of their religion to be, (as appears by the extremities they endured for their profession of it, (*Vid. Lect.* 111. § 13.) would engage them to take the most effectual care they could to transmit the memory of it to future ages.

§ 3. 2. The age in which they lived was one of the most learned ages of antiquity; nor was there any, in which books were more common in the countries where they flourished.

§ 4. 3. It is exceeding probable in the nature of things, that there were some such ancient books as the proposition asserts[a].

§ 5. 4. Writers of great antiquity do expressly mention *four* books, written by the disciples of Christ, which they call *evangelists:* and some of them do particularly name *Matthew, Mark, Luke* and *John* as the four[b].

§ 6. 5. EUSEBIUS, the most accurate historian among the ancient christian writers, mentions it as a fact well known, and asserted particularly by ORIGEN, a still older writer, that the *four gospels* of *Matthew, Mark, Luke* and *John,* the *epistles* of *St. Paul, one* of *Peter* and *one* of *John,* were *universally* received by the church; and he calls them ευαγγελια αναντιρρητα and ομολογουμενοι, as not being able to find they had ever been disputed; and though the *Acts* are not expressly mentioned in this catalogue by ORIGEN, EUSEBIUS himself, in the passage referred to in the next step, declares that he hath no scruple concerning it; and it is certain from many passages in ORIGEN's works still extant, that he paid the same regard to the *Acts* as to any other book of the New Testament: nay in the close of the passage referred to below, he also mentions them incidentally as written by *Luke*[c].

§ 7. 6. Though the other seven books of the New Testament, i. e. the epistle to the *Hebrews,* the epistle to *James,* the 2d of *Peter,* the 2d and 3d of *John, Jude* and the *Revelations* were *disputed,* (and therefore called by EUSEBIUS αντιλεγομενοι) yet he tells us they were at length introduced into the *canon,* i. e. into the number of those books, which christians regarded as the

a WEST on the Resurr. p. 308—318.
b JONES on the Can. part iv. Introd.
c BISCOE at Boyle's Lect. p. 507—509. EUSEB. Eccles. Hist. l. iii. c. xxiv. l. vi. c. xxv. LARDN. Cred. par. ii. vol. iii. p. 234—237. vol. viii. p. 90. —— Works, vol. ii. p. 465. vol. iv. p. 22½, &c.

rule of their faith and manners, and which they distinguish from other books, written by persons, whom they thought less eminently under the divine direction, whatever their sanctity might be[a].

§ 8. 7. We shall endeavour to shew at large in the following proposition, that at least all the most important of those books, were either expressly quoted by name or plainly alluded to by a series of primitive writers, several of them much more ancient than EUSEBIUS; and indeed, that there is hardly any writer of christian antiquity, who has not either some express reference or allusion to some of them. *Valet propositio.*

§ 9. *Schol.* Whereas Mr. TOLAND in his *Amyntor*, and several other writers, have taken great pains to shew, that there were many ancient books; some of which are pretended to be still extant, but are evidently spurious, which yet are quoted by several writers of the primitive church with great regard; from whence no doubt he would lead his reader to infer, that little regard is to be had to their opinion on this head; we shall not enter into the particulars here, but leave the reader to judge, by those passages referred to by TOLAND, compared with those enumerated below, as to the different manner in which they mention confessedly fictitious writers, and those of the New Testament: but the fullest and best account of this matter that I know of, is to be found in LARDN. Cred. of Gosp. Hist. part ii. vol. i, & ii. pass. Works, vol. ii, p. 11, &c. JONES's Hist. of the Can. vol. i, & ii. pass.

LECT. CXIV.

Testimonies from Antiquity to the Books of the New Testament.

§ 1. *Prop.* TO take a more particular survey of what the most considerable ancient ecclesiastical writers have delivered concerning the several books of the New Testament; at the same time giving a catalogue of those of the *three first centuries*, in the order in which they wrote.

§ 2. *Sol.* 1. BARNABAS, contemporary with the *Apostles*, who is mentioned *Acts* iv. 36, 37. *Acts* xi. 22—24. xiii. 1—4. 1 *Cor.* xi. 6. is said to have written a general epistle in *Greek*;

[a] EUSEB. Eccles. Hist. l. iii. c. xxv.
JONES on the Can. vol. i. p. 23—27.
JENK. of Christian. vol. ii. p. 116—118.
LARDN. Cred. vol. viii. 97.
——— Works, vol. iv. p. 228.

a *Latin* translation of which is by many maintained to be extant; though I think the arguments against its authority are so strong, as to leave little weight to any thing argued from thence; any farther than that so far as we can judge by the manner of the writing, it is indeed very ancient[a].

§ 3. In this epistle several words of Christ are quoted, which are recorded by the evangelists; v. g. *Matt.* xx. 16. ix. 13. xxii. 43. *Luke* vi. 30. and many of those scriptures quoted from the Old Testament in the New are likewise cited here. Many of the phrases and arguments used by *Paul* in his epistle to the *Hebrews* and else-where, are also inserted; v. g. 2 *Tim.* iv. 1. i. 10. but not in the form of quotations, so that hardly any ancient work gives less assistance in this inquiry[b].

§ 4. 2. CLEMENS ROMANUS, mentioned *Phil.* iv. 3. who is said to have been one of the first bishops of *Rome*, wrote an epistle to the *Corinthians*, probably about the year 96[c].

§ 5. He quotes by name no book of the New Testament, excepting the *first* epistle to the *Corinthians;* which by the way is one of the most important in the whole volume for proving the truth of christianity, as will afterwards appear; and it is worth our notice, that it is here quoted by those who were the best judges of its being genuine, and quoted as of an authority acknowledged even by all the different parties among them: it is therefore not improbable, that the *original* might then be in their hands[d].

§ 6. He evidently refers to some of Christ's words, which are also recorded by *Matthew*, *Mark*, and *Luke:* but we cannot lay much stress upon those passages, to establish the authority of these books, because CLEMENT living so near the apostle's time might have learned them by *oral* tradition, and the *evangelists* are not named. Yet on the other hand it may be remarked, that he does not introduce those things as new, but refers to them as well known to the *Corinthians;* which he could hardly have been so sure they were, unless they had some books among them, (commonly also received among other christians) in which those passages were inserted: nor will *Acts* xx. 35. invalidate this observation, since it does not appear that CLEMENT had lived among the *Corinthians*, as *Paul* had done

a JONES on the Can. part iii. c. 37—42.
LARDN. Cred. part ii. vol. i. p. 23—30.
——— Works, vol. ii. p. 10—15.
WAKE's Prelim. Disc. p. 69—72.
b LARDN. ibid. p. 31—48. præs. p. 45, &c.
——— Works, vol. ii. p. 15—22.
MOSHEIM's Eccles. Hist. Cent. i. par. ii, c. ii. § 21.
JORTIN's Rem. vol. i. p. 329.
c LARDN. ibid. p. 51—61.
——— Works, vol. ii. p. 22.
d ——— ibid. p. 64.
——— Works, vol. ii. p. 29.

with the elders of *Ephesus*, and probably taught them those traditions with his own mouth[a].

§ 7. The following passages are transcribed with very little variation, *Rom.* i. 29. xii. 5. 1 *Cor.* x. 24. xiii. 4, &c. *Eph.* iv. 4. *Phil.* i. 10. *Col.* i. 10. 1 *Thess.* v. 18. 1 *Tim.* v. 4. *Tit.* iii. 1. *Heb.* i. 3—5, 7—13. iv. 12. xi. 37. xii. 6. 1 *Pet.* iv. 8. He seems also evidently to allude to the following passages, *Rom.* xiv. 1. 1 *Cor.* xii. 12. xv. 20. 2 *Cor.* iii. 18. viii. 5. xi. 24. 1 *Tim.* iii. 13. *Heb.* vi. 18. *James* iii. 13. 2 *Pet.* ii. 5. iii. 4[b].

§ 8. 3. HERMAS (mentioned *Rom.* xvi. 14.) is said to have been the author of several books under his name: one is called his *Pastor*, in three parts, the first of *visions*, the second of *commands*, the third of *similitudes:* we have only a *Latin* translation of it, and a few fragments of the original. It is probably an ancient book, but strong objections are brought against its being genuine[c].

§ 9. There are no express quotations of any book either of the Old or New Testament by name to be found in him; but there are many allusions to the latter, of which the most considerable are the following passages, *Matt.* v. 28. x. 32. xiii. 5, 7, 31. xviii. 3. xxviii. 18. *Luke* xvi. 18. *John* xiv. 6. *Acts* v. 41. 1 *Cor.* iii. 16, 17. *Eph.* iv. 4, 30. *Heb.* xii. 17. *James* i. 5. iv. 7, 12. 1 *Pet.* i. 6. v. 7. 1 *John* ii. 27. *Jude, ver.* 21. There are also many visions resembling those of the *Revelations*, but no mention is made of that book[d].

§ 10. 4. IGNATIUS bishop of *Antioch*, who was martyred about the year 116, wrote several epistles, mentioned by EUSEBIUS, IRENÆUS, JEROM, and many others: they are still said to be extant; but there are two different copies of them. Mr. WHISTON has contended earnestly that the *larger* are genuine; but from comparing both, it appears much more probable, that the larger are a paraphrase upon the *smaller*, than the smaller (as some suppose) an abridgment of the larger[e].

§ 11. Nor is it at all probable, that the epistles to *Tarsus*, *Antioch*, and *Hiero* are genuine; since they are not mentioned by EUSEBIUS, who was so likely to have discovered them, and would no doubt have been glad to quote them. We shall therefore only take notice of those quotations and allusions, which are

a LARDN. ibid. p. 65—68.
——— Works, vol. ii. p. 29—31.
b ——— ibid. c. ii. præs. p. 102—105.
——— Works, vol. ii. p. 34—47.
c WAKE's Prelim. Disc. c. viii. p. 79—87. MOSHEIM's Eccles. Hist. Cent. i. par. ii. c. ii. § 21. JORTIN's Rem. vol. i. p. 237.
d LARDN. c. iv. præs. p. 144—146.
——— Works, vol. ii. p. 50.
e WHIST. Prim. Christian. vol. i. JORTIN's Rem. vol. i. p. 62—67, 365.

to be found in the *smaller* epistles, and which are as follow. He plainly quotes or alludes to *Matt.* iii. 15. x. 16. xii. 33. xv. 13. xviii. 19. xix. 12. *John* iii. 8. viii. 29. x. 9. *Acts* x. 41. *Rom.* xv. 7. 1 *Cor.* i. 10. v. 7. vi. 9. xv. 8. *Eph.* v. 2, 25. *Phil.* ii. 3. 1 *Thess.* v. 17. 2 *Tim.* ii. 4. *Philem. ver.* 20. 1 *Pet.* v. 5[a].

To which we may add, that he speaks of the *gospel*, in such a connection with the *law* and the *prophets*, as seems to imply that he meant *a book*[b].

§ 12. POLYCARP, bishop of *Smyrna*, thought by some to be the *angel* of the church there mentioned in the *Revelations*, was martyred about the year 169. EUSEBIUS mentions a letter written by him to the *Philippians*, which probably was that excellent epistle bearing his name, which is now extant in a *Latin* translation, and most of it in the *Greek* original. In this epistle he quotes by name 1 *Cor.* vi. 2. as the words of *Paul*, and also *Eph.* iv. 26. as *a saying of scripture*, and also mention's *Paul's* epistle to the *Philippians* with the highest respect, as written by a wisdom which nothing could equal: he likewise most evidently transcribes the following passages, *Matt.* v. 3, &c. vii. 1, 2. v. 44. xxvi. 41. *Acts* ii. 24. *Rom.* xii. 9. xiv. 10. 1 *Cor.* vi. 9. 2 *Cor.* iv. 5. vi. 7. viii. 21. *Gal.* iv. 26. vi. 7. *Eph.* ii. 8, 9. *Phil.* ii. 10, 16. 1 *Thess.* v. 17, 22. 2 *Thess.* iii. 15. 1 *Tim.* ii. 1, 2. vi. 7. 2 *Tim.* ii. 11. iv. 10. 1 *Pet.* i. 8, 21. ii. 11, 12, 17, 22, 24. iii. 9. iv. 7. v. 5. 1 *John* iv. 3. Considering how short this letter is, the transcribing so great a number of passages in it from the New Testament, is an evident proof of the regard he paid to that book[c].

§ 13. 6. That epistle from the church of *Smyrna*, giving an account of the martyrdom of POLYCARP, evidently refers to 1 *Cor.* ii. 9. and gives the title of *gospel* to the history of Christ written by the *Evangelists*[d].

§ 14. It may be observed, that the writings which have been enumerated under these six first steps, are those which are commonly called the works of the *Apostolic Fathers*, being published under that title by COTELERIUS, in a very celebrated edition of them, and translated into English by Archbishop WAKE, whose account of them all it may be convenient to peruse.

a LARDN. c. v. præs. p. 188—190.
——— Works, vol. ii. p. 65.
JORTIN's Rem. vol. i. p. 54.
b LARDN. ibid. p. 180—184.
——— Works, vol. ii. p. 64.
SEED's Serm. vol. ii. p. 294—299.
c LARDN. ibid. c. vi. præs. p. 202, 222.
——— Works, vol. ii. p. 86.
d ——— c. vii.
——— Works, vol. ii. p. 100.

LECT. CXV.

Testimonies from Antiquity; continued.

§ 1. *Sol.* 7. PAPIAS, who is said to have been the companion of *John*, and who died about the year 115, wrote five books now lost, called an explication of the oracles of our Lord; in which EUSEBIUS says he often quoted our four *Evangelists*, and mentions some remarkable particulars both relating to the gospel of *Matthew* and *Mark*: EUSEBIUS also says, he brings testimonies out of the first of *John* and the first of *Peter*[a].

§ 2. 8. JUSTIN MARTYR wrote his two apologies, and his dialogue with *Trypho* the Jew. He died at the latest about 163. The epistle to *Diognetus*, and *questions to the orthodox*, though they do not seem to belong to JUSTIN MARTYR, (among whose works they are published) are however undoubtedly writings of great antiquity.

§ 3. There are in his genuine works the following quotations and allusions, *Matt.* i. 20, 21. v. 28—32. xi. 27. xxv. 41. *Mark* viii. 31. *Luke* i. 31, 35, 38. x. 19. *John* i. 20. iii. 3. xiv. 24. He quotes also the *memoirs of the apostles*, which he adds are called *gospels*, as containing the institution of the eucharist, and *Luke* xx. 44. *Matt.* xxvi. 39. He introduces *Trypho* the Jew, speaking of the precepts delivered in the *gospel*, as what he had read; and expressly declares that the *written commentaries*, or memoirs of the *apostles*, as well as of the *prophets*, were read publicly in all christian assemblies for divine worship, which is a circumstance of vast importance[b].

He either quotes or refers to *Acts* vii. 22. xiii. 27. 1 *Cor.* v. 7. xi. 18, 19. xii. 8—10. *Gal.* iv. 12. *Eph.* ii. 20. *Col.* i. 15. 2 *Thess.* ii. 3, 4. *Heb.* v. 9, 10. 2 *Pet.* iii. 8. *Rev.* xx. 4, &c. *Luke* xx. 35, 36[c].

§ 4. 9. The epistle to *Diognetus*, which Mr. WHISTON wildly thinks to have been written by the evangelist *Timothy*, is certainly ancient, though it was not written by JUSTIN; and there are evident quotations or allusions to the following passages, *Matt.* vi. 25, &c. *John* i. 1. xvii. 14. *Rom.* v. 19. 1 *Cor.* iv. 12. viii. 1. 2 *Cor.* x. 3. iv. 8, &c. *Phil.* iii. 20. 1 *Pet.* ii. 24. iii. 18. 1 *John* iv. 19: and he also speaks of the *gospels* and *tra-*

a LARDN. ibid. c. ix.
——— Works, vol. ii. p. 106.
b JUST. MART. Apol. ℔ 67.
REEVES's Apol. vol. i. p. 124.
c LARDN. c. x. præs. p. 286—288.
——— Works, vol. ii. p. 115.

ditions of the *apostles*, in such a connection with the law and the prophets, as seems plainly to intimate, that he referred to books of that name[a].

§ 5. 10. DIONYSIUS of *Corinth* was a man of an excellent character, who flourished about the year 170. He wrote seven epistles, which are now lost; but in a fragment of one of them, preserved by EUSEBIUS, he mentions the conversion of *Dionysius* the *Areopagite* by *Paul*, agreeable to the account given in the *Acts* of the apostles; but it does not appear, that he speaks of that book[b].

§ 6. 11. TATIAN, who flourished about the year 172, wrote an elegant oration against the Greeks, which is still extant; and EUSEBIUS *(Eccles. Hist. l.* iv. *c.* 29.*)* tells us, he wrote the harmony of the four gospels. In his *oration* he quotes *Luke* vi. 25. *John* i. 3, 5. 1 *Cor.* xv. 22. besides some other passages, which CLEMENT and IRENÆUS say he quoted from the epistles to the *Corinthians* and *Galatians*, in a work now lost; and JEROM says he allowed *Paul's* epistle to *Titus*[c].

§ 7. 12. HEGESIPPUS, a converted Jew, wrote the history of the christian church about the year 170, of which only some fragments are remaining: in which the following scriptures seem to be referred to, *Matt.* xxvi. 64. *Luke* xxiii. 34. *Matt.* xiii. 16[d].

§ 8. 13. MELITO, bishop of *Sardis*, in the year 170, wrote an apology to *Marcus Antoninus*, and many other books, particularly a commentary on the *Revelations:* and as he expressly speaks of the *Old* Testament, he seems by that phrase to imply, that there was in his time a collection of books called the *New*[e].

§ 9. 14. There is an epistle of the churches of Vienne and Lyons, preserved in EUS. Eccles. Hist. vol. iv. and written about the year 177; in which there are very express quotations from *Luke* i. 6. *John* xvi. 2. *Acts* vii. 60. *Rom.* viii. 18. *Eph.* vi. 5. *Phil.* ii. 6. 1 *Tim.* iii. 15. 1 *Pet.* v. 6. 1 *John* iii. 16. *Rev.* xiv. 4[f].

§ 10. 15. IRENÆUS, bishop of Lyons, wrote, about the year 178, besides many other books, five of *Heresy*, which are yet preserved in the *Latin* translation, and some fragments in the original *Greek*. In one of these fragments preserved by EUSE-

a LARDN. p. 296.
——— Works, vol. ii. p. 129.
JORTIN's Remarks, vol. i. p. 342.
b LARDN. ibid. c. xii. p. 300.
——— Works, vol. ii. p. 133.
c ——— ibid. c. xiii.
——— Works, vol. ii. p. 136.
d LARDN ibid. c. xiv.
——— Works, vol. ii. p. 140.
e ——— ibid. c. xv.
——— Works, vol. ii. p. 146.
f ——— c. xvi.
——— Works, vol. ii. p. 148.

RIUS, as well as in the translation, there is express mention of the four *gospels*, under the names of their respective authors, and they are likewise mentioned together. In two other passages of his works, he professedly vindicates the genuineness of each, and sets himself to give an account of the occasion on which they were written. He often expressly quotes the book of the *Acts*, and in many places the epistles of *Paul* by name, and mentions all which our New Testament ascribes to him, excepting that to *Philemon*. He has many passages in sense parallel to several in the *Hebrews*, but he does not expressly quote that epistle, and PHOTIUS says he did not allow it to be St. *Paul's*. He has also passages in sense parallel to several of *James*, but no express quotations; the *first* epistle of *Peter* is quoted by him, and the *first* of *John*, and also the *second*, though by a mistake he calls it *the same with the former*. *Jude* is not quoted, though it would have been peculiarly proper to the occasion of his writing, but the book of the *Revelations* he very frequently and largely quotes[a].

§ 11. 16. ATHENAGORAS, who before his conversion was a philosopher, between 166 and 178, wrote an *apology* for christianity, and quickly after a discourse on *the resurrection*, in which he expressly quotes, or evidently alludes to the following passages, *Matt.* v. 28, 44, 45. *Luke* xvi. 18. *John* x. 30, 38. *Acts* xvii. 25. *Rom.* i. 24, 27. 1 *Cor.* xv. 32, 54. 2 *Cor.* v. 10. *Gal.* iv. 9. 1 *Tim.* v. 1, 2. vi. 16. He seems also to refer to *James* iii. 13. v. 7. 2 *Pet.* i. 21. *Rev.* xx. 13[b].

LECT. CXVI.

Testimonies from Antiquity; continued.

§ 1. *Sol.* 17. MILTIADES is supposed to have writ about the year 170 an elegant apology, which is now lost. He is celebrated by EUSEBIUS, *(Eccles. Hist.* v. 17.*)* for his acquaintance with scripture; but no fragments remain[c].

§ 2. 18. THEOPHILUS, bishop of *Antioch*, wrote three books to *Autolycus* yet extant, published about the year 181. His book against *Hermogenes*, in which EUSEBIUS says he quoted the *Revelations*, is lost, as also that against *Marcion*, and the

a LARDN. ibid. c. xvii. præs. p. 381, 382. & Ind. ad IREN.
—— Works, vol. ii. p. 153.
b —— ibid. c. xviii.
LARDN. Works, vol. ii. p. 180.
c —— ibid. c. xix.
—— Works, vol. ii. p. 188.

harmony of the Evangelists, mentioned by *Jerom*, *Ep.* 151. but the *commentary* upon them, which goes under his name, is spurious. In those of his genuine works which remain, he quotes *Matt.* v. 28, 32, 44, 46. vi. 3. *Luke* xviii. 27. *John* i. 1, 3. *Rom.* ii. 6, &c. xiii. 7, 8. 1 *Cor.* vi. 9—11. 2 *Cor.* xi. 19. *Eph.* ii. 2. iii. 10. *Phil.* i. 10. iii. 20. iv. 8. *Col.* i. 17. 1 *Tim.* ii. 1, 2. *Tit.* iii. 5. *Heb.* xii. 9. 1 *Pet.* i. 18. ii. 13. Some of these passages he mentions as spoken by a *divine word*, and he seems to allude to 2 *Pet.* i. 20. *Rev.* xii. 19 [a].

§ 3. To this work is added, particularly in the *Cologn* edition, a little tract of HERMIAS, called *Irrisio gentium*, which is written with great elegance and spirit; which begins with an express quotation of 1 *Cor.* iii. 19. as *the words of the blessed apostle Paul in his epistle to the Corinthians* [b].

§ 4. 19. PANTÆNUS, once a philosopher of the *Stoic* sect, was president of the catechetical school of *Alexandria*, about the year 130, as EUSEBIUS (*Hist.* v. 9, 10.) assures us: he wrote commentaries on scripture, which are now entirely lost; so that he is capable of doing no service in the present question, any further than as JEROM testifies, he brought back the gospel of *Matthew* written in *Hebrew* from *India*, whither he was sent by *Demetrius* his bishop, to preach the gospel [c].

§ 5. 20. CLEMENS *Alexandrinus* succeeded PANTÆNUS, and wrote about the end of the second and beginning of the third century. His remaining works are his *Pædagogue* and *Stromata*, his *admonition to the Gentiles*, and a homily of the *salvation of the rich*. He is mentioned with great honour by the most valuable ancient writers that succeeded him. EUSEBIUS tells us, that he speaks of *Mark's* gospel, as written from the account of things he had received from *Peter*, and in effect at least authorised by that apostle. (Eccles. Hist. ii. 15.) He also speaks of the epistle to the *Hebrews*, as written in *Hebrew* by *Paul*, but translated by *Luke* [d]. *Ibid.* vi. 14.

§ 6. He expressly mentions the *four gospels* of our evangelists, the *Acts*, the epistles to the *Romans*, *Galatians*, *Ephesians*, *Philippians*, *Colossians*, first and second to the *Thessalonians* and *Corinthians*, first and second to *Timothy*, *Titus*, *Hebrews*, the first of *Peter*, and the first of *John* by the name of his *larger* epistle, and *Jude* and the *Revela-*

a LARDN. ibid. c. xx. præs. p. 447—449.
—— Works, vol. ii. p. 190.
b —— ibid. c. xxv. p. 553.
—— Works, vol. ii. p. 246.
c LARDN. ibid. c. xxi.
—— Works, vol. ii. p. 202.
d —— c. xxii. p. 468—473.
—— Works, vol. ii. p. 219?

tions: but does not expressly mention *James*, or the second of *Peter*. We refer not to particular passages, there being great numbers of them from the several books above mentioned. It is true that he also quotes several *apocryphal* pieces, such as the *gospel* according to the *Hebrews* and the *Egyptians*, the *preaching of Peter*, the *shepherd of* HERMES; but not with titles of equal regard, nor in such a manner as to seem to lay any stress upon them [a].

§ 7. 21. POLYCRATES, bishop of *Ephesus*, about the close of this century, in an epistle of his, of which *Jerom* has preserved some fragments, refers to *Matt.* xix. 12. *John* xxi. 20. *Acts* v. 29. and speaks of the scripture as *the rule of faith* [b].

§ 8. 22. TERTULLIAN, presbyter of *Carthage*, was contemporary with CLEMENS *Alexandrinus*, and survived him: his works are known and numerous. In them he expressly quotes all the books of the new testament, but *James*, the second of *Peter*, and third of *John: Hebrews* he supposed to have been written by BARNABAS. It is remarkable there are more quotations from the new testament in him, than from all the writings of TULLY in all the ancient books in the world: the same may be said of those of IRENÆUS and CLEMENS *Alexandrinus* [c].

§ 9. 23. Dr. LARDNER has also mentioned a great many other christian writers, of whose works only fragments are preserved, which serve to illustrate the present question, of which we shall not give so particular account. The chief of them are SERAPION, who speaks with great reverence of our gospels, rejecting that of *Peter*; (*ibid.* c. xxvi.) QUADRATUS, ARISTIDES, CLAUDIUS *Apollinaris*, and SYMACHUS. (*Ibid.* c. xxviii. pass.) Besides these, he also mentions several supposititious writings, forged in the second century, such as the *Acts of Paul* and *Thecla*, the *Sibylline verses*, the testament of the 12 *patriarchs*, the *Recognitions*, *Homily* and *Epitome* of CLEMENT: but they bring little light to the present question; which is not to be wondered at, considering that most of them pretend to be written before the books of the New Testament. But it is observed, that in the three last of these there are several references to facts recorded in the evangelists, and that phrases used especially in *Paul's* writings are introduced in these pieces.

§ 10. 24. The third century produced many famous chris-

a LARDN. p. 494—515. and Index to CLEM. Alex.
—— Works, vol. ii. p. 206.
b —— c. xxiii.
LARDN. Works, vol. ii. p. 243.
c —— ibid. c. 21.
—— Works, vol. ii. p. 260.

tian writers, v. g. MINUTIUS FÆLIX, ORIGEN, CYPRIAN and ARNOBIUS; most of whose works abound with a vast many quotations from all the *uncontroverted* books of the new testament, especially NOVATIAN on the trinity; and it would be almost an endless task to enumerate them all: much less is it necessary to enter into the particulars of those quotations, brought from LACTANTIUS, ATHANASIUS, EUSEBIUS, OPTATUS, BASIL, EPHRAIM SYRUS, GREGORY NYSS, and NAZIANZEN, AMBROSE, CYRIL of *Jerusalem*, CHRYSOSTOM, HILARY, JEROM, AUGUSTIN, and other authors of less note, who flourished in the *fourth* century, of whom see SPANH. Eccles. Hist. Sæc. iii. § 10. Sæc. iv. § 12. LARDN. part ii. vol. iii. pass. LARDN. Works, vol. ii. p. 247, &c*.

§ 11. *Cor.* 1. From hence we may easily collect and compare the evidence, which there is of each particular book of the new testament, to prove it genuine.

§ 12. 2. From hence we may see great reason to believe what is asserted, *Lect.* 113. § 1. at least concerning the books which are called ομολογεμενοι. *Vid. ibid.* § 8.

§ 13. 3. From hence it appears, that the evidence of those books which are called αντιλεγομενοι is comparatively very small, so far as it depends upon the fathers of the two first centuries, especially with regard to *James*, the second of *Peter*, and *Jude*.

§ 14. 4. Mr. DODWELL was grossly mistaken in asserting, that the books of the new testament lay concealed till the year 130, and that there was nothing settled concerning the canon till the fourth century [a].

a DODW. Diss. on IREN. p. 65—73.
JENK. of Christian. vol. ii. c. iv. p. 118—128.
LARDN. Cred. vol. xii. p. 21, &c.
LARDN. Works, vol. v. p. 352, &c
MACKNIGHT's Truth of Gosp. Hist. Book iii. c. i.

* Though Dr. DODDRIDGE has judged it sufficient for the purpose of his Lectures to stop here, it may not be improper to remind the theological student that he will hereafter find his full account in reading and studying the whole of Dr. LARDNER's Credibility of the Gospel History, which carries on the subject down to the fourteenth century, and contains a great variety of important critical information. Should a student from number and rapidity of his academical employments, not have leisure to read the whole of the preceding references (some of which are long) it is earnestly requested that he will not fail in an immediate perusal of the admirable recapitulation of the evidence given in the twelfth volume of the Credibility, and in the Doctor's Works, vol. v. p. 341, to the end. K.

LECT. CXVII.

Passages in the New Testament quoted by Heathen Writers—Why no more Quotations in Ancient Writers—Evidence for the disputed Books—Estimate of the Evidence.

§ 1. *Schol.* 1. IT may not be improper here to add, that AMELIUS, the *Platonic* philosopher, in the third century, mentions the writings of *John*, and DIONYSIUS LONGINUS, A. D. 250, those of *Paul*, with considerable applause [a].

§ 2. And it is yet of greater importance to observe, that CELSUS, who seems to have lived in the second century, and perhaps not later than the middle of it, (ORIG. against *Celsus*, l. i. p. 3, and 8.) not only brings a great many citations from the new testament, but founds the main stress of his argument against christianity upon the supposed absurdity of that book; which is an illustrious testimony, not only to its antiquity, but to its high esteem among christians in that early age.

§ 3. 2. It may be added here, that some have thought *Luke* x. 7. is expressly quoted by *Paul*, 1 *Tim.* v. 18. and it is observable, that if it be so, then it is put upon a foot of equal authority with *Deut.* xxv. 4. quoted in the same passage [b].

§ 4. 3. Some may perhaps wonder, that (considering how much christianity prevailed, and in how great esteem the writers of the new testament are supposed to have been in those early ages) there should have been no more quotations from them within the first 150 years. It may be answered,

§ 5. (1.) That as most of the first christians were persons of a low station in life, (1 *Cor.* i. 26—28. *James* ii. 5.) the number of early christian writers was small, and of those who did write many of their works are lost, as evidently appears from EUSEBIUS, PHOTIUS, and many more, who have given us some of their names and some account of them, and in part from several steps in the preceding proposition.

§ 6. (2.) That several of the remaining pieces are but short.

§ 7. (3.) That the subject of many of these was such, as to give little opportunity of quoting the writings of the new testament; very few of them relating to any controversy of christi-

a HUET. Dem. Ev. Prop. i. § 6. p. 21. b. EUSEB. Præp. Evan. l. xi. c. xix. SMITH's Life of Longinus. p. 23, 24. LARDN. Test. vol. iii. c. 32, 34. LARDN. Works, vol. iii. p. 160.

b SEED's Serm. vol. ii. p. 292. MACKNIGHT's Truth of Gosp. Hist. p. 391.

ans with each other, and in their controversies with the heathens, it is observed they are employed more in demonstrating the falshood of paganism, than the truth of christianity, as that was the point most necessary to be laboured, considering the *sociability* of the heathen superstitions.

§ 8. (4.) Several of the writers whom we have mentioned were so early, that it is exceeding probable, they had not an opportunity of seeing some of the epistles, which could not circulate in the world so soon as papers now do by the assistance of printing.

§ 9. (5.) Those books not being then divided into chapters and verses as now, quotations from them were not altogether so easy: not to say, that considering to what extraordinary divine assistances many of the primitive christians pretended, they might not seem to have so much need of a written rule; so that on the whole, it is wonderful, that we can trace so great evidence in such circumstances [a].

§ 10. *Prop.* To inquire more particularly into the evidence there is, that the ancient christians had books among them, which went by the name of those which EUSEBIUS calls ἀντιλεγομενοι. *Vid. Lect.* 113. § 7.

§ 11. *Sol.* 1. With regard to the epistle to the *Hebrews*, many parallel thoughts and phrases are to be found in CLEMENS *Romanus*, JUSTIN MARTYR, and IRENÆUS. CLEMENS *Alexandrinus* quotes it as the words of *the divine apostle*, and elsewhere of *Paul*. ORIGEN frequently speaks of it as *Paul's*; and EUSEBIUS mentions it as received with great pleasure by the *Hebrews*, who were the most capable of judging whether it were genuine or not [b].

§ 12. 2. As for *James*, passages at least parallel to it are to be found in CLEMENS *Romanus* and IGNATIUS; and it is acknowledged by ORIGEN, EUSEBIUS, and JEROM, though the last tells us it was long doubted in the *Latin* church [c].

§ 13. 3. The second of *Peter* seems to be quoted by JUSTIN

a WARB. Div. Leg. vol. i. l. ii. § 6. p. 266—284. Ed. 2. p. 278—293.
MACKNIGHT's Gosp. Hist. p. 408.

b LARDN. Cred. part ii. vol. i. p. 87—95, 368—373. vol. ii. p. 470—472, 501, 502. vol. iii. p. 234—238, 248—261.
——— Works, vol. ii. p. 39, &c.
WHITBY's Comment. on Heb. Pref.
New Transl. of New Test. p. 838—840.
TWELLS's Exam. part ii. c. ii. § 1.

LARDN. Supplem. vol. ii. c. xii.
——— Works, vol. vi. p. 391.
HALLET on the Heb. Introd.
SYKES on Heb. Introd.

c WHITBY's Comment. on Jam. Pref.
LARDN. ib. in nom. Clem. Ignat. &c.
New Transl. p. 875—879.
TWELLS, ib. d. § 2.
LARDN. Suppl. vol. iii.
——— Works, vol. vi. p. 502.

MARTYR, and is ascribed to *Peter* by ORIGEN and CLEMENS *Alexandrinus* [a].

§ 14. 4. The second epistle of *John* is quoted by IRENÆUS, and by the council of *Carthage* in the year 256. CLEMENS *Alexandrinus* speaks by way of distinction of the *larger* epistle. ORIGEN likewise mentions the *second* and *third* epistle, though something dubiously; and EPIPHANIUS has some reference to them, speaking in the plural number of *John's epistles* [b].

§ 15. 5. *Jude* is expressly quoted by ORIGEN, TERTULLIAN and CYPRIAN, but by no earlier writers [c].

§ 16. 6. JUSTIN MARTYR, IRENÆUS, TERTULLIAN, and CLEMENS *Alexandrinus* allow the *Revelations* to have been an ancient book, and ascribe it to *John the apostle:* and if we may believe the testimonies of EUSEBIUS and JEROM, who had in their hands the writings of many of the ancients which are now lost, PAPIAS, MELITO, THEOPHILUS of *Antioch* and APOLLONIUS, all in the second century, received and quoted it: and it appears to have been allowed by ORIGEN, CYPRIAN, VICTORIUS, METHODIUS and PAMPHILUS, besides HYPOLITUS, earlier than any of them in the third: though it is certain some rejected it, as the work of an unknown and heretical writer [d].

§ 17. *Cor.* 1. It evidently appears, from comparing this demonstration with that of *Prop.* 101. that the evidence of the genuineness of the six former of these books is not equal to that of the rest, nor are they all equal to each other in this respect.

§ 18. 2. Nevertheless it seems more reasonable to admit, than to reject them, if we consider,

(1.) That several of these epistles, not being written as most of *Paul's* were, either to particular churches, or even particular persons, whose names and abodes are recorded in them, it could not be so easy to find out the originals.

§ 19. (2.) That some of them are so short, and the contents of them so general, that there was (*cæt. par.*) less reason to expect quotations from them.

§ 20. (3.) As they were more inquired into, they came to be generally received; and at last all opposition against them ceased. To which we may add,

a WHITBY on 2 Pet. Pref.
New Transl. p. 903, 904.
TWELLS, ibid. § 2.
BENSON on 2 Pet. p. 1—9.
LARDN. Works, vol. vi. p. 563.
b WHIT. in Loc.
BENSON on Epist. of John, p. 177.
LARDN. Works, vol. vi. p. 583.
c WHIT. on Jude, ver. 1.
New Transl. p. 943.
TWELLS, ibid. § 4.
BENSON on Jude, p. 114.
LARDN. Works, vol. vi. p. 607.
d New Transl. p. 1019—1022.
MILLS's Prolegom. New Test. p. 24—28.
TWELLS's Ex. vol. iii. pass. præs. part i. c. i. § 2. c. ii. p. 11—15.
LARDN. Works, vol. vi. p. 627.

§ 21. (4.) That the accomplishment of many remarkable prophecies in the *Revelations*, especially those relating to the *Roman* and *Papal* empire, in proportion to the degree in which it appears, must, to those that see it, be one of the strongest demonstrations that can be imagined, not only that the book itself was genuine, but that it was written by some extraordinary assistance and illumination from God: and when this is granted, and the external evidence considered, and compared with that of the rest of these seven pieces, it will further prove, that a book, not more frequently quoted by the earliest writers than this, may yet be both genuine and divine [a].

§ 22. *Schol.* 1. Whatever be thought of the preceding arguments, it is to be remembered, that the agreement between these books and others of the new testament is so great, that we need not be very solicitous about them: nor if the others should hereafter be proved to be of divine authority, need we be apprehensive of any dangerous consequences attending our referring to them in public discourses. This is especially observable with regard to those whose external evidence is the weakest; in which number the second and third of *John* and *Jude* are to be reckoned [b].

§ 23. 2. With relation to the books mentioned by TOLAND in his *Amyntor*, (compare *Prop.* 100. *Schol.*) such as the *acts of Paul*; the *Revelation of Peter*; *the gospel of Peter*, *Andrew*, and *Matthias*; the *acts of Peter* and *John*, &c. it is evident, that EUSEBIUS, in the place before quoted, (*Eccles. Hist.* l. iii. § 25. p. 119.) mentions these as νοθα; which (though Dr. TWELLS maintains the contrary) is plainly different from the ἀντιλεγομενοι, as well as the ὁμολογουμενοι: and it will appear, as was hinted above, that even when they are quoted, which they seldom are, by ancient writers, it is in such a language, as plainly to shew, that the regard to them was far inferior to that which they had for the *sacred* books. And it is further remarkable, that though CELSUS has one where or another given us a kind of abridgment of the history of the *evangelists*, (see *Prop.* 101. *Schol.* 1.) yet he has hardly ever, if at all, mentioned a single fact recorded in any of those pieces, though many of them would have afforded matter for much more plausible objections, than those which he endeavours to ground upon the facts recorded by the evangelists: (Compare *Evang. Infant.*

a BLACKW. at Boyle's Lect. Serm. iii. p. 9—12. JENK. of Christian. vol. ii. p. 106—116.

b FOST. against Tind. p. 143—147. SHERLOCK on Proph. Diss. i. p. 199, &c.

ap. FABRIC. *Cod.* vol. ii. p. 163—165, 182—185.) which makes it probable he was not acquainted with those pieces; for his candour was not so great, as to have waved any opportunity of aspersing christianity; and it is highly probable several of those forgeries were later than his time. We may also add, that TERTULLIAN tells us (*de Baptis.* c. xvii.) that *John* the apostle discovered the *acts of Paul* and *Thecla* to have been forged by a *presbyter*, and degraded the author on that account; which if true, is a very remarkable circumstance [a].

LECT. CXVIII.

The New Testament proved to be Genuine.

§ 1. *Prop.* THE new testament as we now have it in the original is *genuine;* i. e. it is in the main such as it came out of the hands of those, by whom the several pieces contained in it are said to have been written.

§ 2. *Dem.* 1. The primitive christians had books among them, said to have been written by those authors whose names are prefixed to those of our new testament.

§ 3. 2. The primitive christians had as good opportunities of satisfying themselves as to the genuineness of them, as other ancients had with regard to the genuineness of their books; especially considering that several of those epistles were written to numerous societies of men, or to persons of a very public and sacred character; and those of *Paul's*, if not written by his own hand were *signed* by him, to prevent as far as could be the very possibility of imposture. (1 *Cor.* xvi. 21. 2 *Thess.* iii. 17. Comp. *Rom.* xvi. 22. *Gal.* vi. 11.)

§ 4. 3. The great concern which christians had in these books, and the high value which they set upon them, (as appears in part already, and will hereafter more fully appear,) would no doubt engage them to be very careful and accurate in this inquiry [b].

§ 5. 4. We find there were many books going under the name of the *apostles*, which were rejected by the primitive christians; and that a vast difference was made between those

a SEED's Serm. vol. ii. p. 209—311.
b LARDN. ib. vol. i. p. 384, 385. vol. iii. p. 282—289. vol. viii. p. 197—203. LARDN. Works, vol. ii. p. 172, 498, 492. vol. iv. p. 272.

of the new testament, and other books allowed to have been written by persons of great eminence in the church [a]. *Vid. Lect.* 113. § 9. *Lect.* 117. § 23.

§ 6. 5. We do not find that either the *Jews* or the *Heathens*, with whom the christian apologists were engaged, disputed the genuineness of these records: nay JULIAN the apostate, who was so well acquainted with them, and afterwards proved so inveterate an enemy to christianity, does in some of his writings allow them to be genuine; as we before observed that CELSUS doth earlier, especially the evangelists [b]. *Vid. Lect.* 117. § 1.

§ 7. 6. There is great reason to believe that the books of the same title with those of our new testament, which were in the hands of the primitive christians, i. e. those of the two first centuries, were genuine.

§ 8. 7. Considering the zeal which the primitive christians expressed for the new testament, and the sufferings which they were ready to undergo rather than they would deliver it up, as the *Traditores* under the *Dioclesian* persecution did, we can hardly imagine, that if it had been in their power, they would willingly have corrupted it in any important instances; which would indeed have been introducing another religion, different from that for which they suffered such dreadful extremities [c].

§ 9. 8. If they had been ever so desirous of corrupting the new testament, neither they nor any in succeeding ages could have effected such a design; considering how long the originals were preserved, how soon they were transcribed and translated into various languages, how publicly they were read in their religious assemblies, so that wherever there was a christian church, there must have been a copy, by which any that attended might examine and correct their own; (*Vid. Lect.* 115. § 2.) considering also how wide they were dispersed in a very few years after they were written; and what a variety of sects arose very early among christians, who were all a guard upon each other, to prevent any material alteration in the books which they professed to make the rule of their faith, and from which each pretended to defend his own opinions [d].

a LARDN. ib. vol. viii. p. 105—124.
—— Works, vol. iv. p. 231.
BLACKW. at Boyle's Lect. Serm. iii. p. 12, 13.
b MACKN. Gosp. Hist. B. ii. c. iv. p. 312.
WEST on Resur. p. 319.
LELAND's View, vol. ii. p. 335.
c SUIC. Thesaur. vol. i. p. 800.
LARDN. ibid. vol. viii. l. i. c. 66. p. 210—217.
—— Works, vol. iv. p. 88.
d KING of the Prim. Church, part ii. c. i. § 2.
TERTULL. de Præscript. c. 36.
—— Advers. Marcion, ap. BISCOE at Boyle's Lect. p. 491—493.
LARDN. ibid. vol. iii. p. 289—293, 300, 304.
—— Works, vol. ii. p. 491.

§ 10. 9. There are numerous quotations from the new testament in christian writers of all the latter ages, and even from the beginning of the third century; insomuch that if the books were to be lost, by far the greater part of them might be recovered from such quotations, and from the homilies and commentaries written upon several parts of it: and all these do in the main agree with our present copies, in sense at least, if not in words. Comp. *Lect.* 116. § 8.

§ 11. 10. The new testament, as we now have it in the original, is in the main agreeable to what it was in the first ages of christianity.

11. The new testament as we have it in the original is genuine[a]. *Q. E. D.*

§ 12. *Cor.* 1. From hence it appears, that the evidence we have of the genuineness of the writings of the new testament, is abundantly greater than for that of any other book of equal antiquity; as may be seen by comparing the preceding argument with what could be said in proof of those writings, which go under the names of VIRGIL, TULLY, CÆSAR, SUETONIUS, &c[b].

§ 13. 2. From comparing the several steps of the preceding demonstration, particularly gr. 3, 7, 8. (§ 4, 8, 9.) it will appear, that where the possibility of corrupting the books of the new testament, (if it had been desired) was greatest, i. e. in the time immediately following their being written, we have the strongest evidence of an aversion to do it; considering the known zeal and piety of the first professors and confessors of christianity, and that as the character of christians grew worse, the impossibility of changing these books increased. And it may not be unworthy of further remark, that with respect to those epistles, which being written to particular persons might have been most easily altered, we have peculiar evidence that they were not; partly from the distinguishing piety of those persons, i. e. *Timothy* and *Titus;* and partly from the tenor of those epistles as they now appear, which is the very contrary to what dishonest, ambitious, and interested men, who alone would have been likely to have attempted a corruption, would have desired it should have been.

a LIMB. Coll. p. 46.
—— Script. iii. Judæi. Quæst. iv. No. viii. p. 144—148.
BAXT. Works, vol. ii. p. 119. b. 120. a.
DITTON on the Resur. part iii. § 10—17.
BENNET on Script. p. 302—306.
FOST. against Tind. p. 95—105, 161.
WETS. New Test. Pref. p. 77—81.
BENSON's Reas. of Christianity, p. 63.
MACKN. Gosp. Hist. B. iii. c. iii. p. 478.
JORTIN's Rem. vol. i. p. 41.
LELAND, ubi Supra.
b BLACKW. at Boyle's Lect. Serm. iii. p. 6—8.

LECT. CXIX.

Whether the Scripture was corrupted by the Heretics—Of the various Readings in the New Testament—Apostolic Constitutions.

§ 1. *Schol.* 1. IF it be objected to gr. 7, 8, that the fathers accused the *Heretics* of corrupting the scripture, and that it is possible that all the copies or versions now extant might be thus corrupted by them; to this we answer,

§ 2. (1.) The corruption of scripture, to which they refer, was either by false interpretations, or at most by the alteration of a few particular passages.

§ 3. (2.) The agreement between the doctrines of the fathers in some of those points, and the scriptures as now extant, shews that we have not corrupt copies of those passages.

§ 4. (3.) We may conclude from the reasons urged above, that if the *Heretics* made any such attempts, they must have been unsuccessful; and the protest of the fathers against them shews it.

§ 5. (4.) The copies now extant came from such different parts, and many of the translations, especially the *Syriac*, *Ethiopic*, and *Vulgate*, were so ancient, that the hypothesis proposed in the objection is utterly incredible. To which we add, that the fathers, who have several of them quoted the same passages of scripture, lived in very distant countries, at or near the same time; v. g. JUSTIN MARTYR and many others in *Asia*, IRENÆUS in *France*, CLEMENS at *Alexandria*, CYPRIAN at *Carthage*, some of his correspondents at *Rome*, &c. at all which places christian churches were founded, long before the time in which these authors respectively lived; yet these authors never in the least intimate any disapprobation of those anciently received copies, which greatly confirms the evidence drawn from this view of them. And whoever considers the alarm taken at the attempt of Pope CELESTINE I. about the year 425, to impose a forged canon, as established by the council of *Nice*, upon the *African* bishops, whereas it was only a canon of the council of *Sardica*, will be yet more sensible of the force of this argument[a].

§ 6. *Schol.* 2. Nearly akin to this, is that objection taken from the passages in VICTOR's *Chronicon*, in which it is said,

a BOWER's Hist. of the Popes, vol. i. p. 370, &c. WETST. Prol. in New Test. § 2. | FOST. against Tind. p. 149—165.

"that when *Messala* was consul, at the command of the emperor *Anastasius*, the holy gospels, as written by *Idiotis Evangelistis*, were corrected and amended:" which seems only to refer to the correcting *a few copies* at *Constantinople*, which were falsified by MACEDONIUS, and were now restored to what the *plain evangelists* wrote. It is certain no thought could be wilder, than an universal corruption of all the copies of the New Testament at such an age, (A. D. 500.) and among so many diversities of opinions, as well as in the vast tract of land where *Anastasius* had not the least power[a].

§ 7. 3. Many have objected the *various readings*, which Dr. MILLS reckons to be more than 30,000: but it may be replied,

(1.) That considering the bulk of the book, the vast number of copies which have been compared, the ignorance of many transcribers, and the nicety with which the least variations have been observed; and especially considering how many *versions* and *quotations* Dr. MILLS brings into the account, we are rather to wonder there are no more; since in the few copies of TERENCE which have been compared, almost as many various readings have been found.

§ 8. (2.) There are but very few of these various numerous readings, which at all affect the sense, at least in any important article; as appears by examining not only those of MILLS, but those of WETSTEIN, which are by far the most significant of them.

§ 9. (3.) That when copies come to be compared, there is often so great a number on one side against those of the other, that it is easy to settle the true reading, and to see what it was that led the transcriber into a mistake; and this is generally the case, where the variation from the received reading is the greatest[b]*.

§ 10. *Schol* 4. It is objected, that it is improbable the whole New Testament should have been written in *Greek:* we answer,

(1.) That many great critics alledge, chiefly on the autho-

a COLLINS on Freethink. p. 89, 90.
BENTLEY's Rem. § 33. p. 77—84.
Sir I. NEWTON's 2d Let. to LOCKE, p. 116.

b Canones Critici ap. Wets.
COLLINS ibid. p. 87—90.
BENT. Rem. p. 60—68, 74—84.
DITTON on the Resurr. part iii. § 18, 19.

* For much curious learning on this subject, recourse may be had to MICHAELIS's "Introduction to the New Testament," lately translated by HERBERT MARSH, B. D. vol. i. p. 246—341. See also Mr. MARSH's Notes, ibid. p. 489—522. K.

rity of PAPIAS, as quoted by EUSEBIUS *(Eccles. Hist. l.* iii. *cap. ult.)* that the gospel of *Matthew* and the epistle to the *Hebrews* were originally written in *Hebrew:* but if that should be allowed dubious, we may further add,

§ 11. (2.) That great numbers of the christian converts were *Grecians* born, and others *Hellenists,* who used the *Greek* translation of the Old Testament.

§ 12. (3.) That the *Greek* language had spread so much beyond any other in those days, that on the whole it was most convenient for books that were intended for universal use; which also in part appears from the writings of several of the ancients, who though they lived in *Asia* and *Egypt,* used this language as JOSEPHUS also did, though he wrote at *Rome,* and seems to have designed his books principally for the use of the *Romans*[a].

§ 13. *Schol.* 5. Mr. WHISTON has endeavoured to prove the evidence of the genuineness of the *Apostolic Constitutions* to be equal to that of the New Testament. We own there are many curious and valuable articles, among many weak and ridiculous things, in that very miscellaneous collection. Nevertheless, when WHISTON's arguments for them come to be compared with those in the proposition, it will immediately appear, that they fall vastly short of them. And indeed these *Constitutions* contain many very evident marks of forgery; especially as they expressly determine the two grand controversies, relating to the time of *Easter,* and the re-admission of those who had fallen away after *baptism:* yet their authority is never pleaded for the decision of these controversies, even when those persons were engaged in them, in whose hands he supposes the originals of these *Constitutions* to have been lodged: not now to insist upon the great improbability of keeping those things secret at first, which were intended to be a rule to christians in all succeeding ages; which very ill agrees with the plain and simple genius of christianity, or that courage in defence of the truth for which its earliest professors were above all mankind so eminent. There are likewise so many things in these *Constitutions,* different from and even contrary to the genius and design of the writers of the New Testament, that no wise man would believe, without the most convincing and irresistible proof, that both could come from the same hand[b].

a BEREWOOD's Inq. c. i, & vi.
LIMB. Coll. p. 144, 145, 183, 184.
JONES against Whist. c. xvii, &c.
HALLET on Heb. Pref.
LARDN. Works, vol. vi. p. 60, 318.
b WHIST. Prim. Christian. vol. ii, iii.
SAURIN's Serm. vol. ii. p. 185—197.
COCI Censura Patr. p. 3—7.
GRABE's Ans. to Whist. pass.
BARRATIERI Opera.
LARDN. Cred. part ii. vol. viii. c. ult.
——— Works, vol. iv. p. 220.

LECT. CXX.

Of the Antiquity of the Jewish Religion—Heathen Testimonies.

§ 1. *Prop.* THE *Jewish* religion has been of considerable antiquity; and according to the common chronology, was founded by *Moses* near 1600 years before *Christ's* time.

§ 2. *Dem.* 1. That there was such a people as the *Jews* about the time of the christian æra, and that they were a little while after subdued by the *Romans* under *Vespasian* and *Titus*, is so apparent from the history of TACITUS and SUETONIUS, as well as many other ancient writers and monuments, that it has never been called in question, and therefore needs no more particular proof.

§ 3. 2. PHILO and JOSEPHUS, the two most considerable writers who lived in that age, as well as a great many others of the same religion before and since, do expressly assert it as a notorious fact, that *Moses* was the author of their religion and polity, and that he lived about the time mentioned in the proposition.

§ 4. 3. There is reason to believe, that as the *Hebrew* language is of acknowledged antiquity, and does indeed bear many of the peculiar marks of an original, they had among them some written and credible account of the beginning of their constitution and nation; especially considering how much their laws differ from those of any other people on the face of the earth.

§ 5. 4. Several of the *Pagan* writers, of whom we shall give a more particular account in the scholium, do mention *Moses* as undoubtedly the *Law-giver* of the *Jews*.

§ 6. 5. We cannot find that there was any contest between the *Jews* and the neighbouring nations, concerning the antiquity of *Moses*, and the origin of the *Jewish* religion, though several of them pretended their religious institutions to be much older; as appears especially by those two excellent books which JOSEPHUS has written against *Apion*, expressly on this subject.

§ 7. 6. There is reason to believe that the *Jewish* religion has been of considerable antiquity, and was founded by *Moses* about the time mentioned above[a]. *2. E. D.*

§ 8. *Schol.* 1. It may not be improper here to illustrate *gr.*

[a] GROT. de Verit. l. i. § 16. p. 63—66. JENK. of Christian. vol. i. p. 95—100.

4. (§ 5.) by giving an account of several ancient authors among the *Pagans*, by whose testimony it is confirmed.

§ 9. (1.) MANETHO, CHEREMON, APOLLONIUS and LYSIMACHUS, besides some other ancient *Egyptians* and *Greeks*, whose histories are now lost, are expressly quoted by JOSEPHUS, as extant in his days, and passages are collected from them, in which they agree, that *Moses* was the leader of the *Jews* when they departed from *Egypt*, and the founder of their laws; though some of these writers intermix with their story many ridiculous and infamous circumstances, which the *Jews* have always denied, but from the quotation of which we may assure ourselves, that the authors quoting the passages in question took them honestly and exactly as they found them [a].

§ 10. And EUSEBIUS brings passages to the like purpose from EUPOLEMUS and ARTAPANUS; but as for those long quotations, he afterwards brings from the tragedies of *Ezekiel* and *Demetrius* upon the same subject; as the authors seem to have been *Jews*, if not *Christians*, they are placed with less propriety among the testimonies now under examination [b].

§ 11. (2.) STRABO, (*Geog. l.* xvi.) gives an account of the law of *Moses* as forbidding images, and limiting divine worship to one invisible or rather universal being; and in consequence of this, bears an honourable testimony to the *Jews*, as a pious and righteous nation [c].

§ 12. CELSUS also refers to this passage of STRABO, and frequently mentions *Moses* and other persons recorded in the *Jewish* history, in such a manner as plainly to shew he was familiarly acquainted with it.

§ 13. (3.) JUSTIN from TROGUS POMPEIUS tells us, that *Moses*, whom by mistake he calls the son of *Joseph*, being driven from *Egypt*, and leading other exiles, encamped at mount *Sinai*, and there consecrated the seventh day as a sacred solemnity, or as he ignorantly expresses it, a perpetual *fast* [d].

§ 14. (4.) PLINY the elder speaks of *Moses*, as eminent among the magicians, probably referring to his power of working miracles [e].

§ 15. (5.) TACITUS mentions *Moses* as one of the exiles

a JOS. against Ap. l. i. § 26, p. 1352—1354. Ed. HUDS. p. 1055. Cologn. Ibid. § 32. p. 1357, 1358. ibid. § 34. p. 1359, 1360.
b EUS. Præp. Ev. l. ix. cap. 26—29. CLAYTON'S Vind. of the Old Test. p. 128.
c WARB. Div. Leg. vol. i. p. 417, 418. LELAND against Morg. p. 212, 213.
d JUST. Hist. l. xxxvi. c. ii.
e PLINY'S Nat. Hist. l. xxx. c. i. LARDNER'S Works, vol. vii. p. 250.

from *Egypt*, who persuaded the rest of them to commit themselves to him as a celestial guide, and takes further notice of their being conducted by him through the wilderness, relieved in their thirst, and receiving a set of laws from him, of which he gives a large though a very faulty account[a].

§ 16. (6.) JUVENAL mentions *Moses* as the author of a volume, which was preserved with great care among the *Jews*, by which the worship of images and eating swine's flesh were forbidden, circumcision and the observation of the sabbath strictly enjoined[b].

§ 17. N. B. Before him, HORACE has mentioned *Judæus Apella*, or a circumcised *Jew* as a sort of proverb of *credulity*, probably in reference to their believing so many miraculous events recorded in their sacred books: (HOR. *Sat. l.* i. § 5. *sub fin.* comp. *Sat.* ix. *ver.* 69, 70.) yet as he does not expressly mention *Moses*, (however some have thought he referred to him *Od.* ii. *ver.* 19. which we lay no stress upon, Vid. *Delph. Nat. ibid.*) we chuse not to add him to the catalogue of these writers.

§ 18. (7.) LONGINUS cites *Moses* as the law-giver of the *Jews*, and a person of no inconsiderable character, and adds, that he has given a noble specimen of the true sublime, in his account of the creation of the world[c].

§ 19. (8.) NUMENIUS, as quoted by EUSEBIUS and ORIGEN, mentions *Musæus*, probably *Moses*, as a leader of the *Jews*, who by his prayers brought dreadful calamities on *Egypt;* which *Jamnes* and *Jambres*, those celebrated magicians, were not able to resist: and EUSEBIUS reports it as his saying, that "PLATO was only *Moses* speaking *Greek*[d]."

§ 20. (9.) CHALCIDIUS speaks of *Moses* as a person of eminent wisdom, more than human eloquence, and as one who pretended to divine revelation: but it is much to be doubted whether he were a *Pagan*, or as both EUSEBIUS and FABRICIUS maintain, a *Christian Platonist*[e].

§ 21. (10.) HERMIPPUS, an ancient writer of the life of *Pythagoras*, says that the philosophers did in many of their rules imitate the laws of the *Jews;* but I find not that he expressly mentions *Moses* as the author of them[f].

a TACIT. Hist. l. v. c. iii—v.
GORD. TAC. vol. iv. p. 476—482.
CLAYTON's Vind. p. 132.
b JUV. Sat. xiv. ver. 96—106.
c LONG. de Sub. § 9. p. 50. PEARCE's Ed. 1732.
LARD. Works, vol. viii. p. 166.
d EUS. Præp. Ev. ix. 8. xi. 10.
ORIG. against Cels. l. iv. p. 188, 199.
LARDN. Works, vol. viii. p. 166.
e BUDÆI Phil. Hist. c. iv. § 22. not. p. 160, 161.
LARDN. Works, vol. viii. p. 346.
f JOS. against Apion, l. i. § 22. p. 1345. HUDS.

§ 22. (11.) The *Orphic* verses, which though spurious are generally reckoned of great antiquity, inculcate the worship of one God as recommended by that law, "which was given by him who was drawn out of the water, and received two tables of stone from the hand of God[a]."

§ 23. (12.) DIODORUS SICULUS, in his catalogue of those law-givers who pretended to have received the plan of their laws from some deity, mentions *Moses*, as ascribing his to that God whom he calls *Jaoh*, which is probably a corruption of *Jehovah*[b].

§ 24. And in an extract out of his fortieth book, which is preserved by PHOTIUS, he gives a large though in some respects erroneous account of the *Jews*; in which he speaks of *Moses* as a man of illustrious prudence and courage, who settled the *Jews* in their land, and instituted their religion and laws, forbidding them images as he pretends on *pantheistic* principles, divided them into twelve tribes, established the priesthood among them with a judicial power, and adds several other particulars, which though mingled with mistakes are of great importance[c].

§ 25. (13.) DION CASSIUS, l. xxxiii. speaks of the *Jews* as worshipping a being of unutterable majesty and an invisible nature; but I find not that he mentions *Moses* as giving them those ideas of him.

§ 26. (14.) VARRO mentions the *Romans* as having agreed with the *Jewish* nation, in that first worship of theirs without images, of which he declares his approbation[d].

§ 27. (15.) PHILEMON, in the days of *Alexander* the Great, has some verses which seem to be a kind of translation from part of the decalogue; so that there can be no reasonable doubt of his being acquainted with it, though he says nothing of *Moses*. See the verses in RIDLEY of the Spirit, Serm. vii. p. 266.

§ 28. And if PHOCYLIDES were indeed as is generally thought a heathen poet, before Christ's time, he may justly be joined to *Philemon*, as he has plainly translated many of the *Mosaic* laws, though he does not expressly mention their author.

§ 29. (16.) JUSTIN MARTYR expressly says, that most of the historians, poets, law-givers and philosophers of the *Greeks* mention *Moses* as the leader and prince of the *Jewish* nation; and particularly enumerates POLEMON, APPION of *Possidon*,

a EUS. Præp. Ev. l. xiii. c. xii. p. 666.
b DIOD. SIC. l. i. sub init. GALE's Court of Gent.
c DIOD. SIC. ap. PHOT. Bib. No. 244. p. 2051, 2052.
d VAR. ap. Aug. de Civ. Dei, iv. 31.

PTOLEMY MENDESIUS, HELLANICUS, PHILOCORUS, CASTOR, THALLUS and ALEXANDER POLYHISTOR, besides those taken notice of above; and adds, what it is very important to observe, that they took their account of *Moses* not from the *Jews*, but the *Egyptian* priests, from whence it is well known they collected most of their learning[a].

§ 30. *Schol.* 2. It may not be improper here to add, that JOSEPHUS has insinuated, that the *Shepherd kings*, whom MANETHO mentions as making so great a figure in *Egypt*, and at length expelled, were *Israelites;* and Dr. MORGAN has grafted a great many false and absurd things relating to the *Jewish* history upon that supposition: but a late ingenious writer has entirely overthrown the foundation of that notion, as well as justly exposed MORGAN's wild superstructure; and has advanced some reasons worthy of consideration, to prove that the shepherd kings were *Arabians*, and descendants of *Ishmael*[b]*.

LECT. CXXI.

Antiquity of the Old Testament—The Genuineness of the Books.

§ 1. *Prop.* THE ancient *Jews* before the time of Christ had books among them, bearing the titles of those which make up what we protestants call the books of the *Old Testament*, and a catalogue of which may be seen at the beginning of any of our bibles.

§ 2. *Dem.* 1. The books of the Old Testament are still extant in the *Hebrew* and *Chaldee* languages, with such marks of purity as prove them to be very ancient.

§ 3. 2. There was a *Greek* translation of them, in the days of *Ptolemy Philadelphus*, which was laid up in the *Alexandrian* library collected by him[c].

a JUST. Cohort. ad Gent. p. 9—11.
HUET. Dem. Pr. iv. c. ii. p. 49, &c.
CALM. Dict. vol. ii. p. 236—238.
b MORG. Mor. Phil. vol. iii. p. 73.
THEOPH. CANT. Vind. of anc. Heb. Hist. pass. præs. Rem. xxv. p. 53—64.
JOS. Cont. Ap. l. i. § 14—16.
c PRID. Con. vol. ii. p. 27—47. præs. p. 27—35, 44—47.
JOS. Ant. l. xii. c. ii.
EUS. Eccles. Hist. l. v. c. viii. Vales. Not.

* Much has been said by chronologers concerning the shepherd kings, and different conjectures have been formed concerning them. The matter is not of great importance. Mr. JACKSON refers the shepherd dynasty to the settlement of the Israelites in Egypt. Sir ISAAC NEWTON supposes the shepherds to have been the expelled Canaanites. K.

§ 4. 3. It is generally thought by learned men, that *Onkelos* published his *Targum*, i. e. the *Chaldee* paraphrase on the law, and *Jonathan* his on the prophets, either before or very near the time of Christ, which plainly shews the original *Hebrew* to have been older [a].

§ 5. 4. JOSEPHUS gives us an obscure kind of catalogue of the sacred books among the *Jews*, in which he expressly mentions the five books of *Moses*, 13 of the *Prophets*, 4 of *Hymns* and *Moral precepts*. Now if we with many critics allow, that *Ruth* was added to *Judges*, and *Lamentations* to *Jeremy*, then this number will agree with those which make up our old testament [b].

§ 6. 5. Both *Jews* and *Christians* from the time of Christ, have generally agreed to receive those books which make up our old testament as genuine. As to the attempt that has been made to introduce others called the *Apocrypha*, which will hereafter be examined, it does not affect the present question, any further than as the *Jews* rejecting these books may be considered as an argument of their care in examining those they admitted.

§ 7. 6. The quotations made from the old testament in the *new*, which we have already proved to be genuine, do evidently infer the existence of those books from whence they were taken; and also shew by the way, that the *Jews* did not only receive them as authentic but *divine*, as JOSEPHUS also in the preceding reference assures us that they did in the strongest terms: and it is observable, that all the books of the old testament are cited in the new, except *Judges*, *Ruth*, *Ecclesiastes*, *Canticles*, *Ezra*, *Nehemiah*, and perhaps *Chronicles*; insomuch that on the whole, the express quotations from or references to the old testament in the whole volume of the new, are computed at about 600. *Vid. Index to Matt. Ed. of the new testament.*

§ 8. 7. MELITO, GREGORY *Nazianzen*, ORIGEN, ATHANASIUS, HILARY, EPIPHANIUS, JEROM, and several later writers, have given us catalogues of the books of the old testament; in which none of ours are omitted, except *Ruth*, which is left out in some, because perhaps included in *Judges*.

§ 9. 8. The *Samaritans*, who separated from the *Jews*, many hundred years before the birth of Chtist, have in their lan-

a CALMET Dict. in Onk and Jonath. PRID. Con. vol. ii. p. 531—538, 542—545.
b JOS. against Apion, L. i. p. 1036. Col. Ed. p. 1333. Huds.

PRID. Con. vol. i. p. 331, 332.
JENNINGS's Jewish Antiq. vol. ii. p. 373.

guage a *Pentateuch*, in the main exactly agreeing with the *Hebrew*[a]. *Valet propositio.*

§ 10. *Cor.* Sir WILLIAM TEMPLE's insinuation, that there are no *Hebrew* records now extant older than the *Augustan* age, is most wild and arbitrary; and so contrary to strong and direct evidence and indeed common sense, that one would believe he intended to except the old testament, though he expresses himself in so unguarded a manner[b].

§ 11. *Schol.* Nothing is said above of that *Jewish chronicle*, called *Seder Olam Rabbah*, i. e. the *larger chronicle*, on which some have laid so great a stress, as the authority of it is disputed: but the regard which some very learned men have paid to it, makes one wish that the evidence of its authenticity, and the importance of its contents, may be set in a clearer and easier light than that in which it has hitherto appeared; for if it be indeed true, that its author was master to the compilers of the *Mishna*, it must be worthy an attentive inquiry[c].

§ 12. *Prop.* The books of the old testament, which the ancient *Jews* had among them in Christ's time, were in the main genuine *.

§ 13. *Dem.* I. From *external* evidence.

§ 14. 1. Considering what evidence there is, that there was such a person as *Moses*, and that he was law-giver of the *Jews*; there is reason to believe that he would write his institutions; since there was such proper and important occasion for doing it.

§ 15. 2. Several of the authors enumerated above speak of *Moses* as a *writer*, as well as a law-giver.

§ 16. 3. In the nature of things it is very probable, that in a polity so founded as that of *Moses* appears to have been, occasions of writing histories and laws should have occurred; and that religious teachers, rising in different ages, should by their writings, as those of other religions have done, endeavour to inforce an institution, which they at least supposed to be divine.

§ 17. 4. The persons to whom the books of *Moses* and the succeeding writers were first proposed, were capable of judg-

a PRID. Con. vol. i. p. 416—418.
DUPIN on the Can. vol. i. c. i. § 2—5.
CALMET's Dict. vol. ii. p. 599, 600.
KENNICOTT's Dissert. on Heb. Test. vol. i. p. 337.
KENNICOTT's Account of his Collat. p. 145.
LEUSD. Diss. Phil. p. 54—62.
JENK. of Christian. vol. ii. p. 84—94.
b TEMP. Misc. vol ii. p. 36. Ed. 2.
c PRID. Con. vol. ii. Pref. p. 20.

* As a general reference on this subject, see LELAND's Answer to BOLINGBROKE's Letter on the study of History, p. 44—70. C.——See also LELAND's View of Deistical Writers, vol. ii. p. 286—305. 4th Ed. K.

ing whether they were genuine or no; and there is no reason to believe, they would have received them with such extraordinary regard, as it is well known the *Jews* paid to them, if they had not been well satisfied on that head: and considering how highly those books were regarded by all the pious *Jews*, and how much even their civil affairs depended upon them, we cannot suppose that an entire change of them could have been attempted, without being discovered and rejected with the utmost indignation.

§ 18. 6. There is reason to believe the books of the old testament, which the ancient *Jews* had among them, were genuine. *2. E. D.*

§ 19. *Dem.* II. Taken from *internal* arguments.

§ 20. 1. Many of the facts recorded in the old testament are of so extraordinary a nature, that if the books giving an account of them had been forged, the very circumstance of their being before unknown, would have been a sufficient argument against receiving any books that contained an account of them.

§ 21. 2. Many of the institutions contained in their laws were so burdensome, and some of them humanly speaking so hazardous, or rather so certainly ruinous to any nation not secured by an extraordinary providence correspondent to them, (especially those relating to the *sabbatical year*, the resort of all the males to *Jerusalem*, and the prohibition of cavalry) that forged books containing such precepts would probably have been rejected with the greatest abhorrence [a].

§ 22. 3. The great variety observable in the *stile* of these books, makes it improbable they should have been the work of *one*, and the *unity of design*, that they should have been the invention of *many:* for if these supposed inventors lived in different ages, they could not have consulted with each other; and if they lived in the same age, the largeness of their plan would only have subjected them to new difficulties, without being likely to answer any valuable end: and he who could be weak enough to embarrass a scheme with so many unnecessary articles, must probably have wanted a genius capable of managing them all so well.

N. B. The same remark may also be applied to the *new testament*, though the external arguments for the genuineness

a BENNET on Script. p. 72—74. SHERLOCK on Proph. Diss. iv. | WARB. Div. Leg. vol. ii. p. 462, 463. PASCHAL's Proofs of the Books of Moses.

of it are so strong, that it did not seem necessary to insist upon this hint [a].

§ 23. 4. The provision that was made for reading the law publicly every seventh year, at the feast of *tabernacles*, (when it is probable the copies kept in private hands might be compared with that laid up before the Lord) *Deut.* xxxi. 9—13, 24—26, and the injunction on the king to transcribe it with his own hand, *Deut.* xvii. 18—20. would be a probable means of preventing corruption; and adds an evidence to the genuineness of these writings, much greater than can be found with regard to others of the most ancient authors.

§ 24. The charge also given to private persons to make themselves familiarly acquainted with the contents of the law, and to teach it their children, deserves to be mentioned under this head, as an institution of the greatest importance for keeping it uncorrupted; (*Deut.* vi. 6—9. *and sim.*) and which indeed according to the remark of JOSEPHUS in the preceding reference, had an extraordinary efficacy to this purpose [b]. *Valet propositio.*

LECT. CXXII.

Charge of Forgery refuted—whether Moses wrote the Pentateuch.

§ 1. *Schol.* 1. TO this it is objected, that the degeneracy of the *Jews* according to their own history, and their disregard to the institutions of *Moses*, together with the scarcity of books in those early ages, and the various oppressions which they suffered under their enemies, might occasion the loss of authentic copies, and give some designing priests an opportunity of substituting others in their room; especially might this happen, when the *book of the law* was said to be found in the reign of *Josiah*, 2 *Kings* xxii. 8, &c. or during the time of the *Babylonish* captivity. But to this it is answered,

§ 2. (1.) This at best is no more than a conjecture, without any positive proof of such a forgery.

§ 3. (2.) It is uncertain whether, if such a fraud had been attempted, it could have succeeded at either of the times mentioned, though they are indeed the most probable which can be

a JORTIN's Rem. vol. i. p. 41. MILLAR's Prop. vol. i. p. 98.

b NICH. Conf. vol. iv. p. 17—22. JENK. of Christian. vol. i. p. 169—187.

assigned. For, not to insist upon the possibility there is, that the writing found in *Josiah's* reign was only the last chapter of *Deuteronomy*, that awakening passage of scripture; were we to suppose it to have been the *whole Pentateuch*, perhaps *Josiah* might before have had some copy of the law, though not equally perfect with the original which had been found in the temple; and he might be more powerfully struck with hearing it read in the circumstances there described, though he had not been before an entire stranger to the contents of it, which it is certain he was not, considering the reformation he had before made, 2 *Chron.* xxxiv. 3, &c. There were probably some copies of the law remaining in other hands, as there certainly were during the time of the captivity: See *Dan.* ix. 11—13. to which may be added *Ezra* iii. 2—5. vi. 18—21. 2 *Chron.* xxxvi. 22. *Ezra* i. 1. *Neh.* viii. 1—8. So that it appears to be an idle tale, which so many of the christian fathers borrowed from the *Jews*, that *Ezra*, by divine inspiration restored the sacred books, after they had been entirely lost [a].

§ 4. (3.) There is not the least probability, that such laws as those which are now to be found in the old testament, were forged at any time, especially on such an occasion; since nothing could have been more imprudent, upon the principles of human policy, than such precepts as those mentioned *Prop.* 106. *Dem.* 2. *gr.* 2. which would have been peculiarly liable to exception, when *Israel* was so surrounded with enemies, and straitened in their possessions, as they were both in the days of *Josiah* and *Ezra*. Nor can we imagine, that to these *Ezra* would have added that precept, on which they were obliged to put away their strange wives, which was so tender a point, and might have produced such fatal divisions; considering how many had married such, and how considerable some of them were both by birth and alliance, and how many foreign families would be made their enemies by such divorces; some of them were also priests and *Levites*, who must have been privy to the forgery, if there had been any. So that upon the whole, there is so little reason to suspect *Ezra* as the inventor of these precepts, that it is an instance of the impartial regard he had for the original, that he would retain them at so great a hazard; *Ezra* ix. x. *Neh.* xiii. 23—29. a remark also applicable in some degree to *Josiah* [b].

a EUS. Eccles. Hist. v. 8. Vales. Not.
PRID. Con. vol. i. p. 329.
JENNINGS's Jewish Antiq. vol. i. p. 172.
b BURN, on the Art. p. 83, 84.
EVANS's Christian Temp. vol. ii. p. 375—377.
MILLAR's Prop. vol. i. p. 88—94.
ALLIX's Reflect. vol. i. p. 32, 33.
SHUCKFORD's Connect. vol. ii. p. 337.
LELAND against Tind. vol. ii. p. 123.

§ 5. *Schol.* 2. It is further objected, that it is impossible that *Moses* should have been the author of the *Pentateuch*, or *Samuel* or *Nehemiah* of those books which go under their name; since many circumstances are recorded in them, which did not happen till many years after their death; *Vid. Gen.* xii. 6. xxii. 14. xxxvi. 31. *Exod.* xvi. 35. (compared with *Josh.* v. 12.) *Numb.* xii. 3. *Deut.* ii. 12. iii. 11, 14. xxxiv. 5, &c. 1 *Sam.* xxv. to the end of the 2d of *Samuel*, *Neh.* xii. 10, 11. where the catalogue of high priests is carried down to the time of *Alexander the Great.*

§ 6. To that part of this objection which may affect the *Pentateuch*, some have replied, that *Samuel* might have been the author of those books, which are called the books of *Moses*, because they treat of him, as those of *Samuel* are named after that prophet, because his history made so considerable a part of them. Among others, Sir ISAAC NEWTON and Lord BARRINGTON suppose *Genesis*, and the other historical books before *Moses's* time, to have been written by *Samuel*, and for this purpose quote *Acts* iii. 21, 24. But this is so directly contrary to many other scriptures, that it is strange that any should patronize the opinion; especially when comparing 1 *Sam.* ii. 10. and 2 *Sam.* xxiii. 3—5. which may afford so easy and beautiful an illustration of the above-mentioned text in *Acts*, on which BARRINGTON lays his chief stress. (See GREY on the last words of *David.*) The scriptures to which this hypothesis is most directly contrary, are 2 *Chron.* xxiii. 18. *Dan.* ix. 11, 13. *Mal.* iv. 4. *Mark* vii. 10. xii. 19. *Luke* xvi. 29, 31. xx. 28, 37. xxiv. 27, 44. *John* i. 45. v. 46, 47[a].

§ 7. Therefore waving this, it seems more reasonable to say, (as the most ancient *Jewish* writers since the time of the old testament assure us,) that *Ezra* published a new edition of the books of *Moses*, in which he added those passages as *notes*, which perhaps afterwards crept into the text, by the mistake of the transcribers: though indeed with regard to many of the passages alledged, it is evident there is no absurdity at all in supposing them to have been written by *Moses* himself. Perhaps SIMON *the Just* might also make some additions to those books which were written after *Ezra's* time[b].

§ 8. *Schol.* 3. As for Father *Simon's* hypothesis, that the *Pentateuch* was formed from some loose writings of the annals of *Moses*, and that many of the leaves were transposed; the

a FARRINGT. Ess on Div. Disp. App. No. iv. NEWTON on Dan. c. i.

b PRID. Con. vol. i. p. 342—345, 573—575. KIDDER on the Pent. vol. i. Diss.

reasons on which it depends are so inconsiderable, that it seems not necessary to give a more particular view of it [a].

§ 9. 4. Under the 2d step of the *2d Demonstration*, (*Lect.* 121. § 21.) we might have mentioned the omission of the doctrine of future rewards and punishments, on which Dr. WARBURTON has insisted so largely in his learned work, called the *Divine Legation of Moses:* but as that argument is intended to prove not only the genuineness, but also indeed the divine authority of those books, it may be proper to state it alone elsewhere. We shall only add here, that there is reason to suspect whether, allowing the argument to be valid, it be of so great importance as the ingenious author supposes; seeing it depends upon so many nice questions, v. g. how far it is certain that *Moses* has omitted it? how far such an omission is peculiar to him as a legislator? how far it proves his dependence upon an equal providence? what that equal providence was? whether personal or national? and how far the expectation of it, or ground for that expectation was a thing peculiar to the *Jews?* On all these accounts, the argument is much more complex, and seems less certain and less striking, than similar arguments, drawn from *Moses's* having laid it down as a fact certainly to be depended upon, that a treble crop should attend the sixth year of tillage from the sabbatical, *Lev.* xxv. 21. and that the family of *Aaron* in its male line should never be extinct, nor ever want an adult heir free from those blemishes that would have rendered him incapable of service; which nothing but a full consciousness of a divine legation, could have warranted so wise a man in making fundamental to his system [b].

LECT. CXXIII.

The Old Testament, as now extant, Genuine—Objections considered.

§ 1. *Prop.* THE Old Testament, as now extant in the *Hebrew*, is in the main what it originally was.

§ 2. *Dem.* 1. The Old Testament, as extant in the time of the *Jews* who were contemporary with *Christ*, was genuine.

§ 3. 2. Such as it was in the time of *Christ*, it came early into the hands of the christians, and has continued in

a SIM. Crit. Hist. Old Test. p. 36, &c. DUPIN of the Can. vol. i. c. iii. § 1. p. 68—75. NICH. Conf. vol. iv. p. 8—16. Vol. ii. p. 5—10, 8vo. MARSH's Authenticity of the five Books of Moses considered.

b MIDDLETON's Misc. Works, vol. i. p. 381.

their hands ever since; so that the *Jews* could not have been able to make any considerable alteration in it, had they been ever so desirous of it, while the christians were such a guard upon them, in a matter on which so much of the evidence of christianity has at least been supposed to depend; nor on the other hand, could the christians corrupt it without the discovery of the *Jews*, who would never have spared them, could they have proved such an attempt on records which they esteemed so sacred, by persons for whom they had such an implacable aversion.

§ 4. 3. There have been many ancient *versions*, which are yet extant in the *Polyglot* bible, in which there is such an agreement in the main, both with the original and with each other, as we cannot suppose there could have been, had the original been corrupted after the date of those versions, of which some are of considerable age.

§ 5. N. B. The most considerable versions to which we refer above, besides the LXX. were the *Targums*, or *Chaldee Paraphrases*, which if later than Christ's time were yet very ancient; the *Greek* of *Theodotion*, *Aquila*, and *Symmachus*; the *Syriac*; the *Arabic*; *Ethiopic*, and *Persian*; besides the old *Italic*: of all which see JONES and WALTON referred to below.

§ 6. 4. In latter ages, the *Masorites* have expressed a great and even superstitious care, in keeping the copy of the old testament as incorrupt as possible, numbering even the lines, the words, and the letters in each book: and though this care may be said to come late, i. e. about the year 500, it is to be remembered, it extends to those ages in which christians were most ignorant of *Hebrew*, and the *Jews* had some learning; so that perhaps had they been disposed to corrupt their scriptures, they might have done it then with the greatest safety; in which view, there seems to be something very providential in this exact scrupulosity of theirs at such a period. See *Pref.* to VAN HOOGHT'S *Ed.* of the *Heb. Bib.*

§ 7. 5. The old testament, as extant in the *Hebrew*, is in the main uncorrupted[a].

§ 8. *Schol.* 1. To this some object the difference which there is in many places between the LXX. and the *Hebrew*; some of which variations are of great moment, especially in chronology. To this we may reply,

a JONES's Crit. Lect. c. iv. § 70—74. c. xiii, xiv, xvi, xvii, xviii. MS.
TURRET. vol. i. Loc. ii. quæst. x. § 5—13.

WALTON's Prol. to Polyg. Bib.
Dissert. on Heb. Lang. Pref.

§ 9. (1.) That it is reasonable to believe the LXX. may have been altered in some places, or the *Hebrew* mistaken by the first translators, which may account for several differences.

§ 10. (2.) If it be supposed that the *Hebrew points* were of later invention, a supposed difference in them will account for a vast number of variations in the LXX. and the similarity of several *Hebrew* letters will account for many more.

§ 11. (3.) The LXX. itself attests the truth and exactness of vastly the greater part of the *Hebrew* bible, even if it should be granted that this translation is preferable to the original; which yet is a concession by no means to be made: now the proposition does not assert, that there are no errors at all in the *Hebrew* copy; the contrary to which the difference between the *Keri* and *Kethib* does evidently shew [a].

§ 12. *Schol.* 2. It is further objected, that many passages quoted in the New Testament, and in the writings of the christian fathers, are very different from the correspondent passages as they now stand in the *Hebrew;* and that some words are introduced as quotations, which are no where to be found.—Now if with some we suppose, that those early christian writers quoted from the LXX. the objection will then coincide with the former: but as for reasons to be given elsewhere, we do not grant that, we answer,

§ 13. (1.) Perhaps they quoted from their memory; which is the more probable, as sometimes the same passage is quoted by different authors in very different words, even where the sense agrees.

§ 14. (2.) The *sense* of the passages supposed to be lost is still to be found in the Old Testament, though the *words* be not, especially *Matt.* ii. *ult. John* vii. 38. Yet if it were to be granted, that some of the verses originally belonging to the Old Testament are lost, it would not be at all inconsistent with the truth of our proposition, which only opposes general, material, and designed corruption [b] *.

§ 15. *Schol.* 3. It is further objected, that many of the christian fathers complain, that the *Jews* had corrupted the Old

a PRID. Con. vol. i p. 331.
SHUCKFORD's Hist. vol. i. p. 48—72.
WINDER's Hist. of Knowl. vol. i. c. xvi.
HALLET's Notes on Script. vol. i. p. 118.
b DOD. Fam. Exp. in Loc. cit.

* The question concerning the quotations from the Old Testament in the New is amply considered in MICHAELIS's Introduction to the New Testament, vol. i. p. 200—235. See also Mr. MARSH's Notes, ibid. p. 466—489. K.

Testament, in order to weaken the proofs of christianity from thence:

Ans. JUSTIN MARTYR, and some others who advance this charge, were only acquainted with some *Greek Versions*, which whether it were the LXX. or not, must be hereafter considered; and believing the divine authority of them, they charge all the variations which are to be found in the *Hebrew*, as the *Jews* quoted it, to be corruptions of their own: and sometimes they may mean only *false interpretations*[a].

§ 16. 4. Nevertheless, we may, consistent with the truth of the proposition, allow, that some alterations have happened in transcribing, many of which were undoubtedly undesigned, because they could answer no imaginable end. Sometimes a very small mistake in a transcriber would greatly alter the sense, as *Psal.* xxii. 17. And it seems, on comparing all the arguments, we may safely conclude, that if there have been any designed alterations in the Old Testament, they must have been made between the time of Christ and the rise of the *Masorites* in the third century; and then the alterations would be of such a kind, as to be prejudicial rather than favourable to christianity: so that whatever arguments in proof of christianity can be brought from the Old Testament, the force of them will not be at all diminished, should we allow some designed variations. But indeed it is not in the nature of things very probable, either that, leaving those important passages which yet remain, they would have corrupted the rest for so little reason, or that, believing (as we are sure they did) the divine original of the scriptures, they would upon any terms have corrupted them designedly, i. e. have destroyed what they thought divine, so far as in them lay, to substitute something human in its stead. Compare *Deut.* iv. 2. xii. 32. *Rev.* xxii. 18, 19[b].

LECT. CXXIV.

Credibility of the Gospel History.

§ 1. *Prop.* THE history of the New Testament is in the main credible: i. e. there is as great regard to be paid to it, as is due to other histories of allowed character and reputation.

a COLLINS's Grounds, part ii. c. i, ii, v.
WHIST. Ess. &c. Prop. xii.
CARPZOV. Def. &c. c. ix.
JONES's Crit. Lect. c. iv. §75—83. MS.
MIDDLETON's Inq. p. 41—43.

b HALLET on Script. vol. ii. p. 109, 110.
LELAND's View, vol. ii. p. 302.

§ 2. *Lem.* It is reasonable to believe, that the history recorded in the New Testament is in the main agreeable to those facts, which were asserted by the first preachers, and received by the first converts of christianity; for if there had been any remarkable inconsistency between them, those first converts could not have received the books of the New Testament as genuine, which yet we have already proved that they did.

§ 3. *Dem.* 1. The several books of the New Testament were written by those who were personally concerned in many of the facts they relate, and who had the best opportunities of being informed concerning the most important of those other facts which they have recorded. This especially appears with respect to *Matthew*, *Peter*, *John*, *Paul*, and *Luke*, at least so far as he wrote of several of *Paul's* journies, in which he himself attended him.

§ 4. 2. The authors of the New Testament were capable of giving us a true account of the facts they have undertaken to record, and if what they have written were false, it must have been a designed forgery; for there is nothing which looks like lunacy in any of their writings: least of all can we imagine, that such a number of mad men could have agreed in so consistent a story.

§ 5. 3. There are the greatest marks of integrity in their writings, both in the simplicity of their stile, and the faithful manner they relate circumstances, which might bring reflection on their own character and their master's[a].

§ 6. 4. There are also in their writings, the most genuine traces of a pious and benevolent temper, of a contempt of suffering and death itself, when they might be called to meet it in the cause of truth: upon the whole, it seems the design of their writings, to carry virtue in all its branches to the sublimest degree, even beyond what any of the heathen moralists did or attempted; and so far as we can judge by their strain and manner, they appear like good men, bringing out of the treasure of their hearts good things.

§ 7. 5. Their character seems on the whole, such as may give us a probable expectation, that they would speak the truth to the best of their knowledge; and there must have been at least some circumstances of strong temptation, to engage them knowingly to deviate from it, especially in points of so great importance, as those which by their writings they were labouring

a ROLL. Man. d'etud. vol. ii. p. 420—426. | WEST. on Resurr. p. 344.

to carry: nor ought we by any means lightly to believe, that persons, whose characters at first view appear so fair and honourable, would engage in a design so much to the dishonour of God and injury of men's souls and bodies, as theirs must have been, if their testimony were false; since they laboured to turn men's devotion into a wrong channel, and to engage the most upright of mankind, and those who were their best friends, in a cause which was likely to ruin both themselves and their families.

§ 8. 6. Considering how incredible their story seemed at the first hearing, and how contrary it was both to the passions and secular interests of mankind, they had no temptation to attempt a fraud of this nature in expectation of any worldly advantage; but might depend upon such persecutions and oppositions, as many of the first professors of christianity appear to have met with, and as they themselves in their writings tell us they both encountered and expected. See the texts *Lect.* 125. § 16.

§ 9. 7. There is no reason to believe, they would in this instance attempt to impose upon us.

§ 10. 8. The persons, to whom they addressed themselves, would be inclined to do their utmost to discover the fraud, if there were room to suspect any; considering that the doctrines of the first teachers of christianity evidently tended to fix an odium upon the *Jewish* rulers, to destroy peculiar privileges and emoluments both of the *Jewish* and *Pagan* priests, to oppose all the superstitious regard paid to deified emperors, and the idolatries which mingled themselves in their most pompous games and spectacles; that it poured contempt upon those things, for which the Gentile orators and philosophers were ready to value themselves most, and on the whole required such eminent degrees of humility and universal virtue, as were exceeding opposite to that pride and wickedness, which so generally prevailed both among *Jews* and *Gentiles*[a].

§ 11. 9. A fraud like this, if it were a fraud, might very easily have been detected; seeing they bore their first testimony in the very place and age, in which Christ is said to have been crucified, and to have risen from the dead: (as appears from what was observed of the early prevalency of christianity in *Judæa*, *Lect.* 114. &c.) and as the persons, whose character and interest were chiefly affected by it, had the civil power in their

[a] WEST on the Resurr. p. 410—422. præs. p. 420—423.

own hands, no doubt the thing would be thoroughly canvassed, and if it had appeared false would have been immediately exposed. Besides, wherever they came, they attested facts of such a nature, as might easily have been discovered on the spot; not merely asserting, that they had seen Christ and some of his followers work miracles, but that they themselves had such a power; nay, that they communicated extraordinary gifts of the Spirit to their hearers, producing so sensible an effect as the speaking languages they had never learnt. *Paul* particularly appeals on this occasion both to the *Corinthian* and *Galatian* churches, and argues with them on these facts, even when his interest among them was beginning to decline: so that on the whole, multitudes must immediately and certainly have known, whether the great facts they asserted were true or not.

§ 12. 10. Had the story which the apostles told been a forgery, it would no doubt have been quickly discovered, and rejected with the utmost abhorrence.

§ 13. 11. Nevertheless, it gained a very great degree of credit in *Judæa*, *Greece*, *Italy*, and other places; and vast numbers of persons, in that very age in which these things are said to have been taught and done, were so fully persuaded of the truth of christianity, that, as it appears from the writings of the apostles to the primitive churches, as well as from other ancient monuments, they cheerfully ventured their estates and lives, upon a confidence of the truth of those facts, which the first preachers of the gospel taught. *Lect.* 111, 118.

§ 14. 12. Since the writers of the New Testament were neither liable to be deceived themselves in the facts they relate, nor would have been inclined to attempt imposing on the world by such a forgery; and since their history met with that acceptance and success in the world, which without the support of truth it could never have found, there is abundant reason to believe it is true[a]. *Q. E. D.*

a DOD. x Serm. No. ix. per tot.
GASTREL's Christian Rev. p. 250—272.
BURNET's iv. Disc. p. 27—35.
MORE's Theol. Works, p. 223—227.
BAXT. Works, vol. ii. p. 110—113.
DITTON on the Resurr. part iii, § 21—34. p. 251—278.
BURNET on the Art. p. 59—64.
FOST. against Tind. p. 135—137.
BARROW's Works, vol. ii. p. 304—312.
MACKN. on Gosp. Hist. B. iii. c. 2.

LECT. CXXV.

Objections to the Credibility of the Gospel History considered.

§ 1. *Schol.* 1. TO the credibility of the gospel history, some have objected our Lord's not appearing in public after his resurrection, which might have been the most effectual method of convincing the *Jews*.—But it may be replied,

§ 2. (1.) It is not certain the *Jews* would have been convinced even by this, considering the great obstinacy that people shewed in a variety of instances, in the Old Testament as well as in the New. Compare *John* xii. 10, 11.

§ 3. (2.) God is not obliged to give the highest possible degrees of evidence to any revelation; and those evidences, which the New Testament affirms to have been given, were so considerable, both with respect to the number of witnesses, and the confirmation of their testimony by miracles, that there is no room to complain, merely because one may imagine how the evidence might have been carried yet higher: especially if we consider, how incapable the enemies of christianity seem to have been of producing evidence on the contrary side.

§ 4. (3.) As the former obstinacy of the *Jewish* people, and their wicked treatment of Christ, abundantly justifies this conduct of God towards them; so if it were to be granted that they would generally have believed, upon Christ's public appearance among them, it is difficult to conceive, how the prophecies of their rejection for rejecting Christ could have been fulfilled; or that evidence for the truth of christianity preserved, which now arises from the existence of the *Jews*, as a distinct people, with the records of the Old Testament in their hands. On the whole therefore, the conduct of providence in this affair is to be thankfully adored, rather than censured [a].

§ 5. *Schol.* 3. It is further objected, that there were but very few of the *Jews* who believed in Christ; and considering that they were the best judges of his claim to be the Messiah, there is reason to suspect that the evidences of it were not sufficiently convincing.

a WOOLSTON's 6th Disc. p. 26—28.
DITTON on the Resurr. part iii. § 60—67. p. 336—352. § 69, 70. p. 361—368.
BURNET's 4 Diss. p. 52—56.
SYKES of Christianity, p. 162—170.
FLEMING's Christol. vol iii. p. 491—498.
BLACKW. at Boyle's Lect. Serm. iv. p. 25, 26.
SUPERVILLE's Serm. vol. iv. p. 9—12.
ATTERB. Posth. Serm. vol. i. p. 182—190.
WEST on Resurr. p. 296.
MACKN. Harm. p. 864.
HODGE's Serm. No. 9.
LELAND's View, vol. i. p. 157, 295.

§ 6. *Ans.* (1.) According to the account given in the New Testament, there were some considerable numbers of the Jews converted on the first publication of the gospel, and even some who were priests, and consequently lay under peculiar prejudices, Vid. *Acts* ii. 41. iv. 4. vi. 7. xxi. 20. and also those texts in the epistles, which evidently refer to the *Judaizing Christians*, and therefore prove that there were considerable numbers of *Jewish* converts.

§ 7. (2.) That the *Jewish* nation in general lay under very strong prejudices, especially those arising from their expectation of temporal deliverance and grandeur from their Messiah, the peculiar dignity and privileges of their own nation, the perpetuity of the *Mosaic* law, and the sanctity of the *Scribes* and *Pharisees*, as well as the authority of their dictates in matters of religion, besides those arising from the wickedness and immorality of their own characters in that very corrupt age; so that it is not at all to be wondered at, that they had a very strong aversion to that teacher and religion, which seemed so expressly levelled against those prejudices. To which we may add, that the force of the argument arising from Christ's miracles would be much diminished, considering the notion they had of the power of magic, and the supposition they thought they had some reason to make, that a false prophet might possibly work them, of which there also remain many traces in the rabbinical writings.

§ 8. (3.) We are not to conclude that all who refused to embrace christianity remained in their hearts unconvinced; for it is certain that the severity of persecution might engage many, who had not a deep principle of religion, to dissemble the inward conviction of their own mind; as it is expressly declared, many did, *John* xii. 42, 43, &c.[a]

§ 9. *Schol.* 3. It is further objected, that the apostles had nothing to lose, and they might at least gain a subsistence, and the fame of being divine messengers by such a forgery.

§ 10. *Ans.* (1.) They had at least their lives to lose, which the poorest of mankind regard as well as others.

§ 11. (2.) That if it could be supposed that persons of such low circumstances and education had the most eager desire of fame, they could not reasonably expect to raise their reputation

a WOOLSTON's 5th Dis. p. 48.
WHITBY's Cert. of Christian Faith, c. ix. § 9. ad fin. p. 276—280
BURNET's 4 Disc. p. 38—41, 56—58.
WHITBY on Rom. ii. 1. Note b.
LARDNER's Works, vol. v. ii. p. 1—24

by such an undertaking, but on the contrary to expose it to the greatest infamy: besides that the simplicity, with which they refer the honour of all they did to their great master, most evidently shews, how far they were from that vain-glorious temper, which the objection pretends to have been so strong in them, *Acts* iii. 12, 13, xiv. 15. 2 *Cor.* iii. 5. iv. 5. 1 *Cor.* iii. 5—7.

§ 12. (3.) That if they had been actuated by mercenary views, they might much more easily have raised their fortune, by renouncing the cause they had undertaken, and discovering the forgery they had invented[a].

§ 13. *Schol.* 4. It is also objected, that the apostles met with but little persecution among the *Gentiles*: but we answer,

§ 14. (1.) That though we acknowledge that the *Romans*, whose maxim it was to tolerate conquered nations in their own religion, were often a refuge to them at first, yet the heathen populace in the several cities of *Greece* and *Asia* to which they came, frequently rose up against them in a tumultuous manner, and exposed them to the extremest danger.

§ 15. (2.) That considering how absolutely all pagan superstitions were condemned by christianity, the first preachers of it had great reason to believe, what was indeed fact, that in proportion to the degree in which their doctrines came to be known among the heathens, persecutions would be raised by the magistrates, and penal laws enacted against them. (Vid. *Lect.* 117. § 4. and WARBURT. quoted there.)

§ 16. (3.) That the number and power of the *Jews* was very great in the apostles' days, not only in *Judæa*, but also in other countries; so that upon the whole the persecutions of the primitive christian preachers and hearers were very grievous; as evidently appears from the whole tenour of the New Testament, especially the following passages, *Acts* v. 17, 18, 40. vii. 57—60. viii. 1. ix. 1, 2, 23, 24. xii. 1—4. xiii. 50. xiv. 5, 19. xvi. 22, &c. xvii. 5, 6. xviii. 12, &c. xix. 29. xx. 3. xxi. 27, 28. xxii. 22. xxiii. 14. xxvi. 10, 11. *Rom.* viii. 36. 1 *Cor.* iv. 9—13. xv. 29—32. 2 *Cor.* i. 8, 9. iv. 8—11. vi. 4, 5, 8, 9. xi. 23—27. *Gal.* vi. 17. *Phil.* i. 27—30. *Col.* i. 11, 24. 1 *Thess.* i. 6. ii. 14—16. 2 *Thess.* i. 4.—7. 2 *Tim.* i. 8. ii. 3, 9, 10. iii. 11, 12. *Heb.* x. 32—34. *James* ii. 6. v. 10, 11. 1 *Pet.* ii. 19.—21. iii. 14—17. iv. 1, 12—16. *Rev.* ii. 10, 13. iii. 10[b].

a BAXT. Works, vol. ii. p. 111. b. LIMB. Collat. p. 161—163.

b LARDN. Creed. l. i. c. viii. præs. p. 225—229, 259—264. —— Works, vol. i. p. 164.

§ 17. *Schol.* 5. Some may perhaps think, that if such miracles as the christians pretend had really been wrought in proof of their religion, it would have been impossible that it should not have met with an earlier and more general regard in the world.—So far as the *Jews* are concerned in this objection, it has been considered above, and so far as it relates to the *Gentiles* only, it may be answered,

§ 18. (1.) That it evidently appears in fact, that many of the pagans had at that time but a very low opinion of miracles, and paid but little regard to them. Mr. WESTON has entered largely into several causes that might contribute to this; especially the many ridiculous pretences that were made to them by the professors of divination, and the pretences to oracles and magic; to all which the multitude and intercommunity of their gods would not a little contribute.

§ 19. (2.) That where any regard was paid to them, (though if there had been a fair and candid examination, it must soon have appeared, that those which were pretended to as countenancing heathenism, were by no means in point of evidence comparable to those by which christianity was supported,) yet the strong prejudices that would lie against it as a *new* religion, and especially as a religion so opposite to men's secular interests and sinful passions, would prevent a careful and impartial inquiry; and so would dazzle their eyes, and make them prone to disregard the gospel, notwithstanding its miracles were allowed.

§ 20. (3.) That the great discouragements under which christianity lay, while the empire was in the hands of the pagans, would no doubt engage many to smother the secret conviction of their minds in its favour; but when *Constantine* declared himself a christian, most of the opposition against christianity ceased; which might in many be owing to the dictates of conscience, as being persuaded of the truth of that religion, though in others it might be only a conformity to an establishment [a].

§ 21. *Schol.* 6. As for those objections which Dr. TINDAL has brought against the moral character of the apostles, in some instances, they are circumstantially confuted by Dr. FOSTER, Dr. LELAND, and others who have written on the other side the question [b].

a WESTON's Inq. into the Reject. of Christian Mir. pass. præs. c. iii. p. 17—79.

b TIND. of Christianity, p. 220, 221. FOST. against Tind. p. 111—132. LELAND ibid. vol. ii. c. ii.

§ 22. 7. The objections which Mr. WOOLSTON has advanced against several miracles related in the New Testament, in his discourse on the miracles of Christ, have been sufficiently answered by almost all his antagonists; the most valuable of which are Mr. STEVENSON, Dr. LARDNER, Mr. PEIRCE, and the author of the *Trial of the Witnesses:* an abstract of their most curious and important thoughts may be seen in our notes on the harmony of the evangelists, on those texts which he has excepted against[a].

LECT. CXXVI.

Testimony of Heathen Writers to Facts in the Old Testament.

§ 1. *Prop.* MANY material facts, which are recorded in the old testament, are also mentioned by very ancient heathen writers.

§ 2. *Dem.* 1. The heathens had a tradition among them concerning the original of the world, which bore some visible resemblance to the account which *Moses* has given of it; particularly the *Phœnicians*, *Indians*, *Egyptians*, *Greeks* and *Romans:* and though they differ considerably from *Moses*, as to the time of the creation, we have formerly shewn their accounts to be in this respect extravagant and incredible[b]. *Vid. Lect.* 24. § 3.

§ 3. 2. The division of time into weeks has long prevailed, not only among the inhabitants of *Greece* and *Italy*, as we learn from JOSEPHUS, PHILO BYBLIUS, CLEMENS *Alexandrinus*, and LUCIAN, but also among the *Celtæ* and *Indians*, as *Philostratus*,

a STONEHOUSE's Account of the Controversy*.
b CUMBERLAND's SANCHONIATHON, p. 1—23. BURNET's Archæol. l. i c. i—vi. l. ii. c. i. RAY's 3 Disc. No. i. c. i. OVID's Met. Lib. i. GROT. de Verit. with Le CLERC's Notes, l. i. c. xvi. p. 26—40. Univ. Hist. vol. i. p. 11—17. fol.

* For a general treatise in defence of the christian miracles, we refer to the "Criterion," a work published in 1754, without a name, but which is known to have been written by Dr. DOUGLAS, the Bishop of Salisbury, the design of this work is to shew, with regard to popish and pagan miracles, that they were such events as were either in their nature not miraculous, or in their evidence not true; whereas the miracles of the christian revelation are in their nature miraculous, and from their evidence true. It is to be regretted that the book is become scarce. With respect to the resurrection of our Saviour, the two treatises of Mr. HUMPHREY DITTON and Mr. GILBERT WEST deserve particular attention. K.

DION CASSIUS, and JUSTIN MARTYR assure us; and which we may further learn from the ancient names of the seven days [a].

§ 4. 3. DIODORUS SICULUS, PLATO, DICÆARCHUS, CALANUS the *Indian* philosopher quoted by STRABO, and others quoted by MAIMONIDES, and several other writers mention a state of innocence, and the fall of man; to which it is probable we are to refer what so many writers say of the *golden age:* nor is it an improbable conjecture, that the worship of *serpents*, which has prevailed among so many heathen nations, may have some reference to that form, in which *Moses* tells us the tempter appeared to the first human pair [b].

§ 5. 4. The long lives of men in the early ages of the world are mentioned by BEROSUS, MANETHO, HIROMUS, and HELANICUS, as also by HESIOD, and many other writers quoted by JOSEPHUS, and afterwards by SERVIUS, in his notes on VIRGIL [c].

§ 6. 5. The account which PAUSANIAS, PHILOSTRATUS, PLINY, and several other writers give us of the remains of gigantic bodies which have been found in the earth, serve in some degree to confirm *Moses's* account of the antediluvian giants [d].

§ 7. 6. BEROSUS, the *Chaldean* historian, quoted by JOSEPHUS, and ABIDENUS by EUSEBIUS, PLUTARCH, LUCIAN, MELA, NICHOLAS DAMASCENUS, as well as many of the heathen poets, mention the deluge; and some traditions concerning it are to be found among the *Americans* and *Chinese*; not to mention what some modern travellers have fabulously related concerning some ruins of the ark said to remain on mount *Ararat*, and to have been seen there but a few centuries ago [e] *.

§ 8. We may add under this head,) that we may not break the order of all that follow) that ALEXANDER POLYHISTOR quotes ARTAPANUS and EUPOLEMUS, as mentioning the tower of *Babel*, and the former speaks of it as built by *Belus*. (EUS. *Præp. Evan. l.* ix. *c.* xviii.) ABYDENUS likewise *(ibid. c.*

a GROT. ibid. p. 41, 42.
ROLL. Hist. Anc. tom. iv. p. 416. French.
SELDEN de Jure N. & Gent. l. iii. c. xvi—xxiii. præs. c. xvi, & xix.
b GROT. ibid. p. 42, 43.
BURN. Arch. l. ii. c. ii, iii.
Rev. exam. with Cand. vol. i. p. 81, 82.
JENK. of Christian. vol. ii. p. 246—249.
STILL. Orig. Sac. p. 516—518.
OWEN on Scrip. Diss. iv, v. p. 216—232.
c GROT. ibid. p. 44.
Jos. Ant. l. i. c. iii. § 9.
d GROT. ibid. p. 45.
PLINY'S Nat. Hist. l. vii. c. xv
SOLINUS, c. i. with SALM. Not. p. 9.
Annual Regist. 1764, p. 106.
e GROT. ibid. p. 47—52.
RAY'S 3 Disc. No. ii. c. I.
SAURIN'S Diss. vol. i. p. 131—134.
STILL. Orig. Sac. l. iii. c. iv. § 3.
Univ. hist. vol. i p. 112. fol.

* Many curious traces and evidences of the remembrance of the deluge, among the heathens, are scattered through Mr. JACOB BRYANT'S great work, entitled, "A new System, or an Analysis of ancient Mythology." This work is only referred to as what will hereafter merit the notice of the literary student. K.

xiv.) and HESTIÆUS (15.) mention the same building, with something of the circumstances attending the disappointment of that enterprize.

§ 9. 7. DIODORUS SICULUS, STRABO, TACITUS, PLINY, and SOLINUS agree in giving us an account of the destruction of *Sodom* and *Gomorrah*, and the neighbouring cities, in the main agreeable to that of *Moses*: the truth of which is in some measure confirmed by what modern travellers of the best credit have related concerning the phænomenon of the dead sea: and ALEXANDER TRALLIANUS mentions an heathen form of exorcism, "in the name of the God that turned *Lot's* wife into a pillar of salt[a].

§ 10. 8. HERODOTUS, DIODORUS, STRABO, PHILO BYBLIUS, and some others mention *circumcision*, as a rite used by several of those nations into which, according to *Moses*, *Abraham* travelled, or which were descended from him, especially by *Hagar* and *Keturah*: and if the hypothesis of a late learned author be admitted, that the *Egyptians* derived it from the *Ishmaelite Shepherd-kings*, it will be equally to the present purpose[b]. Vid. *Lec.* 120. § 30. and the references there.

§ 11. 9. BEROSUS, ALEXANDER POLYHISTOR, (from EUPOLEMUS and MELO, more ancient writers than himself,) DAMASCENUS, ARTAPANUS, and other ancient historians cited by JOSEPHUS and EUSEBIUS, make express and honourable mention of *Abraham* and some of his family, as some of them do also expressly speak of his interviews with *Melchisedech*. To which we may add the account given of him by TROGUS POMPEIUS as abridged by JUSTIN: nay JOSEPHUS tells us, that HÆCATÆUS, wrote a whole book of *Abraham's* life[c].

§ 12. 10. Besides the express testimony concerning *Moses*, *Prop.* 104. which may properly be referred to this proposition, there are also many fabulous stories of *Thoth*, *Typhon*, *Hermes*, and others, in which many celebrated writers have endeavoured to prove that such traces of his history are to be found as shew he was the person represented under that variety of names[d].

§ 13. 11. EUPOLEMUS and DIUS, as quoted by EUSEBIUS

a TACIT. Hist. l. v. c. vii.
WHITBY's Cert. of the Christian Faith, p. 36—39.
PLINY's Nat. His. l. v. c. xvi. l. xxxv. c. xv.
SOLINUS, c. xxxvi. with SALM. Not.
GROT. ibid. p. 58, 59.
MAUNDRELL's Trav. p. 82—85.
Univ. His. vol. i. p. 576, 577. fol.

b GROT. ibid. p. 59, 60.
SAUR. Diss. vol. i. p. 246, 247.

c JOS. Ant. l. i. c. vii. § 2.
JUST. l. xxxvi. c. ii.
MILL. prop. of Christian. v. i. p. 114, 115.
EUS. Præp. Evan. l. ix. c. 17—23.

d HUET. Dem. Evang. Pr. iv. c. iii. p. 49—68.
DAC. on Hor. l. i. Od. x.
MILL. Prop. Christianity, vol. i. p. 167—169
WITS. Ægypt. l. iii. c. iv. per tot.
JACKS. Cred. part ii. § 2. c. viii, ix. apud Op. vol. i. l. i. c. 14, 15.
WARB. Div. Leg. vol. i. l. iii. § 3. p. 354—358.

and GROTIUS, mention many remarkable circumstances of *David* and *Solomon*, agreeing with the Old Testament story; and HERODOTUS has a remarkable though much controverted passage, supposed to refer to the destruction of the *Assyrians* in the reign of *Hezekiah*, in which he mentions *Sennacherib* by name[a].

§ 14. 12. As for the mention of *Nebuchadnezzar*, and some of the succeeding kings of *Babylon*, as well as of *Cyrus* and his successors, it is so common in ancient writers, as not to need a more particular view of it. *Valet propositio.*

§ 15. *Schol.* 1. It would be very easy to prove, that many passages of the Old Testament are mentioned by *Celsus*, and objections against christianity formed upon them; but he comes too late to be esteemed a witness to them; and all that can be inferred from those passages is, that he had read the Old Testament, probably in the *Greek* version of it, and that he knew *Christians* paid a religious regard to it, neither of which facts are at present in question.

§ 16. 2. It may not be improper here to mention the monument which PROCOPIUS mentions as found in *Africa*, testifying "that they had fled from the face of the robber *Joshua* the son of *Nun*;" though that coming through the hands of a *Christian* writer, and of one who lived so very long after christianity was introduced, it did not seem so convenient to insert it among the preceding testimonies.

LECT. CXXVII.

Credibility of the Old Testament History.

§ 1. *Prop.* THE history of the Old Testament is in the main worthy of credit.

§ 2. *Dem.* 1. The books of the Old Testament received by the *Reformed*, (of which alone we speak,) are genuine.

§ 3. 2. Many of the writers of the Old Testament have given us an account of things, in which they were themselves personally concerned, v. g. *Moses, Joshua, Samuel, Ezra, Ne-*

a EUS. Præp. Ev. l. ix. c. 30—34, & 39—41.
JOS. Ant. l. viii. c. ii.
——— contr. Ap. l. i. p. 1340.
MILLAR, ibid. vol. i. p. 123—127.
PRID. Con. vol. i. p. 25.
HEROD. Hist. l. ii. c. 141.

hemiah, Isaiah, Jeremiah, Ezekiel, Daniel, and several of the minor prophets; and consequently they were capable of giving us a true account of what they represented, as having fallen within their own observation and experience.

§ 4. 3. There are great marks of integrity in their writings, not only as they tell their very amazing story with great simplicity, and without apology, excuse, digression, &c. but as they every where write with the deepest sense of God upon their spirit, regarding him as the author of all events, whose moral as well as natural perfections they every where celebrate, and in whom they seem to have reposed the confidence of their souls, seeking his favour above all, and referring their actions to his glory: they do also most candidly acknowledge their own faults, and the faults of the greatest heroes of their history; and as for *Moses*, whose credibility is of the greatest importance to support all the rest, his leaving his family in the circumstances of common *Levites*, without entailing any peculiar honours or possessions upon them, is as strong a proof of his uprightness as could well be imagined[a].

§ 5. 4. There is no reason to believe they would attempt to impose upon us, at least unless we can find that they were under some strong temptation to have attempted it.

§ 6. 5. Considering the time in which their writings were published, and also the public and remarkable nature of many of those events which are there recorded, and how many witnesses there must have been to the falshood of them if they had been false, they could expect no advantage by attempting to impose upon the world by such forgeries, nor could they have reaped any thing but contempt from it.

§ 7. 6. Nevertheless, we find that their writings were received as credible by those who were the most capable of judging in the case, and those institutions submitted to, (on the authority of these facts) which would otherwise have appeared very unreasonable and very grievous.

§ 8. 7. There is reason to believe that the history of the Old Testament is true, so far as the authors wrote it upon their own personal knowledge.

§ 9. 8. As for the history of remoter ages, much might be known of it by tradition, considering the long lives of the first men; at least all that was necessary might be learnt by revelation, to which we well know that *Moses* pretended: and there is

[a] JACKS. Cred. p. 20—38. 4to. apud Op. vol. i. l. i. c. iv. p. 15—28.

such an evident and close connection between what was written by *Moses* and other persons mentioned *gr.* 2. upon *their own knowledge*, and what they or others whose names are not certainly known have written in the Old Testament upon *tradition* or *revelation*, that he who believes the former to be credible, will easily admit the latter, especially considering that it is one leading fact of the history, that *Moses* himself was instructed in so extraordinary a manner by God.

§ 10. 9. The agreement there is between many facts recorded in the Old Testament, and the testimony of many heathen historians of considerable note, is a further evidence in favour of its credibility. *Lect.* 126.

§ 11. 10. The history of the Old Testament is in the main credible[a]. *2. E. D.*

§ 12. *Schol.* 1. The great ignorance of those *Latin* and *Greek* writers which now remain, as to facts which happened very long before their own time, and the peculiar contempt which several of them had for the *Jewish* nation, arising from the diversity of its customs and institutions, concur with some other considerations mentioned *Lect.* 112. § 16, &c. to answer any objection, which might be raised against the credibility of the Old Testament history, from the silence of such writers as to many important articles of it[b].

§ 13. 2. We do not particularly mention the supposed absurdities to be found in some parts of the history, because they do not affect the truth of the whole, and will much more properly be considered as objections against its *inspiration.*

§ 14. 3. Nevertheless, as we have before proved that it is no absurd thing, that God should make a revelation of some things before unknown; (*Lect.* 105.) and as the main body of the *Jewish* story is taken up in giving an account of such revelations; the proposition must lay a reasonable foundation for our believing that series of *Prophecies*, which will be the subject of the two next propositions.

a BENNET on Scrip. p. 116, 117.
MILL. Prop. vol. i. p. 87, 88, 94—99.
BURNET on the Art. p. 83.
STILL. Orig. Sac. l. ii. c. ii. § 1, 2, 7—9. c. iii. § 1, 2.
WILLIAMS at Boyle's Lect. p. 119—121.
JENKINS on Christianity, part ii. c. iii, vi, xi. vol. i. p. 132, &c. 151, &c. 296, &c.
LELAND against Tind. vol. ii. p. 38—42.
b JENKINS's Reas. of Christian. vol. i. p. 95, 96.

LECT. CXXVIII.

Chief Prophecies of the Old Testament.

§ 1. *Prop.* MANY *Prophets* of the Old Testament foretold a variety of events, which it was impossible they should have foreseen, merely by the force of their natural genius and sagacity *.

§ 2. *Dem.* 1. Immediately after the flood, *Noah* foretold the infamy and servitude of the descendants of *Canaan*, and the conversion of several Gentile nations descended from *Japhet*, i. e. the *Europeans*, to the worship of the true God, who stood in a peculiar relation to the *Jews*, as descended from *Shem*, *Gen.* ix. 25—27[a].

§ 3. 2. The servitude of the *Israelites* in *Egypt*, their deliverance from thence, and the extensive dominion they afterwards obtained, were exactly foretold to *Abraham*, *Gen.* xv. 13—21.

§ 4. 3. The character and fate of the *Ishmaelites* was in the most amazing manner foretold to *Hagar*, *Gen.* xvi. 12. which is accomplished even to this day, as the *Arabians* still remain an unconquered people, remarkable above any other for their fierceness and rapine[b].

§ 5. 4. The contests between the *Edomites* and the *Israelites* with the success of them were foretold to *Rebekah*, before her children were born, and afterwards by *Isaac* to his children themselves with some further circumstances, *Gen.* xxv. 23. xxvii. 39, 40[c].

§ 6. 5. Many remarkable events, not only relating to himself and his family, but the whole *Egyptian* nation were in a wonderful manner predicted by *Joseph*, *Gen.* xxxix—xli.

§ 7. 6. Various surprizing circumstances relating to the settlement of the twelve tribes in *Canaan*, and the occurrences

a CUMBERL. Orig. Gent. p. 427.
WHISTON Script. Proph. p. 104—108.
Bp. NEWTON's Dissert. on the Proph. vol. i. Dissert. i.
JENNINGS's Jewish Antiq.
b Rev. exam. with Cand. vol. ii. Diss. iv. p. 114—152.
Universal History.
Bp. NEWTON's Dissert. vol. i. Dissert. ii.
JACKSON's Truth of Script. p. 156—168. ap. Op. vol. i. c. 25, 26. p. 115—123.
c NEWTON's Dissert. on Proph. vol. i. Dissert. iii.

* The reader may see the most important of these prophecies well illustrated, and their accomplishment very particularly pointed out, in Dr. NEWTON's "Dissertations on the Prophecies." C.

to befal some of them there, were foretold by *Jacob* upon his dying bed, *Gen.* xlviii, xlix[a].

§ 8. 7. The obstinacy and ruin of *Pharaoh*, the deliverance of the *Israelites* from his kingdom, and their serving God at mount *Sinai* were discovered to *Moses*, *Exod.* iii. 11, 12. not to mention the prediction of each of the ten plagues, immediately preceding the execution of them.

§ 9. 8. Many remarkable circumstances relating to *Israel*, and the neighbouring nations, were foretold by *Balaam*, *Numb.* xxiv. 15—25[b].

§ 10. 9. The various dispensations of God towards *Israel* in future ages, as well as the circumstances of their settlement in their own land, though decided by the contingency of lots, were foretold by *Moses:* and their national revolt from God, their destruction by the *Romans*, with the calamities afterwards attending them, and continuing upon them in part even to this day, have been, and are a most remarkable accomplishment of the express predictions of their illustrious prophet, *Deut.* xxxi. 16, &c. 28—30. xxxii, xxxiii, xxviii. *præs. ver.* 49[c].

§ 11. 10. The calamity of *Eli's* family, and the transferring the priesthood to the descendants of *Eleazar*, were foretold by *Samuel* and other prophets, 1 *Sam.* ii. 31—36. iii. 11—14.

§ 12. 11. The birth of *Solomon*, his extraordinary prosperity, and that of the *Israelites* under him, together with the settlement of the crown on his descendants was foretold by *Nathan* to *David*, 1 *Chron.* xxii. 8—10.

§ 13. 12. The revolt of the ten tribes from the house of *David*, was foretold by *Abijah* to *Jeroboam*, before there appeared any probability of it, *i. e.* in the midst of *Solomon's* prosperity, 1 *Kings* xi. 29—38.

§ 14. 13. The destruction of *Bethel* and its idolatrous priests was foretold as to be accomplished by *Josiah*, who was named on this occasion 360 years before his birth; as well as the destruction of the family of *Jeroboam* for his continual idolatry, as also the captivity of *Israel* beyond the *Euphrates*, then a very distant and very improbable event, 1 *Kings* xiii. 2, 3. xiv. 10—16.

§ 15. 14. The famine in *Israel*, their deliverance from the repeated invasions of the *Assyrians*, the death of *Ahab*, and

a SHERLOCK on Proph. p. 341—343. Vid. PATRICK or PYLE in Loc.
b WHIST. Proph. p. 214—221. NEWTON, ibid. No. 5.
c JACKS. ibid. c. 6, 11, 13, p. 131, &c. 174, &c. Ap. Op. vol. i. l. i. c. xxiii. p. 95. c. xxvii—xxx. p. 125—156.

ruin of his family by *Jehu*, with several other events in the reign of *Ahab*, were foretold by *Elijah* and other prophets, 1 *Kings* xvii—xxii.

§ 16. 15. The relief of *Samaria*, when pressed by a siege, the exaltation of *Jehu* and *Hazael*, and the victory of *Israel* over the *Moabites*, besides several private and personal events were foretold by *Elisha*, 2 *Kings* vii—xiii.

LECT. CXXIX.

Chief Prophecies of the Old Testament; continued.

§ 1. 16. THE deliverance of the *Jews* from the conspiracy of *Rezin* and *Pekah*, and afterwards the defeat of *Sennacherib*, and the captivity of the *Jews* in *Babylon*, were all foretold by *Isaiah*; as the last event was also by *Jeremiah*, *Hosea*, and many other prophets.

§ 2. 17. The deliverance of the *Jews* from the *Babylonish* captivity as to be accomplished by *Cyrus*, (though an event quite unparalleled in its kind) was foretold by several of the prophets, and particularly by *Isaiah*, who named *Cyrus* many years before he was born, and the very date of that deliverance was fixed by *Jeremiah* to 70 years from the beginning of the captivity. *Isa.* xliv. 24—28. xlv. 1—4. *Jer.* xxv. 11, 12. xxix. 11. *Dan.* ix. 2. *Zech.* vii. 5.

§ 3. 18. The calamities which fell upon the *Tyrians*, the *Sidonians*, the *Egyptians*, the *Ethiopians*, the *Edomites*, the *Moabites*, the *Ammonites*, the *Syrians*, the *Arabians*, and many other nations were expressly foretold by *Isaiah*, *Jeremiah*, *Ezekiel*, *Amos*, and several other prophets; and above all, the destruction of *Babylon*, with such particular circumstances as are really astonishing, and such a prediction of its utter desolation, as humanly speaking, seemed impossible, when the prophecies were delivered, and even long after their publication in the world, considering the greatness and magnificence of that city[a].

§ 4. It may be added under this head, that the easy conquest of *Egypt* by *Nebuchadnezzar*, so beautifully described, *Jer.* xliii. 12. and its final abasement, *Ezek.* xxx. 13. are events,

[a] SYKES's Connect. c. viii. p. 139—150. | ROLLIN's Anc. Hist. vol. ii. p. 232—260. Fr.

considering the extraordinary grandeur of *Egypt* at that time, and the great confidence of its princes, extremely wonderful in their correspondence with that prediction [a].

The exact accomplishment of the above-mentioned predictions is well illustrated by Dr. PRIDEAUX in his *Connection*, and by Dr. WELLS in his notes on the minor prophets, and many other writers.

§ 5. 19. The succession of the *Assyrian*, *Persian*, *Grecian*, and *Roman* monarchies, several particular circumstances in the history of the *Ptolemaidæ*, and *Seleucidæ*, the persecution of the *Jews* under *Antiochus Epiphanes*, and even the erection of the *Papal* kingdom, are foretold by *Daniel : Dan.* ii. v, vii, viii, xi, xii. and that part of them relating to the former article is well illustrated by the writers quoted under the last step, as those relating to the latter are by Sir *Isaac Newton*, in his book on the prophecies ; (on which also see WHISTON's remarks) and in some measure by LOWMAN on the *Revelations*. See those passages in the several volumes of ROLLIN's *Ancient History*, which particularly relate to these prophecies, *vol.* vi. *p.* 270—280, & *p.* 289, 290. *vol.* viii. *p.* 417—424, 583—600. *Fr.* *

§ 6. 20. Those prophecies which relate to the kingdom of the *Messiah*, and the various circumstances which would attend his appearance, are so considerable, that we shall make them the matter of a distinct proposition, and therefore wave the mention of them here [b].

§ 7. *Cor.* 1. If the genuineness and credibility of the books of the old testament be allowed, we have here a most certain proof of the divine foreknowledge of future contingencies ; since there are some things foretold, which depended as much as any thing we can imagine upon the volition of free agents : and if it be said, as it is by Mr. COLLIBER and some others, that God had determined to render those events *necessary*, and upon that determination foretold them ; it is to be considered, that some of the events mentioned above, especially *Lect.* 128. § 3, 8, 10. are as criminal as any we can imagine, and in some of those instances are foretold by God as crimes, which he would severely punish on those who were the agents in them ; which

a ROLL. ibid. vol. i. p. 175—180.

b SYKES's Connect. c. viii.

* Besides the references already made to Bishop NEWTON's Dissertation on the Prophecies, recourse may in general be had to him for an illustration of many of the topics here mentioned. See particularly vol. i. p. 176—to the end ; vol. ii. p. 1—198. Works, vol. i. p. 101—269. ibid. p. 286—391. K.

plainly shews that they were not necessarily determined, nor their accountableness in that instance suspended, as Mr. COLLIBER supposes. Where considerable bodies of men are concerned in the prediction, which is the case in some instances above, the difficulty on his hypothesis is still greatly increased; and indeed it is difficult to say how God could determine upon such supposed necessitating influences as fit, unless (contrary to this hypothesis) he foresaw those circumstances that would render them so[a].

§ 8. 2. Such a series of prophecies as is here described is a very evident proof of the peculiar presence of God with the *Jewish* nation, which is further evidenced by the many signal miracles wrought in confirmation of it.

§ 9. 3. The accomplishment of many of these prophecies, and especially of those relating to the christian religion, and to events which happened after the time of Christ, does evidently prove the genuineness and credibility of the books in which they are contained: and it is to be considered as an argument for them independent on those urged before, *Lect.* 123, 124. for none can with the least shew of reason pretend they were forged since Christ's appearance; and it is most evident, that there is such a connection between one part of the old testament and another, and such a mutual dependence, that the whole history must in the main be credible, if those parts of it are allowed to be true, in which these prophecies are to be found, especially the books of *Isaiah* and of *Daniel*[b].

§ 10. *Schol.* The arguments brought against the genuineness of the book of *Daniel* are proposed and fully confuted in the following references[c].

LECT. CXXX.

Prophecies of the Messiah and his Kingdom.

§ 1. *Prop.* TO collect the chief of those old testament *Prophecies* which most evidently relate to the MESSIAH and his kingdom.

§ 2. *Sol.* 1. It was foretold by many of the prophets, that

a COLLIB. Enq. p. 92—102.
SAURIN's Serm. vol. i. p. 199.
b Vid. SYKES ubi supra.
HARTLEY on Man, vol. ii. Prop. XXX.
c COLLINS's Lit. Scheme, p. 149—159.
BULLOCK's Vind. p. 181—195.
CHAND. Vind. of Dan. pass.
NEWTON, ibid. vol. ii. Introd.
LARDNER's Test. Works, vol. viii. p. 184.

the knowledge of the true God should be extended from *Jerusalem* over the whole earth; and that pagan idolatry should be entirely or in a great measure suppressed by it, *Psalm* xxii. 27. lxxxvi. 9. *Isa.* ii. 1—5, 17, 18. xi. 9. xlv. 22, 23. *Jer.* x. 11. *Zeph.* ii. 11. *Mal.* i. 11 [a].

§ 3. 2. Immediately after the *fall*, as recorded by *Moses*, intimation was given of some person to descend from the woman, so as to be called *her seed*, who should triumph over the enemy that vanquished them, though he should himself receive some damage comparatively small, *Gen.* iii. 15 [b].

§ 4. 3. It was foretold to *Abraham*, *Isaac* and *Jacob*, that *all nations should be blessed in their seed*: which may naturally signify, that a person to descend from them should be a blessing to mankind. *Gen.* xii. 3. xxii. 18. xxvi. 4. xxxviii. 14.

§ 5. 4. *Jacob* on his dying bed speaks of some victorious person, unto whom the people should be gathered, whom he calls *Shiloh*, declaring that he should appear before *Judah* ceased to be a tribe [c]. *Gen.* xlix. 10.

§ 6. 5. *Moses* speaks of *a prophet like unto himself*, who should be raised up with such proof of divine authority, that all who rejected him should be rejected and destroyed by God; which could not refer to a *succession* of prophets, since it is expressly said none of them were like *Moses* [d]. *Deut.* xviii. 18—20. xxxiv. 10.

§ 7. 6. *David* foretels a person, who should be owned by God as *his son*, to whom universal dominion over the heathens should be given, and who should punish with utter destruction al that should refuse to submit to his government. *Psa.* ii. *pass.* He speaks also of an illustrious and victorious person, whom he calls *his Lord*, that should likewise be *a priest for ever after the order of Melchisedec*, *Psal.* cx. and this is probably the same glorious person, whom he elsewhere calls *God*, and of whom he says much more than could be applied to *Solomon*, or any other temporal prince, both with regard to the excellency of his character, and the extent and perpetuity of his kingdom. *Psal.*

a BULLOCK's Vind. p. 73—79.
b CHAND. on Mir. p. 275.
SHERLOCK on Proph. p. 66—83.
COLLINS's Lit. Scheme, p. 231—239.
Rev. exam. with Cand. vol. i. p. 47—50.
c SHERL. on Proph. Diss. iii. pass.
NEWTON ibid. No. iv.
MEDE's Diatribe in Loc.
JENNINGS's Jewish Antiq. vol. i. p. 76.
d COLLINS's Lit. Scheme, p. 239—262.
JEFFRIES's true Grounds, p. 128—138.
HARRIS on the Mess. Serm. vii. p. 199.
SHERL. on Proph. p. 187—193.
BULLOCK's Serm. in Loc. or his Vind. p. 220—246.
NEWTON, ibid. vol. i. No. 6.

xlv. *pass.* and lxxii. *pass. præs. ver.* 7, 8, 11, 13, 14, 17. To which add *Psal.* xxii. 26—31. which if it be allowed to refer to the same event, then the former part will also appear a prediction that this glorious person should *suffer*, with circumstances remarkably fulfilled in the death of Christ. See also 2 *Sam.* xxiii. 1—7. which relates to the glorious reign of the *Just One* over men, and expresses the final destruction of those that oppose his kingdom, as well as the blessings given by an everlasting covenant to those that should be his faithful subjects [a].

§ 8. 7. *Isaiah* speaks of an extraordinary child, who should be born of a *virgin* of the house of *David*, whose name should be called *Emmanuel*, who should grow up from infancy to manhood, who should also bear many other illustrious titles, which speak him to be more than human; who should be most eminent for wisdom and piety, and finally, who should establish a most successful and permanent kingdom by very peaceful and gentle methods [b]. *Isa.* vii. 14, &c. ix. 5—7. xi. 1—10. xlii. 1—7.

§ 9. 8. God foretold his purpose of laying a foundation stone in *Zion*, whereby all that trust in him should be saved, when others should find that their shelter was swept away by storms of the divine vengeance. *Isa.* xxviii. 16—18.

§ 10. 9. *Isaiah* likewise foretold an extraordinary appearance of God, which should be attended with the miraculous cure of the blind, the lame, the deaf, and the dumb, and introductory to a state of extraordinary holiness and everlasting joy. *Isa.* xxxv. 3—10.

§ 11. 10. The same prophet also foretold the coming of one, who should from the wilderness prepare the way for an extraordinary divine appearance, and bring tidings of a most gracious and compassionate shepherd. *Isa.* xl. 1—11.

§ 12. 11. *Isaiah* afterwards speaking of a person, to whom the characters § 2, 8, 10, do so evidently agree, that we cannot doubt but it is the same mentioned before, adds, that he should be rejected and abhorred of the *Israelites:* and afterwards speaking of a person, to whom the same characters do belong, foretels his being rejected and wounded, mentions his silent submission under his sufferings, and at length his death and burial [c]. *Isa.* xlix. 1—11. lii. *per tot.* liii. 1—9.

a GREY on the last Words of David.
JORTIN's Remarks, vol. i. p. 183.

b COLLINS on the Grounds, &c. p. 61—71.
CHAND. on Mir. p. 261—268.
GREEN's Lett. to Coll. No. iv. pass.
DODD. Fam. Exp. vol. i. p. 39. Note e.
KENNICOTT's Serm. on Isa. vii. 14.

c COLLINS's Lit. Sch. c. v. § 12. p. 208—220.
Bishop CHAND. of Christian. p. 178—194. p. 147—161. Ed. 2.
HARRIS's Remarks, pass.
BURN. Life of Rochest. p. 140—142.
BULLOCK's Vind. p. 147—156.

§ 13. 12. Nevertheless, in the same period he prophesies of the exaltation and glory of this remarkable person, and the success of his cause in the world; which evidently implies his resurrection from the dead, *Isa.* liii. 10, 12. See the writers quoted above. In the following chapter he describes a most gracious and important covenant to be made with *Jews* and *Gentiles* by him, and such universal proposals of pardon and grace, as would by multitudes be accepted to their great advantage and complete happiness. *Isa.* liv. lv. *per tot.*

§ 14. 13. He does afterwards in a very pathetic manner describe the wickedness and ruin of the *Jewish* nation, foretels nevertheless its recovery and prosperous state, in the most exalted stile, as effected by that *servant of God*, whom he had for that purpose anointed with his spirit in an extraordinary manner. *Isa.* lix, lx, lxi, and lxv.

§ 15. 14. *Jeremiah* prophecies of a righteous and victorious prince, to be raised up out of the house of *David*, whose name should be called the *Lord our righteousness*; which most naturally implies, that by means of him his people should be made righteous by God through the provision of the divine mercy. *Jer.* xxiii. 5, 6. xxxiii. 14—16.

§ 16. 15. The same prophet evidently speaks of *a new covenant* to be made with *Israel*, which should contain extraordinary provision for divine instruction and the pardon of sin, beyond what had been made by the *Mosaic* religion, *Jer.* xxxi. 31—34. agreeable to the tenour of which it is elsewhere by this prophet foretold, that a plan of religion should be given to God's people, of which the regard then paid to the ark of God, the great centre of their ceremonial worship, should make no part, when all the nations of the world should be incorporated with the *Jews*, and a lasting reformation should be introduced. *Jer.* iii. 16—18.

§ 17. 16. *Ezekiel* speaks of *one great Shepherd*, whom long after the death of *David* he calls by the name of that prince, who should be a means of conferring on his people such blessings as *Isaiah* and *Jeremiah* had before described. *Ezek.* xxxiv. 23—31. xxxvii. 23—26.

LECT. CXXXI.

Prophecies of the Messiah; continued.

§ 1. 17. DANIEL foretels a glorious *kingdom*, which God would erect on the ruins of the four grand monarchies, under the command of one whom he calls *the Son of man*, whose empire though arising from small beginnings should be both universal and eternal. *Dan.* ii. 34, 35, 44, 45. vii. 13, 14[a].

§ 2. 18. *Daniel* afterwards foretels that in seventy weeks, *i. e.* probably 490 years after the going out of the commandment to rebuild *Jerusalem*, which seems to refer to that given in the seventh year of *Artaxerxes Longimanus*, reconciliation should be made for inquiry, and an everlasting righteousness brought in by one, whom he calls MESSIAH *the Prince*, who should be *cut off; i. e.* put to death, without any demerits of his own, after which the city of *Jerusalem* should be destroyed, and the sacrifices made to cease; yet not till he had confirmed his covenant with many of his people. *Dan.* ix. 24—27 [b]*.

§ 3. 19. *Joel* foretels an extraordinary effusion of the Spirit of God in the latter day, in which all that called on the name of the Lord should be saved, and extraordinary deliverance should be wrought out in mount *Zion* and *Jerusalem*. *Joel* ii. 28—32[c].

§ 4. 20. *Micah* repeats part of *Isaiah's* prophecy of the glorious and peaceful kingdom that God would erect in the latter day, and afterwards expressly mentions *Bethlehem Ephratah*, as the place from whence the ruler should go forth, who should be the illustrious shepherd not only of the *Israelites*, but other most distant people. *Micah* iv. 1—5. v. 2—4.

§ 5. 21. *Haggai* prophesied, that during the time that

a SYKES of Christianity, c. ii. p. 12—28.
b PRIDEAUX's Connec. vol. i. p. 262—306.
BULLOCK's Vind. l. ii. c. iv. § 6. p. 184, &c. præs. p. 216—218.
COLLINS's Lit. Scheme, c. v. § 8. p. 173—200.
MORE's Theol. Works, p. 204.
MANNE's Diss. p. 93—134.
CLARKE at Boyle's Lec p. 427, 428.
Sir I. NEWT. on Proph. part i. c. x.
OWEN's Exercit. on Ep. to Heb.
c CHAND. on Joel, ibid. & Diss.

* Two eminent critics have lately exerted their talents upon the prophecy of the seventy weeks. The first is MICHAELIS, in his "Epistle de LXX. Hebdomadibus Danielis, ad D. JOANNEM PRINGLE, Baronetum." The other is Dr. BLAYNEY, in "A Dissertation by way of inquiry into the true import and application of the Vision related," Dan. ix. ver. 20, to the end, usually called Daniel's Prophecy of seventy weeks. Dr. BLAYNEY has made some occasional remarks on Michaelis's Letters. K.

the second temple was standing, which was not entirely demolished till the *Roman* captivity, (though in *Herod's* time gradually rebuilt) God would *shake all nations, i. e.* produce surprizing revolutions in them; and *the desire of all nations* should come into his temple; on account of which the glory of it should be greater than that of the former house, though in external ornaments it were so much inferior. *Hag.* ii. 6, 9[a].

§ 6. 22. *Zechariah* twice mentions a person whose name was *the branch, i. e.* probably who had been foretold by *Isaiah* and *Jeremiah* under that character, (Vid. *Isa.* xi. 1. *Jer.* xxiii. 5. xxxiii. 15.) on whom the eyes of God should be set with peculiar care, who should build the temple of God, and bear the glory and remove the iniquity of *Israel* in one day, and appear as a priest on his throne, (perhaps in allusion to *Psal.* cx. 4.) restoring under his administration peace and happiness. *Zech.* iii. 8—10. vi. 12, 13[b].

§ 7. 23. The same prophet foretels the appearance of a meek prince, who in token of the gentleness of his administration should at *Jerusalem* ride on an ass: he is described as the person who, taking off the *Jews* from their forbidden confidence, should speak peace to the heathen, and erect an universal empire, making a covenant by blood, whereby miserable sinners should be delivered from destruction. *Zech.* ix. 9—12[c].

§ 8. 24. The same prophet afterwards predicted an extraordinary effusion of the Holy Spirit upon the *Jews*, which should bring them in a better manner to lament him whom they had pierced, and should be attended with ample provision made by divine grace for their pardon. *Zech.* xii. 10—14. xiii. 1[d].

§ 9. 25. *Malachi* speaks of *a messenger of the covenant*, who should bring the *Jews* to a strict trial; of *a sun of righteousness* which should arise, and whose appearance should be introduced by a person, who in the language of prophecy is called *Elijah, i. e.* probably one in whom his spirit should eminently appear. *Mal.* iii. 1—4. iv. 2—6[e].

§ 10. 26. From comparing these prophecies one with another, it appears that they all centre in one illustrious person;

a. PEIRCE on Heb. xii. 26 p. 190.
Bishop CHANDLER of Christian. p. 66—102. p. 71—83. Ed. 2.
Literal Scheme, p. 120, &c.
CHEL on the Proph. p. 42.
L'ENFANT Introd. to the New Test. p. 14—16.
BULLOCK'S Vind. p. 177—180.
BERRIMAN at Boyle's Lect. vol. ii. Serm. xiv. pres. p. 41—48.

b LOWTH in Loc.

c CHANDLER of Christian. p. 102—107. p. 84—88. Ed. 2.
Literal Scheme, p. 143—146.
BULLOCK'S Vind.. p. 175, 176.
SHERLOCK'S Fourth Dissert.

d CHAND. ibid. p. 107—115. p. 88—94. Ed. 2.
Literal Scheme, p. 146—148.

e CHAND. ibid. p. 63—86. p. 52—70. Ed. 2.
Literal Scheme, p. 113—129.
BULLOCK'S Vind. p. 180—184.
JEFFERIES on Christianity, p. 351—358.

both as the language in which the deliverance is foretold by several of them is so much the same, and as there is no mention made of a succession of such deliverers, or a plurality, whose kingdom should be extensive and perpetual: to which we add, what we shall more largely shew in the *scholium*, that there was a very universal expectation of a Messiah raised in consequence of these predictions.

§ 11. 27. The sum of the whole is this, the prophecies of the Old Testament foretel that there should be a glorious person, descended from *Abraham*, *Isaac* and *Jacob*, who should be born at *Bethlehem*, of a virgin, of the family of *David* then in its decline, before the *Jews* ceased to be a people, while the second temple was standing, and about 500 years after *Ezra's* time; who, though appearing in mean circumstances, should be introduced by a remarkable forerunner, whose business it should be to awaken the attention and expectation of the people: He, (*i. e.* this illustrious person so to be introduced) should himself be eminent both for the piety, wisdom, and benevolence of his character, and the miraculous works he should perform; yet that notwithstanding all this, he should be rejected, and put to death by the *Jews*, but should afterwards be raised from the dead, and exalted to a glorious throne, on which he should through all generations continue to rule, at the same time making intercession for sinners: that great calamities should for the present be brought on the *Jews* for rejecting him, whereas the kingdom of God should by his means be erected among the Gentiles, and diffuse itself even to the ends of the earth, wherever it came, destroying idolatry and establishing true religion and righteousness. In a word, that this great person should be regarded by all who believe in him as a divine teacher, an atoning sacrifice, and a royal governor, by means of whom God would make a covenant with his people very different from that made with *Israel* of old, in consequence of which they should be restored to and established in the divine favour, and fixed in a state of complete and perpetual happiness[a*].

a CLARKE at Boyle's Lect. p. 390—473. BUTL. Anal. part ii. c. vii. 250—256. EUSEB. Dem. Evang. l. vi.—ix. | JORTIN's Rem. vol. i. p. 170—173, &c. Dr. EAST APTHORP on Prophecy. BARKER's Messiah, Passim.

* Dr. GREGORY SHARPE, in his "Second Argument in Defence of Christianity, taken from the ancient Prophecies," has shewn their application to the most remarkable events in the life and character of Jesus Christ; and this he has done without having recourse to double senses. K.

LECT. CXXXII.

Of the double Sense of Prophecies—Expectation of the Messiah among the Jews—Pretended Prophecies of Christ among the Heathens—Some objections to the Prophecies of the Messiah answered.

§ 1. *Cor.* 1. FROM hence it evidently appears, that there was in the divine mind a purpose of raising up a glorious prince, called the *Messiah*, to reign over mankind, and likewise of exciting a great expectation concerning him before he appeared in the world [a].

§ 2. 2. From hence it will appear probable, considering the nature of prophecy in general, together with those express predictions mentioned above, that there might likewise be a reference to the Messiah in some of those passages, in which the prophets speak in *their own person*, and describe extraordinary distress or glory in terms *literally* applicable to the Messiah, (comparing other prophecies) and only *figuratively* to themselves. And it might be the wisdom of providence so to order matters, that many eminent persons in the *Jewish* state should in some matters resemble the Messiah, and many deliverances granted to the *Jews* should represent the great deliverance expected from him. This may be the foundation of *types*, and for what may seem *a double sense* of some prophecies: which double sense is not to be understood, as if a prophecy *equally* and indifferently referred to many persons or events; or as if, *literally* referring to a *lower* person, it was only *figuratively* and allegorically to be interpreted of the Messiah; (for a passage only capable of being *accommodated* to him is not by any means a *prediction* of him:) but it is to be so explained, as that it may appear the Messiah was *principally* intended, and the prophecy *literally* referred to him, though it might *in part* be applied to that other person that typified him; and might have been understood as referring to that inferior person *alone*, if further light had not been thrown upon it, by comparing other prophecies, or by the testimony of those whom on other accounts we have reason to regard as authentic interpreters. Nevertheless it must be acknowledged, that though the tracing the Messiah in such prophecies as these may serve to illustrate the unity of design, which (as we before observed, *Lect.* 109.

[a] HURD's Serm. on Proph. No. ii.

§ 7. is a considerable additional proof of the truth of a revelation, yet the main stress is to be laid upon such prophecies as those mentioned in the proposition, rather than on those in which the prophets personate him. Yet when some of these, (as *Psal.* xvi, xxii, xl, lxix. *Zech.* xi. 12, 13, &c.) are compared with parallel places in the Old Testament and correspondent facts recorded in the New, it is more reasonable to own that the sufferings and death, resurrection and exaltation of the Messiah were chiefly designed in them, than to consider the appeal made to them in the New Testament, as an objection against the truth of christianity: how far they are an objection against the *inspiration* of the New Testament, is a distinct point, and will afterwards be considered in *Lect.* 140*.

§ 3. 3. That so many prophecies looking to the Messiah and centering in him, and which at least seem to be fulfilled in *Jesus* of *Nazareth*, and so naturally tend to promote the christian cause, should yet be extant in the Old Testament, is a plain argument that it is a book of an extraordinary character, and likewise that it has in the main been kept uncorrupted by the *Jews* though through negligence or design some few passages should be altered; for had they allowed themselves any great liberty with it, they would probably have taken care to destroy or change such passages as have been quoted in the proposition.

§ 4. 4. It further appears, especially from the scriptures enumerated in the first step, when compared with several passages in those that follow, that the Messiah is not in scripture represented as a *temporal* deliverer of the *Jews* alone, by whom the Gentile nations were to be enslaved and destroyed; but as an universal friend, teacher and benefactor, by whom they were to be brought to true religion and happiness [b].

§ 5. 5. It further appears, as above, that in order to recon-

a BARROW's Works, vol. ii. p. 205—207.
JEFF. Review, p. 97—109.
CHAND. of Mir. part ii. c. viii. p. 255—273.
HARRIS's Crit. Rem. 4to, p. 80—83.
WHIST. on Proph. at Boyle's Lect. p. 13—29.
MUDGE's Pref. to the Psalms.
HURD's Serm. No. iii.
JORTIN's Rem. vol. i. p. 183.

b Moral Philos. vol. i. 328, 329, 335.
CHAPM. against Morg. vol. i. p. 485—493.

* Dr. HURD is a vindicator of the double sense of Prophecy; and Bishop LOWTH displays much ingenuity on the same side of the question, in his Lectures on the sacred poesy of the Hebrews. Vid. Prælect. xi. De Allegoria mystica, p. 133—140. 3d Edit. Dr. SYKES had many years before contended against a double interpretation of the prophecies, in his "Essay on the Truth of the Christian Religion," and in his "Principles and Connection of natnral and revealed Religion." Dr. BENSON, in his "Essay concerning the unity of Sense," has endeavoured to shew, at large, that no text of scripture has more than one single sense. BENSON on the Epistles, vol. 1. Introd. p. xix—xliv. 2 Edit. K.

cile those prophecies with each other, some of the expressions must be taken in a figurative sense; or that what is said of the conquests of the Messiah, or the destruction of the enemies of the *Jews*, must be understood of the punishments to be inflicted upon those who, when the *Jews* become subject to him, should rise up against them[a].

§ 6. *Schol.* 1. For the illustration of what has been hinted at *Lect.* 131. § 10. it may be observed, that there are several texts in the new testament, from whence it evidently appears, that there was among the *Jews* about Christ's time an actual expectation of the speedy appearance of the Messiah, though too many of them regarded him as a temporal deliverer. *Matt.* ii. 2—6. *Luke* ii. 25, 26, 38. iii. 15. *John* i. 19—25. vi. 14, 15. x. 24. *Luke* xix. 11. *Acts* xxvi. 7. Some have thought that some traces of such an expectation are also to be found in earlier ages, 1 *Mac.* iv. 46. xiv. 35, 41, 48. *Eccles.* xxxvi. 6, 8, 12—17. (compare *Luke* i. 68—73.) xliv. 21, 22. *Tobit* xiv. 5—7. *Baruch* iv. 22. As to the express references to the Messiah in the second book of *Esdras* ii. 42—47. vii. 28, 29. we wave them, because it is certain that book was either entirely forged or interpolated long after the christian æra.—The many insurrections of the *Jews* about Christ's time, under impostors professing themselves the Messiah, do further shew there was such an expectation among them, which was also common to the *Samaritans*, who apprehended he would be a prophet as well as a king; compare *John* iv. 25, 29—42.

§ 7. There are also some remarkable passages in JOSEPHUS, PHILO, TACITUS, SUETONIUS, and CELSUS, which shew that such an expectation prevailed in some degree even among *Heathen* nations: and many have supposed there is a reference to the fourth eclogue of VIRGIL; where there are indeed many things nearly parallel to those of the prophets, in which the glorious reign of the Messiah is described. Such expectations might possibly arise from the dispersion of *Greek* translations of the old testament*.

As for those prophecies of Christ, which are pretended to have been found in the books of ZERDUSHT, (of which none is more memorable than that quoted by ABULPHARAGIUS,)

[a] CHAPM. ibid. p. 500—515.

* Some ingenious observations concerning the "Pollio" of VIRGIL, may be seen in LOWTH's Lectures before referred to, p. 289—293. K.

there is little dependence to be had upon them, considering the uncertainty of the oldest *Persian* manuscripts from whence they are said to be taken, as well as the late date of ABULPHARAGIUS. Neither can we much depend upon *Confucius's* pretended prophecy of him among the *Chinese;* nevertheless it seemed not improper to mention them here [a].

§ 8. 2. As for the *Sibylline Oracles*, which are said to have been preserved among the *Romans* with so much care, there is great reason to believe they were political forgeries; and it is certain that those which are now extant were forged by some *Christian* writer, after the events there foretold had happened; since those events are much more plainly described there than in any *Jewish* prophet, which we can hardly imagine, especially since the apostle tells us, *Rom.* iii. 2. that the oracles of God were committed to the *Jews*, and never made any appeal at all to the *Sibylline* oracles for the conviction of the Gentiles. Yet we allow it very possible, that among the collections which were made after the first copies were burnt, some passages might be inserted from *Jewish* writings, (from whom it is certain many things were borrowed by the heathens) and probably it is to such passages as these, that the earliest of those christian writers alluded, when they mention the *Sibylline* oracles, before the time in which we can suppose those now extant to have been invented [b].

§ 9. 3. As to the endeavours which have been used to enervate the argument in favour of christianity, drawn from the prophecies mentioned in the proposition, by shewing that they are capable of other senses from which the Messiah may be excluded; see the places referred to as glossed upon by COLLINS in his *Grounds and Reasons*, &c. and the *Literal Scheme*, and the commentaries of WHITE, and GROTIUS, who have studied to strain almost all these to some other sense; and some of them in so unnatural a manner, as greatly to establish the interpretation they would oppose.

§ 10. 4. The most considerable objection brought against applying these prophecies to the Messiah is, that the prosperity of the *Jews* and their return to their own land is foretold as an

a Bishop CHAND. Def. of Christian. p. 3—57.
Trav. of Cyrus, vol. ii. Append. part ii. pass. and p. 127—133, 8vo. p. 300, &c. 12mo.
LARDN. Cred. l. i. c. v. p. 169—179.
——— Works, vol. i. p. 131—139.
COLLINS's Literal Scheme, c. i—iv.
HYDE Rel. Pers. c. xxxi. p. 382—386.
TAVERNIER's Voy. vol. i. 484, 485. l. iv. c. viii.
CONFUCII Scientia Sinica, Pref. p. 120.
JORTIN's Rem. vol. i. p. 294.
LAMPE's Synop. Eccles. Hist. Lib. iv. ad ult.

b WHIST. Vind. Sib. Or. pass.
PRID. Connect. vol. ii. p. 620—635.
EDWARDS on Script. vol. i. p. 317—340.
Bishop CHAND. Def. p. 10, 11.
OBSOP. Sib. Orac. p. 186—192, and 429.
JORTIN's Rem. ibid. p. 283, &c.

event to be accomplished by him; whereas no such event is yet accomplished: see, amongst many other places, *Ezek.* xx. 34—44. xxxvi. 24, 28. xxxvii. 21—28. *Amos* ix. 11—15. *Zech.* xiv. 9—11.

§ 11. To this (besides what is said *Cor.* 5.) it is answered,

(1.) That their being rejected for a time is likewise foretold, and their being delivered over to the hands of their enemies. *Vid. Lect.* 130. § 14. *Lect.* 131. § 2.

(2.) That christians expect a restoration of the *Jews* in the latter days, upon their believing in Christ, *Rom.* xi. 11, &c. and none can reasonably pretend, that their restoration is to *precede* their faith in him.

(3.) That the preservation of the *Jews* as a distinct people, notwithstanding all their dispersions, leaves evident room for the accomplishment of these prophecies; and is so remarkable a fact, especially when their moral character is considered, and so well agrees with the predictions of the Old Testament and the New, as to lay a reasonable foundation for expecting their fullest restoration in God's appointed time [a].

§ 12. 5. Whereas some think it strange, that the prophecies which seem most expressly to fix the time of the Messiah's coming, (such as *Gen.* xlix. 10. *Hag.* ii. 6. *Dan.* ix. 26.) are no where urged in the New Testament, it may be answered,

(1.) That it could not have been made appear, that the period marked out by them was entirely elapsed, during the time in which most of the apostles wrote, the sceptre not being quite departed, nor the temple or city destroyed.

(2.) That it might have exposed the apostles to additional inconveniences in their work, to have entered nicely into the discussion of some of these prophecies; as some would have engaged them in tedious calculations, of which the common people were not capable judges, and others in civil controversies between them and the *Romans*, which it was prudent as far as possible to decline. Yet it is to be remembered, that Christ, when quoting a part of *Daniel*'s prophecy of the seventy weeks, strongly intimates that the whole of it was worthy of special regard, *Matt.* xxiv. 15 [b].

a CLARKE at Boyle's Lect. p. 431—434. LIMB. Coll. cum Judæo, p. 70—72, and 196.

BERRIMAN at Boyle's Lect. vol. i. Serm. xi p. 326—340.

b SYKES of Christianity, c. xvi. p. 297. &c.

LECT. CXXXIII.

The Credibility of Jesus as a divine Teacher.

§ 1. *Prop.* JESUS is worthy of being received as *a teacher sent from God*, with entire credit to all his declarations, and obedience to all his commands.

§ 2. *Dem.* 1. Many of the most remarkable prophecies relating to the person, state, and condition of the Messiah, had a remarkable accomplishment in *Him:* for it appears from the history of the evangelists, that he was born of a virgin descended from *Abraham*, in the decline of the *Jewish* state, a little before the destruction of *Jerusalem* and the second temple by the *Romans;* that he has a most wise, holy, and excellent person, going about for the kindest purposes of instructing men's minds, and healing their bodies, till at last he was put to death by the *Jews* as a malefactor: nevertheless that he was on the third day raised from the dead, and ascended into heaven; from whence he poured forth an extraordinary spirit upon his followers, whereby they were enabled to perform many surprising works, and to propagate the worship of the one God, and the practice of true religion even among many of the remotest nations.—That such things were fact concerning *Jesus* of Nazareth, appears from the whole tenour of the evangelical story, which we before proved to be credible, *Lect.* 124.

§ 3. 2. The *Jewish* prophets intermingled with their predictions such encomiums on the person in whom they should be accomplished, and such attestations of his divine mission, as must recommend him to the highest regard and humblest obedience: particularly speaking of him, as God's servant, whom he anointed to publish glad tidings, whom all men should be obliged to hear; as a king, who should finally triumph over all opposition, and should bring a secure and lasting blessing to all his faithful servants. *Vid. Lect* 130. § 6, 7, 9, 13, 15, &c.

§ 4. 3. To the former head we may properly add the testimony of *angels*, and of persons of the most eminent sanctity about the time of his appearing, who are said expressly to have the spirit of prophecy: particularly of *Gabriel* in his message to *Mary*, *Luke* i. 32, 33. and in that to *Joseph*, *Matt.* i. 20, 21. compare *ver.* 23. *Elizabeth*, *Luke* i. 43. *Mary*, *ibid. ver.* 47, &c. *Zechariah*, *ibid. ver.* 68, &c. the angel to the shepherds,

Luke ii. 10, 11. *Simeon, ver.* 29, *&c. Anna, ver.* 38. and *John* the baptist, *Matt.* iii. 11. *John* i. 29. iii. 27—36.

§ 5. 4. The *Jewish* religion was constituted in such a manner, that there were many institutions in it, which bore so remarkable a resemblance to circumstances relating to Christ in the New Testament, that they could not but in some degree confirm his claim; and shew on the one hand the harmony between the Old Testament and the New, and on the other, how much Christ was the end of both. On this head, the abode of God in the *Jewish* temple, the sacrifices there presented, the purifications appointed, and the intercession made by the high priest were remarkable circumstances, worthy of regard, as some other more particular ceremonies also were, especially those relating to *the paschal lamb*[a].

§ 6. 5. The New Testament assures us, that Christ was perfectly innocent and good, *Vid.* 1 *Pet.* i. 19. ii. 22. iii. 18. 1 *John* ii. 1. iii. 5. 2 *Cor.* v. 21. *Heb.* iv. 15. vii. 26, 27. which he also publicly asserted of himself, *John* viii. 29, 46. The imputations thrown on his character appear to have been false and malicious; nor did any of the most inveterate enemies of christianity, particularly *Celsus* and *Porphyry*, deny the innocence of his life. And the silence of *Judas* as to any accusation against him, nay, the express testimony he bore to his innocence, though he so intimately knew his circumstances, and had so strong an interest to have aspersed and ruined his character, is an important illustration of this, which is set in a most just and beautiful light by *Bonar* on the character and conduct of *Judas* *. Yet,

Our Lord declared himself to be such a person as the proposition describes, and solemnly attests the absolute necessity of regarding him as such, *John* iii. 18. viii. 12, 24, *Luke* xix. 27. *Mark* xvi. 16[b].

§ 7. 6. Christ foretold many things which he could not have foreseen by human prudence, which therefore plainly argued a divine revelation of them to him, considering how expressly they were afterwards accomplished. Particularly such as these: His own death, with the various circumstances of it,

a WITS. Œcon. Fœd. l. iv. c. ix. § 35—58. LOWM. Heb. Rit. part iii. c. iii. p. 360, ad fin.

b CHAPM. against Morgan, vol. i. p. 241. Note. DUCHAL'S Presumptive Evidence, Ser. i. HARTLEY on Man. vol. ii. Prop. 34.

* The Mr. BONAR here mentioned was a Scotch clergyman, who published at Edinburgh, in the year 1750, a pamphlet, without his name, entitled, "Observations on the character and conduct of Judas Iscariot." It is now become scarce. K.

Matt. xvi. 21. xx. 18, 19. xxvi. 23, 31, &c. *Mark* x. 33, 34. xiv. 30. *John* iii. 14, 15. xii. 32, 33.—His own resurrection on the third day, or, which according to the *Jewish* manner of speaking was equivalent to it, *after three days and three nights.* Compare 1 *Kings* xx. 29. 2 *Chron.* x. 5, 12. *Luke* ii. 21. *Esth.* iv. 16. v. 1. *Exod.* xxiv. 18[a].) *Matt.* xvi. 21. xii. 40. xxvi. 32. xxvii. 63, 64. *John* ii. 18—21.—His ascension into heaven, *John* vi. 62. xx. 17.—The mission of the Spirit on his disciples to enable them to perform miraculous works, *John* xv. 26. xiv. 12, 16, 17, 26. xvi. 7, 13. *Mark* xvi. 17, 18. *Luke* x. 18, 19. xxiv. 49. *Acts* i. 8. The persecution of his apostles, *Matt.* x. 16—22. *John* xvi. 2. *Matt.* xxiv. 9, 10. The manner of *Peter's* death, *John* xxi. 18, 19.—That *Jerusalem* should be destroyed and trodden under foot by the Gentiles; that its destruction should be signified by several remarkable prodigies; that false prophets and false Christs should come; that the temple itself should be entirely demolished; and that unheard of calamities should befal the *Jewish* nation, *Matt.* xxiv. *Mark* xiii. *Luke* xxi.—And finally, he foretold the extraordinary success of the gospel in the world over all the opposition it should meet with, *Matt.* xiii. 31—33. xvi. 18. xxiv. 14. *John* xv. 16. compare *Matt.* xxviii. *ult.* The accomplishment of all these predictions sufficiently appears from the history of the New Testament, from JOSEPHUS, and EUSEBIUS, and many other unexceptionable witnesses. Amongst whom some heathens are to be reckoned; particularly TACITUS, (Hist. l. v. c. xiii.) CELSUS, (ORIG. against CELS. l. vii. p. 339.) and AMMIANUS MARCELLINUS, l. xxiii. sub init. apud DOD. 10 Serm. p. 295. which last reference relates to that illustrious fact of the miraculous interposition of providence to defeat JULIAN's malicious project of rebuilding the temple at *Jerusalem*, thereby to confute our Saviour's prophecy of its continuing desolate: a circumstance set in the most convincing and beautiful light in WARBURTON's Julian, part i. pass. On this head we might also mention Christ's discovering secrets present or past, particularly to *Nathaniel* and the woman of *Samaria*. *John* i. 48—50. iv. 17, 18[b] *.

a CHAND. Witnesses Re-exam. p. 14—19. Fam. Exp. vol. i. p. 384. Note d.
b WHITBY's Gen. Pref. vol. i. § 12. ad fin. WHITBY's Annot. on Matt. xxiv. TILLOTS. Serm. vol. iii. p. 547—575. LIMB. Coll. cum Judæo. p. 46, 47. CLARKE at Boyle's Lect. p. 386—390. ALLIX Ref. vol. ii. p. 246, 247. JENK. of Christian. vol. i. p. 25, 26. JORTIN's Rem. vol. i. p. 20—89. HODGE's Serm. No. x.

* Our Saviour's prophecies relating to the destruction of Jerusalem are amply considered by Dr. NEWTON, in his Eighteenth, Nineteenth, and Twenty-first Dissertations, vol. ii. p. 199—336. Works, vol. i. p. 392—466. Dr. LARDNER is likewise very copious upon the subject. See his Jewish and Heathen Testimonies, vol. i. chap. iii. p. 40—128. Works, vol. vii. p. 38—104. With regard to Julian's project

§ 8. 7. Christ wrought a long series of various, public, and uncontrouled miracles; v. g. turning water into wine; feeding thousands with a very small quantity of provision; casting out devils; cleansing lepers; giving sight to the blind, hearing to the deaf, speech to the dumb, limbs to the maimed, and in some instances raising the dead; quieting tempests by his command; and at length raising himself from the dead, and ascending into heaven. See the whole history of the evangelists[a].

§ 9. 8. Our Lord often made express appeals to these miracles in proof of his divine mission, *John* v. 36. x. 24, 25, 37, 38. xiv. 11. xv. 24. *Mark* ii. 10. *Matt.* xi. 4, 5, 20, &c. *John* xi. 15. which by the way shews how much Dr. CHANDLER is mistaken, in saying that our Lord, in appealing to his miracles, only argues with the Jews upon their own principles, as upon the foot of miracles they acknowledged *Moses* while they rejected him[b].

§ 10. 9. His disciples also wrought miracles in his name, to prove him to be such a person as the proposition describes, expressly declaring that to be the purport of those miracles, *Acts* ii. 32—36. iii. 12, 13, 16. iv. 9—12. *Rom.* xv. 18, 19.

§ 11. 10. Christ was declared to be the Son of God by a voice from heaven, at his baptism, and his transfiguration, and in effect again afterwards, i. e. a little before his death, *Luke* iii. 22. *Matt.* xvii. 5. 2 *Pet.* i. 17, 18. *John* xii. 28.

§ 12. 11. The proposition is farther illustrated by the new star which appeared at his birth, the angels which brought the tidings of it, the prodigies attending his death; among which, the darkness said to be mentioned by PHLEGON, and the rending the rock, (the marks of which are still said to remain) are particularly worthy of consideration[c].

§ 13. To which may be added his visible ascension, and his glorious appearance to *Paul* at his conversion, as well as to *John* in the island of *Patmos*, in a form so nearly resembling that, in which God manifested himself to the prophets of old. Compare *Ezek.* i. 26—28. *Dan.* vii. 9. with *Rev.* i. 13, 15[d].

a ARNOB. adv. Gent. l. i. p. 26—31.
LACTANT. Instit. l. iv. c. xv.
LELAND against Tind. vol. ii. p. 81.
CHAPM. against Morg. vol. i. p. 248—257.
BULKLEY's Oecon. book i. c. iv.
HODGE's Serm. No. v.

b CHAND. on Mir. p. 36—43.
CHAPM. against Morg. vol. i. p. 257—273.

c WHISTON, SYKES, and CHAPM. of Phleg. Testimony.
FLEM. Christol. vol. ii. p. 97, 98.
MAUNDR. Trav. p. 73, 74.
SAND. Trav. l. iii. p. 164.
LARDN. Jewish and Heathen Testimonies.
——— Works, vol. vii. p. 370—385.

d PILKINGT. Harm. Diss. i. § 21.

of re-building the temple of Jerusalem, Dr. LARDNER has some curious observations in his Testimonies, vol. iv. p. 46—70. Works, vol. viii. p. 376—393. K.

§ 14. 12. Seeing that Christ was described in the Old Testament prophecies, and represented under its types, as a person worthy of the highest regard; seeing prophetic persons renewed this testimony at the time of his appearance; seeing he, whose character was perfectly innocent and holy, declared himself to be so, and God bore witness to it, by the prophetic gifts he gave him, and other miraculous powers wherewith he endued both Christ and his disciples, as well as by a voice from heaven, and by so many extraordinary interpositions to attest his mission; considering also that miracles have been already proved to be an evidence of divine revelation; (*Vid. Lect.* 105. § 12, &c.) we have just reason to believe that the revelation which Christ made was divine, and that he is without reserve to be credited in all he has asserted, and obeyed in all he has commanded[a]. *2. E. D.*

LECT. CXXXIV.

Preservation of the Jews as a distinct People—The Writings of Josephus—The Time in which Christ appeared—Of Miracles, Demoniacs, and Heathen Oracles.

§ 1. *Cor.* 1. CONSIDERING how much the evidence of christianity depends upon the Old Testament, there is great reason to admire the wisdom and goodness of divine providence in preserving the *Jews* as a distinct people, dispersed almost all over the christian world; and thereby adding force to the arguments taken from those sacred books, beyond what they could otherwise have had. Comp. *Lect.* 132. § 10, 11[b].

§ 2. 2. Considering how much the argument drawn from Christ's predictions of the destruction of *Jerusalem* is illustrated by the writings of JOSEPHUS, it is also to be acknowledged as an extraordinary providence, that this author was preserved in such a variety of extreme dangers, and that his excellent writings are come down to us so entire; in which we have a more particular account of the desolation of his country, than of any other war of which we read in ancient history[c] *.

a BAXT. Works, vol. iii. p. 70. vol. ii. p. 114—155.
FLEETW. on Mir. p. 144—155.
BLACKW. at Boyle's Lect. Serm. vi. p. 66—73, 78—81.
b Spect. vol. vii. No. 495.
BURNET's 4 Disc. p. 8—10.
DODD. x Serm. No. x. p. 277—279.
LARDN. 3 Disc. on the State of the Jews.
——— Works, vol. x.
c BURN. 4 Disc. p. 10, 11.
Jos. Bell. Jud. l. iii. c. vii.
BENS. Prop. of Gosp. vol. i. p. 193—195.
JORTIN's Rem. vol. i. p. 34.

* The value of JOSEPHUS's evidence is well estimated by Dr. LARDNER, in

§ 3. 3. The *time* in which Christ appeared was peculiarly proper on many accounts; considering that it was marked out by some of the prophecies quoted above, that the vanity of other attempts for reforming the world had been sufficiently tried, that the world was in a peaceful state, and the cessation of the extraordinary gifts of prophecies and miracles in the *Jewish* church, for some preceding ages, would make the appearance of a person so eminently endowed with them the more honourable and the more remarkable [a].

§ 4. *Schol.* To say that the miracles referred to in the proposition were performed by *magic*, is very unreasonable: since on the one hand, there is no reason to believe that men of such an excellent character, as Christ and his apostles appear to have been, would have acted in confederacy with wicked spirits, or that these would have lent their aid to advance a cause which had so direct a tendency to destroy their own kingdom; nor can we on the other hand believe, that God would have permitted such things to have been done in consequence of such a confederacy, without interposing with miraculous evidence on the contrary side of the question, seeing these doctrines were far from being so evidently absurd, as to be incapable of being confirmed by miracles [b].

§ 5. 2. If we should grant (as many have maintained, though they have not been able to prove it) that the case of those who are called *Demoniacs* in the New Testament, was nothing more than common *madness* or *epiliptic* disorders, the cure of these merely by speaking a word would be as true a miracle as casting out devils: but how far this would be reconcilable with the honour of the authors of the New Testament, in the report they have made of these miracles, will be considered at large hereafter, *Lect.* 214 [c].

§ 6. That the miracles wrought by Christ were on the whole superior to those of *Moses*, is shewn by a large and beautiful

a FLEM. Christol. vol. ii. p. 414—436.
TILLOTS. Serm. vol. ii. p. 462, 463.
HARRIS's Crit. Diss. 4to, p. 166—170.
FOST. Serm. vol. ii. No. vii.
Infancy of the World improper season, &c.
JENK. Reas. of Christian. part ii. c. 23. vol. ii. p. 387—398.
LAW's Considerations, part ii. præs. p. 126—134.
JORTIN's Discour. No. 4.
TAYLOR's Scheme of Div. c. 37. or, Bp. WATSON's Coll. of Tracts, vol. i. p. 168.
b WHITBY's Comment. vol i. Pref. p. 20.
TURRET Loc. 13. Quest. ii. § 19.
BLACKW. at Boyle's Lect. p. 73—78.
CHAPM. Euseb. vol. i. p. 355. Note.
FARMER on Miracles.
c BEAUSOBRE apud JORTIN's Rem. vol. ii. p. 218.

his testimonies, vol. i. ch. iii. p. 128—134.—Works, vol. vii. p. 104—109. See also the Doctor's concluding observation on JOSEPHUS. Test, ibid, p. 167—174.—Works, ibid. p. 132—137. K.

comparison of them, in LIMB. Collat. p. 131, 132, 151—158. JORTIN's REM. vol. ii. p. 4—32.

§ 7. The *cessation* of *oracles*, among the heathens, might have been justly added under the eleventh step, could it be proved to satisfaction, (as perhaps it may) on the one hand, that there was any thing supernatural in them, and on the other, that they did cease at the time of Christ's appearance. But as this is matter of controversy, it seemed sufficient to have touched upon it here, referring it to further examination in a more proper place. But if granted, it is not a consideration proper to shew the suitableness of the time of Christ's appearance; since it might as well have followed upon it, had that appearance been sooner or later, § 3. and *Lect.* 215 [a].

LECT. CXXXV.

Pretended Miracles of Apollonius Tyanæus—Vespasian, Adrian, &c.—Miracles of the Church of Rome.

§ 1. *Schol.* 5. SEVERAL heathen writers, and especially HIEROCLES, whose book EUSEBIUS has answered, and PHILOSTRATUS, endeavour to bring the miracles of Christ into disgrace by comparing with them, and preferring to them those of *Apollonius Tyanæus*, of whom it may be proper here to give a short account.—He is said to have been a *Pythagorean* philosopher, contemporary with Christ, remarkable for his temperance and many other virtues. It is said, he claimed and exercised an extraordinary power of speaking all languages, and performing all miracles, equal to those which are ascribed to Christ, not excepting even raising the dead. He is also said to have transported himself into the air from one place to another, and at last to have ascended into heaven; and afterwards to have appeared to the emperor *Alexander*. To this story it may be objected,

§ 2. (1.) That according to the account which PHILOSTRATUS gives of the manner in which he was furnished with the materials of his history, the facts must be very uncertain; for he tells us that *Apollonius* had been dead or translated an hundred years before he wrote, and that his history was compiled partly from the commentaries of one DAMIS, which were

[a] ATTERB. Serm. vol. i. Serm. iii. p. 120, 121.

never published, but given to PHILOSTRATUS by the empress *Julia* as secret memoirs, without any evidence of their being genuine; and partly from the writings of MAXIMUS EGIENSIS and MERAGORAS, the former of which only wrote a few particulars, the latter was, according to the character PHILOSTRATUS himself gives of him, a very fabulous and romantic writer. He does indeed add, there were some monuments of some of these facts; but places them in distant countries, as *India* and *Ethiopia*, where no writers pretend to have found them: and as for the *letters* of APOLLONIUS himself, he owns they related not to his miracles, but to the curiosities of the countries, through which he had travelled: so that had PHILOSTRATUS himself been ever so honest, and his design in writing ever so good, it is difficult to see what satisfaction he could have had himself or have given his readers as to any of those facts.

§ 3. (2.) The manner in which PHILOSTRATUS has written his history, gives us but an ill idea of his own character, and lays a foundation for great suspicion; for it is very affected, extravagant, and most unlike the beautiful simplicity of stile which is observable in the New Testament, full of an ostentation of learning, and discovers a disposition to aggravate all facts to the utmost, which might tend to the reputation of his hero.

§ 4. (3.) Many of the miracles which PHILOSTRATUS ascribes to *Apollonius* were according to him done in secret, or before very few witnesses, or were self-contradictory, and others were vain and foolish; not a few appear to have been borrowed from the history of the evangelists, and applied to *Apollonius*, with the change of a few circumstances.

§ 5. (4.) The occasion of writing his book, seems to have been the author's desire to ingratiate himself with *Julia* the wife of *Severus*, and with *Caracalla* the succeeding emperor, by detracting from christianity, to which they had both a great aversion.

§ 6. 5. The story so soon died, and the disciples of *Apollonius* were so few, that there is little reason to believe he was so extraordinary a person as PHILOSTRATUS represents, especially since none of his followers pretend to have received from him a power of working miracles.

§ 7. (6.) It has also been answered, that should the truth of this most incredible story be allowed, no certain argument could be brought from thence against the credibility of the gospel; since *Apollonius* did not profess to work his miracles

in confirmation of any doctrine contrary to and inconsistent with it. Yet after all, the truth of the story would so far derogate from the honour of christianity, though it does not directly oppose it, that it is most reasonable to rest the stress of the answer on the remarks under the preceding heads [a].

§ 8. 6. Some of the same remarks may be made on most of the miracles which heathen writers mention as performed by *Esculapius*, *Adrian*, *Vespasian* and others. The pretended number of them was small, the evidence very uncertain, most of them being reported by distant hear-say, and some others of them connected with circumstances, which would render it a dangerous thing to examine into them: so that upon the whole, the wisest of the *Heathens* themselves did not appear to believe them. Or if it should be granted they were facts, since they were not wrought in confirmation of any proposition, the evidence of christianity would not be impaired by them. On the contrary, as some of the most credible among them were signally subservient to the intended vengeance of God upon the *Jews*, taking them in all their circumstances, they give additional evidence to christianity rather than detract from it. As for any extraordinary facts ascribed to the *Philosophers* in EUNAPIUS, the distance of time in which he wrote, and the uncertainty of his information, sufficiently obviate any argument to be drawn from them: they probably were the effect of the same enmity to christianity, which engaged ZOZYMUS to throw so many slanders on those great men who professed it [b].

§ 9. How extremely difficult it was for the most artful and bold impostor to secure to himself the reputation of a prophet, and any general regard to pretences of working miracles, may also further appear from the story of *Alexander*, in the *Pseudomantis* of *Lucian*; which is an admirable contrast to that of *Christ* and his apostles, and as such is compendiously

a TILLEMONT's Life of Apoll. and JENKINS's Observ.
SMALLBROOK against Woolst. vol. i. p. 16—18.
WHITBY Com. vol. i. Pref. p. 19.
FLEETW. on Mir. p. 249—256.
KIDDER on the Messiah, part i. p. 63—64.
JACKS. Cred. l. i. part ii. § 3. c. xi. ap. Op. vol. i. l. i. c. xvii. p. 64—68.
WESTON's Reject. of Mir. &c c. iv. p. 94—110.
L'Histoirs des Empereurs, par M. CREVIER, vol. vii. l. v. § 5.
Anc. Univ. Hist. vol. vi. l. iii. c. xix. p. 691—698. fol.
DOUGLAS's Criterion, p. 55—63.
LARDNER's Test. Works, vol. viii. p. 261.
b HUET. Dem. Pr. ix. c. 142. § 5—12.
WHIT. ibid. vol. ii. Pref. p. 26.
SUETON. Vesp. c. vii. Pitisc. in Loc. & c. v.
SPARTIAN Hist. c. xxv. ap. Pitisc. p. 957.
JOS. Ant. l. viii. c. ii. p. 237, 258. Col. Ed.—l. viii. c. ii. § 5. p. 339.
HUDS. Ed.
GROT. de Verit. l. iv. c. viii.
DOUGLAS's Criterion, p. 96.
GASTR. at Boyle's Lect. vol. ii. p. 280—286.
FLEETW. on Mir. p. 239—249.
JENK. of Christian. vol. i. p. 29.
JACKS. Cred. ubi sup. p. 131—139. ap. Op. l. i. c. 23. vol. i. p. 92—97.
PITISC. Lex. Ant. Rom. in Verb. Æger, vol. i. p. 416.
WESTON's Reject. p. 45—49, 110—112.
TACIT. Hist. l. xxiv.
Univ. Hist. vol. xv. p. 21—178.
LARDN. Test. Works, vol. vii. p. 73.

represented with great force in LYTTLET. obs. on St. Paul, p. 62—67. LARDN. test. works, vol. viii. p. 74. CAMPBELL against Hume, p. 189—210. Anc. Univ. Hist. vol. vi. p. 646. fol. ADAMS on Mir.

§ 10. 7. The miracles of the *church of Rome* hardly deserve any mention upon this occasion; many of them being ridiculous tales, according to their own historians, others of them being performed without any credible witnesses, or in circumstances where the performer had the greatest opportunity for juggling: and it is particularly remarkable, that they are hardly ever wrought where they seem most necessary, *i. e.* in countries where those doctrines are renounced, which that church esteems of the highest importance [a].

LECT. CXXXVI.

The Doctrines of the New Testament True and Divine—Of St. Paul's Conversion—The Spread of Mahometanism—Martyrdom—Cessation of Miracles, &c.

§ 1. *Prop.* THE system of *doctrines* delivered to the world in the *New Testament*, is in the main worthy of being received as *true* and *divine*.

§ 2. *Dem.* 1. Many important doctrines contained in the New Testament, were taught by Christ in his own person, and reported by the apostles as spoken by him; now we have already proved that he was worthy of universal credit, and that their testimony of facts deserves great regard.

§ 3. 2. The apostles received from Christ the promise of extraordinary divine assistance in the discharge of their office and ministry; which must at least extend to the furnishing them with the knowledge of all necessary truth, and preserving them from gross and dangerous mistakes: *John* xiv. 16, 17, 26. xv. 26, 27. xvi. 13. xx. 21—23. *Matt.* x. 19, 20. *Luke* xii. 11, 12, xxiv. 49. *Acts* i. 4, 5.

§ 4. 3. The Holy Spirit was in a visible manner poured out upon the apostles on the day of *Pentecost*, in consequence of this promise; and they professed to have received such assistance from him, as impowered them to declare the mind and

a KIDDER of the Messiah, part i. p. 59—62. TILLOTS. Serm. vol. iii. No. 117. p. 511—513. BREVINT's Saul and Samuel at Endor, c. iii. præs. p. 52—60. DOUGLAS's Criterion. HUME on Mir. p. 93. SYKES on Mir. p. 76. CAMPB. on ditto, par. ii. § 5.

will of Christ as authorized interpreters of it, and to challenge a regard to what they said as to a message from heaven. *Acts* ii. *pass.* 1 *Cor.* ii. 9, 10, 12, 13, 16. vii. 40. xiv. 37. 2 *Cor.* ii. 10. iii. 5, 6. 1 *Thess.* iv. 8. *Gal.* i. 11, 12, 15—17. Compare 1 *Cor.* xi. 23, *&c. Eph.* iii. 5. 1 *Pet.* i. 12. 2 *Pet.* iii. 2, 15, 16. 1 *John* iv. 6. To which we may add all the passages, in which the gospel taught by the apostles is called *the gospel of God*, 2 *Cor.* xi. 7. 1 *Tim.* i. 11. and *sim.* as also *Eph.* iii. 7—11. *Gal.* ii. 8, 9. and all those passages, in which the *gospel-dispensation*, as declared in the discourses and writings of the apostles, is represented as vastly superior to the *Mosaic law*, of whose divine authority nevertheless the apostles speak (as we shall afterwards see at large) in such strong terms [a]. *Vid. Lect.* 143. § 13.

§ 5. 4. There is a great deal of reason to believe that this was not merely an empty boast, or a mistaken conclusion of their own; considering, not only the general probability f the thing, that after Christ had taught a doctrine introduced by such extraordinary circumstances, some extraordinary care should be taken in transmitting it, but also the excellent character of the persons themselves, and the miracles which were performed and the prophecies which were delivered by them, some of which have already had a remarkable accomplishment, especially those relating to the *apostacy of the latter days*, and the arising of the *man of sin*, i. e. the papal kingdom; not to mention the whole book of the *Revelations*. *Vid.* 1 *Tim.* iv. 1—3. 2 *Thess.* ii. *pass* [b].

§ 6. 5. The primitive christians, who professed to have received their religion from the apostles, and who expressed the highest regard for the authority of their writings, (as will be more fully shewn in the following proposition) were attended with a remarkable power of working miracles, which continued in the church for more than a hundred years after the apostles' time [c].

§ 7. 6. God appears to have borne witness to the truth of christianity, by the extraordinary *success* which attended it, and by the support which was given to those who endured martyrdom for it. This success of the gospel appears wonderful in-

a CHAPM against Morg. vol. i. p. 289.
b Sir I. NEWTON on the Prophe. part ii.
BENSON's Hist. on the Man of Sin.
NATH. TAYLOR of Faith, p. 105—109.
CHUBB's Serm. No. vii.
c IRENÆUS, c. ii. § 31, 32, 56, 57. c. v. § 6. ap.
CHAPMAN's Euseb. vol. i. p. 305.
EUSEB. Eccles. Hist. l. v. c. vii.
CYPRIAN ad Demet. p. 191.
TERTULL. ad Scap. § 4.
JUST. MART. Apol. No. i. ap. Op. p. 55.
——— ——— Dial. with Trypho, ap. Op. p. 253. Paris.
ORIG. contr. Cels. p. 124.
MINUT. FOELIX, c. xxvii.
TERTULL. Apol. c. xxiii.
REEVES's Apol. vol. ii. p. 136. Note.
WHIT. Conn. vol. ii. Pref. § 10. p. 26—30.

deed, if we consider on the one hand, how speedy and extensive its progress was, and on the other, what opposition was made to it from the prejudices of education, from the corrupt affections of men, which would render them exceedingly averse to so humbling a scheme, and so strict a system of morality. To this may also be added the candour with which the whole scheme was laid open at once, not excepting those parts which might give the greatest disgust, the want of the advantage of human literature, and other recommendations of a secular nature on the side of the persons by whom it was preached, the wit and eloquence which were engaged against it in so polite an age and country, and the terrors of persecution which were so early armed for its utter extirpation: that such exquisite torments, as were often inflicted on *Christians* in these times should be supported by the youngest and weakest with such patience and joy, and that the christian cause should be promoted by them, seems evidently to prove, not only that the sufferers had convincing evidence of the truth of the gospel, but likewise that God was present with them in so remarkable a manner as to acknowledge their cause for his own [a].

§ 8. 7. Since so much of the system of doctrines delivered in the New Testament came from Christ's own mouth, and the apostles were so well furnished for acquainting us both with them and other particulars; since such a testimony was borne to them both by the effusion of the Spirit upon them, and the miracles wrought by them and succeeding *Christians*, and by the extraordinary success of that doctrine they taught; there is great reason to believe and admit it as a system of divine truth. *Q. E. D.*

§ 9. *Cor.* When it is considered how very large a part of this argument is derived from the testimony of *Paul* and his writings, it will appear that this extraordinary conversion was a circumstance most wisely adjusted by providence; as on the other hand, what relates to him contains a compendious demonstration of the truth of christianity; as is largely and excellently proved in LYTTLETON on the Conversion of St. Paul. pass. DUCHAL's Presump. Evid. Ser. 5 and 6.

§ 10. *Schol.* 1. Though it must be acknowledged, that tra-

a BENNET of Inspirat. p. 128.
ADDISON's Works, vol. iii. p. 314—317.
EUS. Eccles. Hist. l. v. c. i. p. 202, 203, 208. l. iv. c. xv. p. 163. l. viii. c. vii.
ATTERB. Serm. vol. i. No. iii. p. 95—127.
WHITBY's Certainty of Christian Faith, c. vi. p. 140—160.
BURNET's four Disc. p. 37—48.
BARROW's Works, vol. ii. p. 225, 226.
WEST's Observ. on Christ's Resurr. p. 410—433.
EMLYN's Life, p. 78.
HARTLEY on Man, vol. ii. prop. 44.
JORTIN's Rem. vol. ii. p. 154, &c.

ditional testimony is in some degree weakened by passing through a succession of hands, and on that account the evidence of christianity must in some degree diminish with time; yet that may be balanced by the accomplishment of prophecies referred to gr. 4. as well as by growing observation on other parts of the internal evidence [a]. *Vid. Prop.* 97. *Schol.* 2.

§ 11. 2. It is most evident that the extraordinary progress of the *Mahometan* religion in the world, is a fact by no means comparable to the propagation of *Christianity*, considering the different genius of it and the different methods by which it was effected [b].

§ 12. 3. It is urged, that *martyrdom* is no argument of a person's being in the right; since there have been martyrs of all religions, and enthusiasts have died for notorious errors with the greatest readiness and zeal.

Ans. It shews at least that people are *persuaded* of what they die for: and the thing for which the primitive christians suffered was not a point of speculation, but a plain matter of fact, in which, (had it been false) they could not have been mistaken [c].

§ 13. 4. The power of working miracles in the christian church was pretty universally ceased before CHRYSOSTOM's time. As for what *Augustine* says of those wrought at the tombs of the martyrs in his time and some other places, the evidence is not always so convincing as might be desired in facts of such importance. But we are not to wonder that miracles are generally ceased; seeing if they were to be frequently repeated for many succeeding ages, they would lose much of their convincing power, and so would be less capable of answering the end proposed by them [d]*.

a SHARP's Serm. vol. i. p. 218—224.
WARB. Div. Leg. vol. i. p. 1 2.
HARTLEY on Man, vol. ii. prop. 29.

b LIMB. Collat. p. 136, 137.
BAXT. Works, vol. ii. p. 75.
BARROW's Works, vol. i. p. 375, 376.
SALE's Koran, p. 25, 409, 410.
FRID. Lett. to the Deists, § 1, 5, 7. apud Life of Mahom.
OCKLEY's Hist. of the Saracens.
HARTLEY on Man, vol. ii. prop. 45.
WHITE's Ser. at Bampt. Lect.
ATTERB Serm. vol. i. No. iv. p. 126, 127.

c BURN. Hist. of his own Times, 8vo, vol. ii. p. 838—890.
JORTIN's Rem. vol. ii. p. 137.

d AUGUST. de Civit. Dei, l. xxii. c. viii.
ARNOB. l. i. p. 27.
LACTANT. Instit. l. ii. c. xv. l. iv. c. xxvii. l. v. c. xxi.
BURN. 4 Disc. p. 58—60.
TILLOTS. Serm. vol. iii. p. 509, 510.
JENK. of Christian. vol ii. p. 484—488.
JURIEU's past. Lett. p. 605—661.
WHISTON's Memoirs, vol. iii. P. S.
LARDN. Cred. Works, vol. iv. p. 153.

* In 1747, Dr. MIDDLETON published "An Introductory Discourse to a larger work,—concerning the miraculous powers which are supposed to have subsisted in the christian church, from the earliest ages, through several successive centuries; tending to shew, that we have no sufficient reason to believe, upon the authority of the primitive fathers, that any such powers were continued to the

§ 14. 5. Though we ought not to be over credulous in believing stories of miracles wrought in our own days, yet it would be a very groundless presumption to say, that God never does nor will work them. We are not judges of what it is fit for him to do; and where facts appear with such evidence as would be admitted in other cases, it seems very unreasonable to reject it here [a].

LECT. CXXXVII.

Of divine Inspiration—an Inspiration of Superintendency—Plenary Superintendent of Elevation—of Suggestion.

§ 1. *Def.* ANY *supernatural* influence of God upon the *mind* of a rational creature, whereby he is formed to any degree of intellectual improvements, to which he could not or would not in fact have attained in present circumstances in a natural way, is called in general DIVINE INSPIRATION.

§ 2. *Def.* That is called in general AN INSPIRATION OF SUPERINTENDENCY, in which God does so influence and direct the mind of any person, as to keep him *more* secure from *error* in some various and complex discourse, than he would have been merely by the use of his natural faculties.

§ 3. *Cor.* 1. A book may be written without any error at all, where yet there is *no* super-intendent inspiration, if the nature of the subject, and the genius of the man be such, as to be capable of such a composition.

§ 4. 2. A book may be written by assistance of such an in-

a Account of Maillard's Mirac. Cure. | CALAMY's Life of Baxt. vol. i. p. 400, 401.

church, after the days of the apostles." This publication was immediately attacked by Dr. STEBBING, (though without his name;) in "observations on a book, intituled, "An Introductory Discourse to a larger work;" and by Dr. CHAPMAN, (likewise without his name) in the "Jesuit Cabal farther opened." Dr. MIDDLETON replied, in "Remarks on two pamphlets, lately published against Dr. MIDDLETON's introductory discourse." Soon after (Dec. 1748) appeared the Doctor's larger work, with this title, "A free inquiry into the miraculous powers, which are supposed to have subsisted in the christian church from the earliest ages, through several successive ages." The free inquiry was productive of a controversy in which the principal performances, in opposition to Dr. MIDDLETON, were by Dr. PARKER, Dr. CHURCH, Mr. L. BROOKE, Dr. DODWELL, and Dr. CHAPMAN; and in support of the Doctor's system, Mr. YATE, and Mr. TOLL. K.

spiration, in which there are *some errors*, provided they be *fewer* than in the course of nature must have been expected.

§ 5. *Def.* PLENARY SUPERINTENDENT INSPIRATION is such a degree of inspiration, as excludes *any* mixture of error *at all* from the performance so superintended.

§ 6. *Cor.* 1. A book, the contents of which are entirely true, may be said to be written by a *Plenary superintendent inspiration*, even though there are *many* things contained in it, the truth of which might have been known and recorded *without* such extraordinary assistance, if there are *others* which could not; or if on the whole, a freedom from all error would not otherwise have been found there.

§ 7. 2. A book may be written by such a superintendent inspiration, in which there are many imperfections of *stile* and *method*, provided the whole contents of it be *true*, and the subject of it so important, as would make it consistent with the divine wisdom thus to interpose, to preserve that entire credibility.

§ 8. *Def.* AN INSPIRATION OF ELEVATION is said to take place, where the faculties act in a *regular* and as it seems, a common manner, yet are *raised* to an extraordinary degree; so that the composure shall upon the whole have more of the true sublime, or pathetic, than natural genius could have given.

§ 9. *Cor.* 1. In many cases, it may be impossible to judge how far this inspiration may take place; since it is so difficult to know how far natural genius may extend, or how far corporeal causes may work upon the animal frame, so as to produce a performance greatly above the common standard.

§ 10. 2. There may be such an inspiration as this, where there is none of superintendency, and much less any that is plenary.

§ 11. *Def.* INSPIRATION OF SUGGESTION takes place, when the use of the faculties is superseded, and God does as it were *speak directly to the mind*, making such discoveries to it as it could not otherwise have obtained, and dictating the very *words* in which such discoveries are to be communicated, if they are meant as a message to others.

§ 12. *Cor.* 1. There may be a *plenary superintendency*, where there is neither the inspiration of *elevation* nor *suggestion*.

§ 13. 2. Where there is an inspiration of *suggestion*, we may depend upon the certain truth of what is so suggested;

for it is not to be imagined that God would dictate or declare a falshood to any of his creatures, considering the veracity of his own nature; and we may also conclude there will be a plenary superintendency of direction in *reporting* it, if such superintendency be necessary to the exactness of that report; for it seems inconsistent with the divine wisdom to suppose, that God would suffer an inspired person to err through natural infirmity, in delivering a message with which he has been pleased so expressly to charge him[a].

§ 14. *Schol.* 1. All the kinds of inspiration which have been described above are possible to the almighty power of God; since there is nothing in any of them contradictory to itself, or which appears contradictory to any of the divine perfections.

§ 15. 2. There may be various ways, whereby God communicates himself to his servants in the inspiration of *suggestion:* he may sometimes do it by immediate *impressions* on the *mind*, at other times by *sounds* formed in the air, or by *visible appearances*, in which the volition of some created spirit may or may not intervene[b].

§ 16. 3. Some have thought it improper to distinguish between *divine* and *diabolical* inspiration; seeing on the one hand an evil spirit can suggest nothing without a divine agency to render its volitions effectual, *Prop.* 32. and on the other hand, God's raising a thought immediately in the mind is no argument that it is true, unless he appears to interpose so as to give testimony to it.—But we answer, that allowing both these, an important distinction is to be kept up between what God does as *his own act*, and what he does merely in the general course of his operations, in giving efficacy to the volitions of his creatures. A regard to the common usage of speech, and likewise to the language of scripture, as far as that is to be considered, will require us to maintain this distinction, even while we acknowledge a dependence of all inferior agents upon God, and his constant interposition to carry on the designs of his providence, amidst the greatest opposition which evil spirits are making to them. *Lect.* 38. § 7[c].

[a] DODD. Fam. Exp. vol. iii. Append. No. iii. p. 38—42.
[b] Essay on Inspirat. p. 29—97. TILLOTS. Serm. vol. ii. No. ii. p. 16, 17. CHANDLER on Joel, Diss. p. 108—123.
[c] VANDALE de Orac. p. 9—12. BAXT. Works, vol. ii. p. 100.

LECT. CXXXVIII.

Testimonies of the Fathers to the Inspiration of the New Testament—The New Testament written by a Superintendent Inspiration.

§ 1. *Prop.* TO collect some testimonies of the *primitive Fathers*, expressing their sentiments concerning the *inspiration* of the New Testament.

§ 2. *Sol.* 1. CLEMENS ROMANUS says, "that the apostles preached the gospel being *filled with the Holy Spirit:* that the scriptures are the true word of the Spirit, and that *Paul* wrote to the *Corinthians* things that were true by the aid of the Spirit."

§ 3. 2. *Polycarp* tells the *Philippians*, "that none could attain the wisdom of *Paul*, by which he wrote to them."

§ 4. 3. JUSTIN MARTYR says, "that the gospels were written by men full of the Holy Ghost, and that the sacred writers spoke by inspiration."

§ 5. 4. *Irenæus* says, that all the apostles received the gospel by divine revelation as well as *Paul*, and that by the will of God they delivered it to us as the foundation and pillar of our faith: that the scriptures were dictated by the Spirit of God, and therefore it is wickedness to contradict them, and sacrilege to make any alteration in them."

§ 6. 5. CLEMENS ALEXANDRINUS says, "that we that have the scriptures are taught of God; that the scriptures are established by the authority of God; that the whole scripture is the law of God, and that they are all divine."

§ 7. 6. ORIGEN says, that the scriptures proceeded from the Holy Spirit; that there is not one tittle in them but what expresses a divine wisdom; that there is nothing in the law, or the prophets, or the gospels, or the epistles, which did not proceed from the fulness of the Spirit; that we ought with all the faithful to say, that the scriptures are divinely inspired; that the gospels are admitted as divine in all the churches of God; that the scriptures are no other than the organs of God."

§ 8. 7. TERTULLIAN testifies, "that scripture is the basis of faith, that all *Christians* prove their doctrines out of the Old and New Testament; and that the majesty of God suggested what *Paul* wrote."

§ 9. 8. An ancient writer in EUSEBIUS says, "that they who corrupt the sacred scriptures abolish the standard of the ancient faith, neglecting the words of the divine writings, out of regard to their own reasonings; and afterwards, that they either do not believe that the Holy Spirit uttered the divine scriptures, and then they are infidels, or think themselves wiser than the Spirit, and so seem to be possessed [a]."

§ 10. 9. THEOPHILUS ANTIOCHENUS says (as IRENÆUS and CLEMENS ALEXANDRINUS also do,) "that the evangelists and apostles wrote by the same Spirit that inspired the prophets."

§ 11. 10. The succeeding fathers of the church speak so expressly and copiously on this head, that it seems not necessary to pursue the catalogue any further [b].

§ 12. *Cor.* 1. It seems to have been the judgment of many of these persons, that the New Testament was written by a *plenary superintendent* inspiration at least, gr. 1, 4, 5, 6, 8, 9.

§ 13. 2. It is evident that in many of these passages, they declare not only their own private sentiments, but those of *the whole church:* and it is certain, that their allowing any book to be, as they expressed it, *canonical*, was in effect owning its *plenary inspiration;* since that word imported *a rule of faith* and *manners*, from whence there was no human appeal, § 7, 8, 9 [c].

§ 14. *Schol.* 1. Some passages have been brought on the other side of the question from *Jerome;* who seems indeed to allow that the apostles were subject to some slips of memory [d].

§ 15. 2. A celebrated fable, related by PAPPUS in his *Synodicon*, of a separation made in the grand council of *Nice* between the canonical books of the scripture, and others concerning which there was a doubt, may be seen in New Transl. of New Testament, vol. ii. p. 874, 875.

§ 16. *Prop.* The New Testament was written by a *superintendent inspiration.*

§ 17. *Dem.* 1. The *apostles* were, according to Christ's promise, furnished with all necessary powers for the discharge of their office, by an extraordinary effusion of the Holy Spirit upon them at the day of *Pentecost. Acts* ii. 1, &c. and a *second* time, *Acts* iv. 31.

§ 18. 2. We may assure ourselves, that they were hereby

a EUSEB. Eccles. Hist. l. v. c. xxviii.
JENK. on Christ. vol. ii. p. 22.
JORTIN's Rem. vol. ii. p. 48.
BENSON on the Epist. vol. i. p. 318.
b WHIT. Comm. vol. i. Pref. p. 12—15.
LA MOTHE on Inspir. l. i. c. iii—vi.
DUPIN on the Canon, part i. l. ii. p. 49—52.
c Fam. Expos. vol. iii. Append. p. 43. Note.
d Five Lett. on Inspir. p. 47.
LA MOTHE of Inspir. p. 44—47.

competently furnished for all those services which were of great importance for the spread and edification of the church, and of so great difficulty as to need supernatural assistance.

§ 19. 3. Considering how uncertain a thing *oral tradition* is, and how soon the most public and notorious facts are corrupted by it, it was impossible that the christian religion could be preserved in any tolerable degree of purity, without a *written* account of the facts and doctrines preached by the apostles; and yet on the other hand, we can hardly suppose that God would suffer a doctrine introduced in so extraordinary a manner to be corrupted and lost.

§ 20. 4. The *discourses* of Christ were several of them so long, and some likewise of so curious and delicate a nature, that it is not to be imagined, the apostles should have been able exactly to record them, especially so many years after they were delivered, and amidst such a variety of cares and dangers, without some extraordinary divine assistance, or in the language of *Lect.* 137. § 1. without *an inspiration* of *superintendency*.—For the time when the gospels were written, see (by the way) Fam. Exp. vol. iii. Append. No. iv. or vol. iv. of his Works *.

§ 21. 5. Many of the *doctrines* which the apostles delivered in their writings were so sublime, and so new, that as they could not have been known at first otherwise than by an inspiration of *suggestion*, so they would need an inspiration of *superintendency* in delivering an accurate account of them.

§ 22. 6. There is reason to believe from the promise of Christ, that such parts of the New Testament as were written by the *apostles*, were written by an inspiration of superintendency.

§ 23. 7. It is not to be thought, that persons so eminent for humility, piety, humanity, and other virtues, as the apostles were, would have spoken of their writings as *the words* and the *commands of the Lord*, as *the test of truth and falshood*, and gloried so much in being under the direction of the Spirit, if they had not certainly known themselves to be so in their *writings*, as well as in their preaching; and the force of this argument is greatly illustrated, by recollecting the extraordinary miraculous powers with which they were honoured, while making exhortations and pretensions of this kind, as was hinted above. *Lect.* 136. § 4, 5.

* For a discussion of the question concerning the time when the gospels were written, recourse may be had to LARDNER's Supplement, vol. i. Works, vol. vi. and to Dr. HENRY OWEN's Observations on the Four Gospels. *passim*. K.

§ 24. 8. There was an ancient tradition that *Mark* and *Luke* were in the number of the *seventy* disciples, who were furnished with extraordinary powers from Christ, and received from him promises of assistance much resembling those made to the apostles; compare *Luke* x. 9, 16, 19. And if it were so, as the arguments used to prove both the understanding and integrity of the apostles may be in great measure applied to them, we may on the principles laid down, conclude, that they also had some inspiration of superintendency. But considering *Col.* iv. 10, 14. *Acts* xx. 5, 6. xxi. 1—17, & *sim. Acts* xii. 25. xv. 37—39. *Phil. ver.* 24. 1 *Pet.* v. 13. there is much more reason to regard that received and ancient tradition in the christian church, that *Mark* wrote his gospel instructed by *Peter*, and *Luke* his by *Paul's* assistance: which if it be allowed, their writings will stand nearly on the same footing with those of *Peter* and *Paul*[a]. *Vid. Lect.* 116. § 4.

§ 25. 9. It may not be improper here just to mention the *internal* marks of a divine original, the particulars of which must be submitted to farther examination. We shall endeavour to shew in the progress of this work, what must be evident to all who are well acquainted with the New Testament in the general, though capable of further illustration, that the excellency of its doctrines, and the spirituality and elevation of its design, the majesty and simplicity of its stile, the agreement of its parts, and its efficacy upon the hearts and consciences of men, concur to give us a high idea of it, and to corroborate the *external* arguments for its being written by a *superintendent* inspiration at least.

§ 26. 10. There has been in the christian church from its earliest ages a constant *tradition*, that these books were written by the extraordinary assistance of the Spirit, which must at least amount to superintendent inspiration[b]. *Valet propositio. Lect.* 138.

§ 27. *Cor.* From hence we may certainly infer, that the apostles were not left in their writings to misrepresent any important facts on which the evidence of christianity was founded, or any important doctrine upon which the salvation or edification of their converts depended[c] *.

a WHITBY'S Pref. to Luke.
MILLS's Gr. Test. Prol. ad Marc. & Luc.
JONES against Whist. p. 46—55.
BENS. on the Propagat. of Christian. Append. part i. § 1, 2.

b BENNET on Script. § 6. p. 163—200.
WHITBY's Gen. Pref. Com. vol. i. § 4—7.
LOWTH on Inspir. p. 5—19.
c Fam. Expos. vol. iii. Append. p. 43—57.

* Concerning the inspiration of the New Testament, see MICHAELIS's Lec-

LECT. CXXXIX.

Objections to the Plenary Inspiration of the Apostles considered.

§ 1. *Schol.* 1. IT is a controversy of considerable difficulty and importance, whether the inspiration and superintendency under which the apostles were, extended to every *minute circumstance* in their writings so as to be in the most absolute sense *plenary*. (*Vid. Lect.* 137. § 5.) JEROM, GROTIUS, ERASMUS, and EPISCOPIUS, thought it was not, and LOWTH himself allows that in matters of *no consequence*, (as he expresses it) they might be liable to slips of memory. But on the contrary, it seems evident that the emphatical manner in which our Lord speaks of the agency of the Spirit upon them, and in which they themselves speak of their own writings, will justify us in believing that their inspiration was plenary, unless there be very convincing evidence brought on the other side to prove that it was not: and it is to be remembered, that if we allow there were *some* errors in the New Testament as it came from the hands of the apostles, there may be great danger of subverting the main purpose and design of it; since there will be endless room to debate the importance both of facts and doctrines[a].

§ 2. 2. Against such a plenary inspiration of the New Testament it is objected, that there is no circumstance in which more extraordinary assistances were promised to the apostles, than when they appeared before magistrates; yet some mistakes in their conduct then shew, that even this promise was to be taken with some limitations; and consequently that in other circumstances they might also be liable to mistakes. Compare *Matt.* x. 19, 20. *Mark* xiii. 11. with *Acts* xxiii. 1—6. To this we answer,

1. That much is to be said in vindication of the apostle's conduct in the instance to which the objection refers. Vid. Fam. Expos. in Loc.

a WHITBY's Gen. Pref. vol. i p. 6.
Five Lett. of Inspir. p. 75—84.
LAW's Theory, p. 258.
HARTLEY on Man, vol. ii. Prop. 19.
LOWTH on Inspir. p. 40, 41.
P. SIMON sur le texte du Nouv. Test. c. xxiii, xxiv.
WARBURT. Serm. vol. i. No. 6.
MIDDLET. Posth. Works, vol. ii. p. 340.

tures, as translated by Mr. MARSH, vol. i. p. 70—97.—See also, Mr. MARSH's notes in the same volume, p. 374—388. Some observations on the subject occur in Dr. CAMPBELL's Preliminary Dissertations to his translation of the Four Gospels, Dissertation i. part ii. p. 24—31. K.

2. That the apostles might be preserved from mistakes in their apologies, and yet might be left to some human infirmities as to other circumstances in their behaviour before magistrates[a].

§ 3. 3. It is further objected, that the apostles did not seem to apprehend each other to be inspired; as appears by their debating with each other in the council at *Jerusalem*, *Acts* xv. and by *Paul's* blaming *Peter*, *Gal.* ii. 24. neither, it is urged, did the *Christians* in those early days apprehend them to be *infallible*, since their conduct was in some instances questioned and arraigned, *Acts* xi. 2, 3. xxi. 20—24. But to this we answer, (besides what was observed before, that some mistakes in *conduct* might be consistent with an inspiration of superintendency in their *writings*) that in both instances in question the *apostles* were in the right; and the passages urged will only prove that there were some *Christians* even then, who did not pay a due regard to those grand ministers in the Messiah's kingdom: to which we may add, that Christ's promise to them did not import, that their *first* views of things should always be right in the whole administration of their office, but that *on the whole*, he would make proper provision for their information. And if we consider how strong a temptation they would have been under to think too highly of themselves, if they had been under a *constant* plenary inspiration; it may appear a beauty in the divine conduct, to have left them in some instances to the natural weakness of their own minds, (compare 2 *Cor.* xii. 7, 9, 10.) and sometimes to interrupt those extraordinary gifts in particular cases, as he did those of healing, (compare 2 *Tim.* iv. 20. *Phil.* ii. 27.) still providing by other hands a remedy for those ill consequences, which might have arisen from an uncorrected mistake: for as to Dr. MORGAN's pretence, that the apostles after all went on each in his different opinion; it is entirely a false assertion, and admirably well confuted by Dr. LELAND in the passage referred to below[b].

§ 4. 4. It is further objected, that *Paul*, who asserts himself to have been inferior to none of the rest of the apostles, (2 *Cor.* xi. 5. xii. 11.) speaks of himself in such a manner, as plainly to shew that he did not apprehend himself under such a plenary inspiration; (Vid. 1 *Cor.* vii. 10, 12, 25, 40. 2 *Cor.* xi.

a Five Letters of Inspir. p. 41—47.
LOWTH on Inspir. p. 80—86.

b Lett. of Inspir. p. 56—61.
LOWTH of Inspir. p. 86—100.
WITSII Meletemata, p. 61—64.
MORGAN's Mor. Phil. vol. i. p. 54—81.
CHAPM. against Morg. vol. i. p. 317—322.
LELAND against Morgan, vol. i. p. 398—422.
MIDDLET. Posth. Works, vol. ii. p. 269.
LARDN. Rem. on WARD's Dissert. p. 157.
——— Works, vol. xi. p. 335.
——— Heath. Test. Works, vol. viii. p. 213.
BENSON's Hist. of the Plant. of Christ. vol. ii. p. 45—70.

17.) nor do we find that any of the apostles introduce their discourses with such clauses as the *prophets* used, to declare that they spoke as the oracles of God.

We answer, this will indeed prove that they did not imagine themselves to have been *always* under an inspiration of *suggestion;* nevertheless if what they said was proper, and what they determined was just, their inspiration of superintendency might still be *plenary;* and indeed their distinguishing in this point seems strongly to imply, (especially when compared with the passages quoted before, *Lect.* 133. § 4.) that their decisions in *other* points of doctrine and duty, were by *immediate revelation from Christ*[a].

§ 5. 5. It is also objected, that there are several passages in the history of the evangelists, which are directly *contrary* to each other, so that it is impossible they should both be true; particularly in the *genealogy* of Christ, and the story of his *last passover, sufferings and resurrection.*—To this we answer,

(1.) That there are many seeming contradictions which may be reconciled in a satisfactory manner without doing violence to the text, as appears from *our notes* * on many of the passages in question.

(2.) There are many other difficulties, which may be removed by *various readings*, or at least by altering a few words in the text: now forasmuch as it is evident from the many various readings, that the transcribers were not under a superintendent inspiration, it seems upon the whole more reasonable to suppose an error in some of the first copies, which may have extended itself to all the rest, than to suppose the original erroneous, for the reason given before, § 1 †.

(3.) If any cases do occur, in which neither of the former solutions can take place, it seems reasonable to conclude, (*cæt. par.*) that where the writers of the New Testament differ from each other in their accounts, those of them who were *apostles*, rather than the others, have given us the exact truth, and were under a plenary superintendency, considering the peculiar dignity of the apostolic office: and accordingly some have observ-

a LA MOTHE on Inspir. p. 87—89. LOWTH on Inspir. p. 40—51. | WHITBY's Gen. Pref. to his Comm. vol. i. p. 6—8. BENSON on Epist. vol. i. p. 123.

* Referring to the notes in the Family Expositor. C.

† Several instances of the difficulties which may be removed by various readings, will be found in MICHAELIS's observations on the subject, in the first volume of his Introduction to the New Testament, as before referred to. K.

ed that there is little apparent difference if any, between *Matthew* and *John*. But there seems no necessity for having recourse to this expedient. And as to placing stories in a different order, it is certain that the best historians do not always confine themselves to that of time; and the hasty manner in which the evangelists must write in the midst of their labours and dangers, may be an abundant excuse for setting things down as they came into their mind[a].

§ 6. And it deserves to be seriously considered, whether what of difficulty remains from the agreement of *Mark* and *Luke* in the order of their stories, where they both differ from *Matthew*, may not easily be accounted for by supposing that *Luke* took *Mark* for the ground-work of his gospel, and contented himself with changing his language into purer *Greek*, and adding a great number of important particulars, which had not been recounted by him, but which *Luke* collected from credible witnesses. (Comp. *Luke* i. 1—4. where it is possible ανωθεν may refer to *early* facts omitted by *Mark*.) This seems rather more probable, than that *Mark* was an *abridgment* of *Luke*; which might be another hypothesis for solving the objection[b].

LECT. CXL.

Objections; continued—Many Things in the New Testament written by Inspiration of Suggestion.

§ 7. 6. AN objection nearly akin to the former, is taken from the difference there is between the *quotations* from the *Old Testament*, as they stand in the *New*, and the original; which must at least have argued some failure in the memory of the apostles.

§ 8. This Mr. WHISTON answers, by supposing that wherever there is a variation, the *Jews* have corrupted the present copies of the Old Testament on purpose to disparage the New. But we wave this, for reasons given *Prop.* 107.—Nor will it be sufficient to say, the apostles quoted from the LXX. since all their quotations do not exactly agree with that, nor indeed per-

a BEZA in Act. vii. 14.
CALVIN. Harm in Matt. xxvii. 9. p. 354. & in Acts vii. 16.
Apud DODD. Fam. Exp. vol. iii. Pref. ad fin.

JONES against Whist. c. iv. p. 21—36.
b MIDDLET. Posth. Works, vol. ii. p. 229.
BENSON's Hist. of Christ. vol. ii. p. 295.

fectly with *each other*. Compare *Matt.* xiii. 14, 15. *Mark* iv. 12. *Luke* viii. 10. *John* xii. 40. *Acts* xxviii. 26. *Rom.* xi. 8. in which *Isa.* vi. 9, 10. is quoted or referred to with some variety. We therefore chuse rather to allow, that this is indeed an objection against their being under a plenary inspiration of *suggestion:* but forasmuch as they no where assert that their quotations were *literally* exact, they might be under a *superintendent* inspiration, if the *sense* were, as they represent it, where-ever they *argue* from the quotation: and as for other passages, which are only introduced by way of *allusion*, (as many evidently are) it was much less requisite the quotations should be exact there. We may also observe, that the variety with which the *Fathers* quote the same texts both from the Old Testament and New, is a further argument against Mr. WHISTON's hypothesis: and indeed it appears, that the most accurate writers among the ancient *Classics* vary in many places from the originals they quote, which considering the *form* of their books is no wonder[a].

§ 9. 7. It has been urged as the strongest objection of all, that the apostles often argue from passages in the Old Testament, where not only the words, but the original *sense* appears so different from the purpose to which it is produced, that it were unreasonable to imagine the argument conclusive, and consequently the superintendency of their inspiration *plenary;* since they assert it as a fact, that the things to which they apply such and such passages were referred to in them, of which the following quotations among many others are a specimen, *Matt.* i. 23. ii. 15, 18, 23. viii. 17. xxvii. 9, 10. *Gal.* iii. 16.— To this it is answered,

§ 10. (1.) That in several of these passages the reasoning of the apostles appears to be well founded, as we have endeavoured to shew in *our notes* upon them, and as will frequently appear upon the justest principles of analogy, even where the direct reference is not so apparent. To which it is to be added, that where the original meaning of a passage on the whole appears *dubious*, the sense given by an *apostle* is certainly to be preferred to another, which from examining the text alone might appear equally probable, especially considering how indeterminate many forms in speaking used in the *Hebrew* language are, and how great an obscurity lies upon many passages in the Old Testament, and may well be expected in prophetic writings. See *Lect.* 132. § 2.

§ 11. (2.) The phrase, *this was fulfilled*, or *this was done*

[a] WHIST. Ess. for rest. the Old Test. p. 12, &c. | COLLINS's Grounds, &c. p. 97—102.

that it might be fulfilled, (though Mr. PEIRCE makes a great distinction between these two) does not always imply, that the passage referred to was *a prediction* of the event; but only that the event recorded was attended with such circumstances, as that the prophecy quoted upon the occasion might with great propriety of expression be *accommodated* to it: and in this solution we chuse to acquiesce, rather than to say, that the misapplication of *prophecies* might be consistent with plenary inspiration as to the truth of *facts;* for, as we shall afterwards more particularly observe, the understanding the prophecies of the Old Testament was a miraculous gift, imparted not only to the apostles, but to other *Christians* inferior to them, and many have thought it to be *the word of knowledge* spoken of 1 *Cor.* xii. 8[a]*.

§ 12. There is a great deal of reason to believe, that many things contained in the New Testament were written by an inspiration of *suggestion;* since the apostles sometimes expressly assert that they received what they wrote by *revelation from Christ;* and this is peculiarly applicable to the prophetic part of their writings; compare *Eph.* iii. 3, 5. *Gal.* i. 12. 1 *Cor.* ii. 10, &c. xi. 23. It is also exceedingly probable that they were frequently instructed in an extraordinary manner, not only as to the *matter* about which they wrote, but likewise as to the *language* they should use, 1 *Cor.* ii. 13 and whoever peruses their writings attentively, will find they frequently express themselves, even when they wrote upon particular occasions, in phrases of such latitude and extent, as would make their writings abundantly more useful to *Christians* in all succeeding ages, than they could have been, had they confined themselves closely to the particular occasion, as some who have paraphrased their writings have done: a circumstance in which it is very probable they had a particular divine direction, and upon observing which the just interpretation of their writings will greatly depend. But it does not seem reasonable to believe, that *every word* which the apostles wrote was dictated to them by an immediate revelation; for (as

a COLLINS's Grounds, &c. part i. c. viii. p. 39—50.
SYKES on Christian. c. xiii. p. 206—252.
JEFFRIES's Review, c. viii. p. 164, &c.
MIDDLET. Posth. Works, vol. ii. p. 349.
CHAND. on Mir. part ii. c. xi. p. 338—362.
PEIRCE on Phil. ad fin. Dissert. ii.
WARB. Div. Leg. vol. ii. l. vi. c. vi.
HARTLEY on Man, vol. ii. Prop. 3.
KENNICOTT's Serm. on Isa. vii. 14—16.

* An ample discussion of this subject will be found in a recent publication of DR. HENRY OWEN's, entitled, "The modes of quotation used by the evangelical writers, explained and vindicated." MICHAELIS has devoted a chapter to the same subject, in which there are many observations deserving of notice. See his "Introduction to the New Testament," vol. i. p. 200—246. See also Mr. MARSH's additional remarks, ibid. p. 466—489. K.

was before observed) there are not only many things which they might have written without such a revelation, but moreover on such an hypothesis there could have been no room at all for such a distinction as the apostle makes, 1 *Cor.* vii. 10, 12, 25. between what *he* and what *the Lord* says: nor could we suppose that, if this had been the case, they would ever have quoted the words of the Old Testament otherwise than exactly as they were written, or that they could ever have spoken with that uncertainty, with which they sometimes express themselves as to some future events, 1 *Cor.* xvi. 5, 6. compared with 2 *Cor.* i. 15—17. *Rom.* xv. 24, 28. compare also 1 *Cor.* i. 14, 16. iv. 19. xvi. 7. *Phil.* ii. 19, 23, 24. 1 *Tim.* iii. 14, 15. 2 *John ver.* 12. 3 *John ver.* 14. It must also be acknowledged, that there are some *imperfections* and some *peculiarities of style*, which probably there would not have been, had the apostles always written by an inspiration of suggestion: yet this is upon the whole no dishonour to the sacred scriptures; since by this means they are more adapted to answer their general end, as containing surer marks of their genuineness, and laying open the heart and character of the persons by whom they were written more effectually than they could have done, had these writers been merely the organs of the Holy Ghost, in such a manner as some have supposed[a] *.

LECT. CXLI.

Apostolic Gifts and Powers.

§ 1. *Def.* WHERE supernatural GIFTS and POWERS are spoken of as distinct, the *former* may express some *inward illumination*, and the *latter* some extraordinary *effect* produced

a EDWARDS of Script. vol. i. p. 32—38.
OWEN on script. c. i § 22. p. 25—27.
WHITBY on the New Test. vol. i. Pref. § 2. p. 3—6.
LOWTH on Inspir. p. 62—74.
BURNET on the Art. p. 85—88.
TILLOTS. Works, vol. iii. p. 448, 449.
LA MOTHE on Inspir. Par. ii. c. i.

* The style of the New Testament has been a great object of examination and debate. Mr. ANTHONY BLACKWALL, in his celebrated work, entitled, "The Sacred Classics defended and illustrated," has endeavoured to support the purity, propriety, and eloquence of the language used by the apostolical and evangelical writers. Dr. CAMPBELL is of a different opinion, and has made some particular strictures on Mr. BLACKWALL's Positions. The Doctor has, likewise, considered at large the nature of the style of the New Testament, and its peculiar idioms. See the preliminary Dissertations to his translation of the Four Gospels, vol. i. p. 1—24. ibid. p. 32—100. The language of the New Testament is likewise treated of very copiously, and in a great variety of views, by MICHAELIS's Introd. vol. i. p. 97—199. For Mr. MARSH's Notes, see ibid. p. 388—466. K.

by God, in consequence of some word or action of that person, to whom the power is said to belong.

§ 2. *Prop.* To take a more particular survey of the *gifts* and *powers* of the apostles, according to that account of them which is given in the New Testament.

§ 3. *Sol. and Dem.* SECT. I. The chief of their spiritual GIFTS, (perhaps so called in allusion to *Psal.* lxviii. 18. compared with *Eph.* iv. 7, 8.) are most particularly enumerated 1 *Cor.* xii. 8—10. and seem most probably to have been thus distinguished. There was,

§ 4. 1. THE WORD OF WISDOM, or a full and clear understanding of the whole scheme of christian doctrines, whereby they were able to make men wise to salvation: 1 *Cor.* ii. 6, 7. *Eph.* iii. 10. compare 2 *Pet.* iii. 15. This fitted them to make the most perfect declaration of the gospel; on account of which the apostles are represented as under Christ *the foundation* of the christian church, *Eph.* ii. 20. *Rev.* xxi. 14. compare *Matt.* xvi. 18[a].

§ 5. 2. THE WORD OF KNOWLEDGE, which Lord BARRINGTON and Dr. BENSON think to have consisted in an extraordinary ability to understand and explain the sense and design of the Old Testament, and especially its reference to Christ and his gospel: compare *Rom.* xvi. 25, 26. 1 *Pet.* i. 11, 12. *Rom.* ii. 20. 1 *Tim.* vi. 20.—By this gift they were freed from those prejudices which they had imbibed, relating to the perpetuity of the *Mosaic* law, and the temporal grandeur of the Messiah's kingdom; by this their want of skill in the original *Hebrew*, or of acquaintance with the *Greek* version was supplied; and they were enabled to remove scruples arising in the minds of the *Jews*, and to clear up and set in the strongest light that part of the evidence of christianity which depended upon their scriptures[b].

§ 6. That this was given to the apostles and primitive *Christians* is certain; but that it was called *the word of knowledge* seems not fully proved by the quotations above.—Dr. CHANDLER supposes that the word of *knowledge* was but a lower degree of the word of *wisdom*; *i. e.* a capacity of discovering the christian scheme with a convincing evidence to the minds of others, and quotes *Rom.* xv. 14. 1 *Cor.* i. 5, 2 *Cor.*

a BENS. Prop. of Christ. vol. i. p. 40—46. CHANDLER on Joel, p. 133—135. BARRINGTON's Miscellanea Sacra, Ess. i. p. 39—42.

WARBURTON's Serm. vol. i. p. 211.
b BARRINGTON's Essay, p. 42—45. BENS. Ibid. p. 46—48.

ii. 14. viii. 7. *Eph.* i. 17, 18. with some other scriptures for that purpose [a].

§ 7. 3. They had the gift of DISCERNING SPIRITS, *i. e.* of knowing by what spirit a man spoke who pretended to inspiration, of knowing the secrets of men's hearts in some instances, and judging of the fitness of a person's genius and character for any particular office and station in the church: but Dr. CHANDLER explains it only of the *former*, referring the latter effects to *prophecy* [b].

§ 8. 4. They had also the gift of PROPHECY, in that *superior* degree which related to foretelling future or discovering secret events, and in that *inferior* sense of the word in which it is often used to express officiating in public worship, by preaching, prayer, or singing, 1 *Cor.* xiv. *pass. præs. ver.* 24, 25 [c].

§ 9. 5. They had also the gift of TONGUES, or an ability of readily and intelligibly speaking a variety of languages which they had never learnt; which though infamously represented by *Morgan* was a most glorious and important attestation of the gospel, as well as a suitable, and indeed, in their circumstances, a necessary furniture for the mission for which the apostle and their assistants were designed. Nor is there any reason with Dr. *Middleton*, to understand it as merely *an occasional* gift, so that a person might speak a language most fluently one hour, and be entirely ignorant of it the next; which neither agrees with what is said of the *abuse* of it, nor would have been sufficient to answer the end proposed [d].

§ 10. 6. They had also the gift of INTERPRETING TONGUES; so that in a mixt assembly, consisting of persons of different nations, if one spoke in a language understood by one part, another could *repeat* and *translate* what he said into different languages understood by others. Whether these versions were made of the whole discourse when ended, or sentence by sentence, we cannot certainly say; but if the latter method were used, it would not seem so strange to them as to us, if we may

a CHANDLER on Joel, p. 135.
WARBURT. ubi supra.
b BENS. ibid. p. 48—50.
STEBBING against Fost. 2d Lett. p. 40—54.
FOST. 2d Lett. to Stebbing.
CHAND. on Joel, p. 142, 143.
c BENS. ibid. p. 70, 71.
CHAND. on Joel, p. 138—142.
d MORG. Mor. Phil. vol. ii. p. 231, 232.
LELAND against Morg. vol. ii. p. 225—230.
BENS. ibid. p. 58, 59.
CHAND. ibid. p. 143—146.
MIDDLET. Free Enq. pref. p. 23.
JORTIN'S Rem. vol. i. p. 15.
MIDDLET. Ess. on Gift of Tongues, Misc. Works, vol. ii. p. 379.
WARB. Serm. vol. i. p. 176.

credit the account given of the method of interpreting the scripture in the *Jewish* synagogues[a]. Vid 1 *Cor.* xiv. 5, 6, 13.

§ 11. Some have supposed that *Paul* had a gift peculiar to himself, *i. e.* of knowing in some cases what passed in his absence, as well as if he had been present, 1 *Cor.* v. 3, 4. *Col.* ii. 5. compare 2 *Kings* v. 25, 26. vi. 8—12. but it is certain this did not habitually reside in him; as indeed it is uncertain, whether many of the most wonderful of these gifts and powers did without interruption dwell in *any mere* man whatsoever. Compare *John* iii. 34.

§ 12. SECT. II. The most considerable miraculous POWERS of the apostles were these,

1. The power of inflicting *supernatural punishments* and even *death* itself, by *a word speaking*, on bold and daring offenders. Vid. *Acts* v. 1—11. xiii. 10, 11. 2 *Cor.* x. 6, 8, 9. xiii. 2, 3, 10. And as evil angels might sometimes be the instruments of inflicting these temporal judgments, it is probable these may be referred to, when persons are said to be by the apostles *delivered to Satan*, 1 *Cor.* v. 4, 5. 1 *Tim.* i. 20[b].

§ 13. 2. The apostles seem to have been endowed with an extraordinary degree of *fortitude*, far beyond what they naturally had, but necessary for the scenes of extraordinary difficulty and suffering through which they were to pass. *Acts* ii. 36. iv. 5—13, 19, 33. v. 28, &c. viii. 1[c].

§ 14. Their extraordinary degree of sincerity, diligence and activity, patience, love to men's souls, and other uncommon virtues and graces might also be mentioned as further illustrating this head[d].

§ 15. 3. The apostles had also a power of performing the most extraordinary *cures*, and even of *raising the dead*; and some of those kinds of miracles which were not peculiar to them, were wrought by them in a *superior* manner. Vid. *Acts* v. 15. ix. 36—42. xix. 11, 12. xx. 12[e].

§ 16. 4. The apostles had also a power, which as it seems was peculiar to themselves, of *giving* the miraculous gifts of the Spirit to *others* by *laying on their hands*; and there were very few who received it otherwise than by that means. *Acts* viii.

a JONES's Jewish Ant. § 318—326, & § 334, MS.
BENS. ibid. p. 60.
CHAND. on Joel, p. 146, 147.
b BENS. ibid. vol. i. p. 52—56.
BARRINGT. Ess. ii. p. 51, 52.
c BENS. ibid. p. 61—63.
GRIFFIBUT of Christ's Resurr. p. 35—61.
d BARRINGT. Ess. p. 47—50.
e BARRINGT. ibid. p. 53.

14—19. *John* xiv. 12. *Rom.* i. 11, 12. 2 *Tim.* i. 6. *Gal.* iii. 2, 3, 5. 1 *Thess.* i. 5. v. 19, 20. 1 *Cor.* i. 4—7. 2 *Cor.* xii. 12, 13. *Acts* xix. 1—7. For the further illustration of this Dr. BENSON has asserted, that the Holy Ghost never fell *immediately* on any but our Lord after his baptism, and the apostles, first on the day of pentecost, and a second time mentioned, *Acts* iv. 31. on the eunuch, *Acts* viii. 39. according to the *Alexandrian* reading; on *Saul* after his baptism; on the first-fruits of the devout Gentiles before baptism, *Acts* x. 44. and on the first-fruits of the idolatrous gentiles of *Antioch* in *Pisidia*, *Acts* xiii. 52. But the instance of the *Eunuch*, with that of the devout *Gentiles* is precarious: and indeed the case of the Gentiles at *Antioch* seems to be far from so extraordinary a one as Dr. *Benson* would make it: and the foundation for supposing it so; *i. e.* the different periods of preaching the gospel to the *devout*, and then to the *idolatrous* Gentiles, is a mere unsupported hypothesis. That the phrase of being *filled with the Holy Ghost*, does not signify any thing so singular as he supposes, appears from comparing *Eph.* v. 18. and many other places where the phrase is used. See *Fam. Expos. vol.* iii. on the phrases cited above[a].

LECT. CXLII.

Of the Abuse of miraculous Gifts—no proper Successors to the Apostles.

§ 1. *Cor.* 1. IT does not seem reasonable to mention the power which the apostles had of *binding* and *loosing*, of *remitting* or *retaining sins*, as a gift or power distinct from the preceding; compare *Matt.* xvi. 19. xviii. 18. *John* xx. 23. for if this be understood, of declaring in an authentic manner what was lawful under the christian dispensation, they were furnished with that by *the word of wisdom*, with which therefore this gift or power taken in this sense would coincide; if it be taken for inflicting or removing calamities sent as miraculous punishments of sin, it will coincide with that power mentioned, *Lect.* 141. § 12, 13. and if it should be explained of declaring to particular persons that their sins were forgiven, they could only do it by virtue of their extraordinary gift of *discerning spirits*, *Lect.*

a BENS. ibid. vol. i. p. 64—66. vol. ii. p. 11—19. LELAND against Morg. vol. i. p. 382, 383. Note. | BARRINGT. Ess. i. p. 101—112. MOORE'S Serm. on Miracles.

141. § 6. whereby they would be able to judge of the sincere faith and repentance of the person concerned [a].

§ 2. 2. This particular survey of the extraordinary furniture of the apostles for their work, confirms the arguments advanced above to prove the inspiration of their writings, which appear in fact to have been intended for the service and guidance of the church in all future ages. To this Dr. MORGAN has objected, that as these gifts were plainly capable of abuse, compare 1 *Cor.* xiv. no argument could from thence be drawn as to the divine inspiration of those who were possessed of them.—But in answer to this, we must distinguish with respect to these gifts and powers. The word of *wisdom* and of *knowledge*, as explained above, could not be abused as occasion of error, the truth of the things taught being essential to the exercise of the gifts themselves, and false pretences to them being discovered by that of discerning spirits. The gift of *healing* was not a permanent thing: comp. *Lect.* 139. § 3. and as for the gift of speaking with *tongues*, the miracle of that lay in conferring it by imposition of hands, not in using it after it was conferred. So that on the whole, there is no foundation to believe, that any miraculous gifts or powers were used in confirmation of falshood in any case, though they might be used in confirmation of truth by very bad men, which is all that is insinuated, *Matt.* vii. 22. Compare for further illustration, *Gal.* iii. 2, 5. *Rom.* xvi. 18. 1 *Cor.* iv. 18—20. 2 *Cor.* xii. 12. & *sim. Col.* ii. 4. *Jude ver.* 16. which passages when compared together further shew or intimate, that miraculous works or powers were peculiar to the teachers of truth [b].

§ 3. As for 2 *Thess.* ii. 9. it seems the words in question might be rendered *lying signs, wonders, and miracles, i. e.* fictitious and pretended miracles, such as the *Romish* church has apparently dealt in: and *Matt.* xxiv. 24. evidently relates to false teachers in the early ages of christianity, when there was a superior miraculous power in the church; such perhaps as *Elymas* and *Simon Magus*: so that by the way, there is no proof from scripture of any miracles having been wrought to confirm falshood, which have not been opposed by superior miracles; nor can any one prove that this shall ever be the case, as was in part intimated above, *Lect.* 106. § 1 [c].

a BENS. ibid. p. 50—52, 56, 57.
b MORG. Mor. Phil. vol. i. p. 80, 81. CHAPM. against Morg. vol. i. p. 309—317. LELAND against Morg. vol. i. c. xiii. p. 374—387. BENSON on the Epist. vol. i. App. to 1 Tim.
c BENS. ubi. Supra, p. 142.

§ 4. 3. If it could be certainly made out, which I apprehend it cannot, that there is an irreconcilable difference between any circumstances in the history, and that there was so in the original, it would (*cæt. par.*) on those principles seem most reasonable, to adjust the testimony of those who were *not* apostles by that of those who *were*, according to Sir ISAAC NEWTON's scheme of the harmony: for it is not so certain that *Peter* reviewed *Mark's* gospel, and *Paul Luke's*, as that *Matthew* and *John* were the authors of those published under their name: Vid. *Lect.* 138. § 24. and the concurrence of *Mark* and *Luke* in their order can be no just objection to this, especially if the conjecture, *Lect.* 139, § 5. be admitted[a].

§ 5. 4. As the endowments of the apostles were so extraordinary and peculiar, there is no reason to believe they had any proper *successors* in the christian church; unless it can be proved, there are some who succeeded to their gifts and powers, by which they were furnished for their extraordinary work[b].

§ 6. 5. The whole foundation of *Popery*, as a distinct religion, is therefore overthrown; since that not only supposes the contrary to the preceding corollary, but also adds a great many other suppositions still more extravagant: for as we shall elsewhere more largely shew there is no evidence that *Peter* had any superiority over the rest of the apostles; or if he had, that he had any who were his successors in that extraordinary power; or that those successors were *Roman* bishops; or that the *present* bishop of *Rome* is legally by succession possessed of it; yet all these things, some of which are notoriously false, and others of such a nature that they can never be proved to be true on their own principles, must be taken for granted, before that authority of declaring the sense of scripture can be vindicated, which the church of *Rome* has arrogated to herself, and upon which her other most extravagant claims and most absurd doctrines are founded [c].

§ 7. *Schol.* 1. Several of the gifts and powers mentioned in the proposition appear to have been imparted to christians of *inferior* order; not only to *prophets*, *evangelists*, *elders* or *bishops*, and other *teachers*, but also to those who made up the *congregations* under their care; particularly the gift of prophecy, that of speaking with and interpreting tongues, and

a DODD. Diss. on NEW. Harm. ap. Fam. Expos. vol. iii. Append. No. iii. or Works, vol. iv. Sir ISAAC NEWTON on Proph. l. i. c. xi.
b BOYSE's Works, vol. 2. p. 271, 272, 276, 277. BARRINGT. Misc. Sac. Ess. ii. pass.
c Lect. against Popery, No. iii & iv. BURNET's 4 Disc. No. iii. BARROW of the Pope's Supremacy, pass. NEAL's and SMITH's Sermons, in the Salter's-Hall. Serm. against Popery.

discerning spirits; with regard to the former of which, Dr. BENSON thinks some are called *helps*, and with regard to the latter, *governments*, as they were called to assist both in instructing and guiding the church: 1 *Cor.* xii. 8—10, 28. though Dr. CHANDLER is of opinion, that the *helps* were persons of extraordinary liberality, raised up by God to be helpful to others by their own generous contributions, and that the *governments* were deacons, whose business it was to preside over the distribution of charities, *Acts* vi. 3. *Rom.* xvi. 2. which may considerably illustrate *Rom.* xii. 8. Dr. *Benson* thinks it probable, that there were few, if any, in the primitive church who did not receive these gifts, though perhaps they might all of them *meet* in none but the apostles, to whom *the word of wisdom* seems to have been peculiar [a].

§ 8. There is a difficulty attending the gift of *the interpretation of tongues*, which has not been observed by those who have written upon the subject, and may here deserve our notice; *viz.* how a person speaking with tongues should need to *pray that he might interpret*, 1 *Cor.* xiv. 13. without supposing that he spoke by such a miraculous impulse, as rendered him merely the organ of the Spirit of God, which would be inconsistent with our answer to *Morgan* under the second corollary.—It is obvious to answer, that there might be persons in an audience of various nations, and consequently the person speaking supposing to both *Romans* and *Persians*, himself being a *Greek* speaking *Latin*, might not be able to interpret to them all, as in the given instance into *Persian*.—But then it may be answered, this was for want of another tongue, which is not here supposed to be the case; and therefore perhaps it will be impossible fully to remove the difficulty, without supposing there were some, who though they could speak no tongue but their own, were yet miraculously enabled to *interpret* into it what should be spoken in any other tongue, which would make this office, though it were only bearing a secondary part, very excellent, and the gift itself very extraordinary [b].

a BENS. on Prop. &c. vol. i. p. 66—73. BARRING. Ess. i. p. 118—130. Ibid. p. 74. Table.

b CHANDLER on Joel, p. 131—133, & 148—157. CHANDLER on Joel, ubi Supra.

LECT. CXLIII.

The Inspiration of the Old Testament proved—The Scriptures the surest Guide in Religion.

§ 1. *Prop.* THE *Old* Testament was written by a *superintendent inspiration.*

§ 2. *Dem.* 1. *Moses* was a person raised up by God for eminent service, favoured with miraculous powers and frequent divine revelations, on the authority with which his whole law was introduced and received [a].

§ 3. 2. The work which *Moses* undertook of writing the history, not only of his own acts and institutions, but also the dispensations of God to mankind in preceding ages, was a work of great importance, and of such difficulty, that without extraordinary divine assistance he would not have been able to perform it in such a manner, as might have been depended upon, and consequently might have answered the design.

§ 4. 3. There is reason to believe that *Moses* wrote by a superintendent inspiration.

§ 5. 4. *Joshua, Samuel, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonas, Micah, Nahum, Habbakuk, Zephaniah. Haggai, Zechariah* and *Malachi*, were all prophets, if the historical part of the Old Testament is to be believed, which we proved above, and therefore we have reason to believe, that their minds were so superintended in writing not only those historical facts which they mention, but likewise those messages which many of them declare they received from God, as that they should be preserved at least from all material mistakes, which would have brought a disgrace upon those messages which in the name of God they delivered, and so have frustrated the design of them; which in many cases could not have been answered, without an exact transmission of them to posterity, as several of those predictions referred to distant and some of them to very complicated events, and contain particular circumstances, which, if not exactly authentic, must have been very hazardous.

§ 6. 5. Many discourses recorded in the historical parts of these writings, as delivered by others, or given to them in charge by God, were so long and so circumstantial, that they could

[a] HARTLEY on Man, vol. ii. p. 88—90.

not be exactly recorded without some extraordinary divine assistance; and some of the most important of them, *i. e.* those relating to the Messiah, were not understood by the prophets themselves who delivered them, 1 *Pet.* i. 10—12. and consequently were less likely to be remembered with such exactness, as according to *gr.* 5. was necessary.

§ 7. 6. *Ezra* and *Nehemiah* were persons of such eminent stations and piety, and so intimately conversant with the prophets *Haggai*, *Zechariah*, and *Malachi*, that we may reasonably believe that proper assistances, either ordinary or extraordinary, as the case required, would be given them in their writings.

§ 8. 7. Though the authors of the books of *Judges*, *Ruth*, and *Kings*, *Chronicles*, *Esther*, and *Job*, should be allowed to be unknown, there is great reason to believe they were some of those holy and prophetic men with which the nation of the *Jews* did so much abound; and that what was said under the preceding steps may with considerable probability be applied to them, at least in some degree.

§ 9. 8. The provision that was made for conducting the *Jewish* people by divine oracles, given, though we know not particularly, how by the *Urim* and *Thummim*, and by prophets raised up in almost every age, makes it highly probable, that those who were providentally employed in transmitting to us the history of that nation, would have some peculiar assistance greater than could *(cæt. par.)* be expected in other writers.

§ 10. 9. So far as we are able to judge, from surveying the particular characters and circumstances of the authors of the various books of the Old Testament, in comparison with the genius of that dispensation under which they lived and wrote, there is reason to believe they were under a superintendent inspiration.

§ 11. 10. Though it be extremely difficult to conclude from any excellency in the stile and manner of writing, that a book is divinely inspired, and especially that there is that superintendency over the whole of it; yet we must acknowledge, that in the books of the Old Testament as well as the New, there are such important truths, such sublime figures, and such majestic and pathetic expressions, as can hardly be equalled any where else, and which appear so worthy of God, as to give some degree of additional weight to the other arguments brought upon this head[a]. Comp. *Lect.* 127. § 4.

[a] NICHOLS's Conf. vol. iv. p. 139—157. | BOYLE's Stile of Scrip. p. 7—16.

§ 12. 11. The ancient *Jews* had a tradition among them, that these books were written by divine inspiration; and therefore received them as *canonical, i. e.* as a rule of faith and manners[a].

§ 13. 12. The grand argument of all is, that Christ and his apostles were so far from accusing the *Jews* of superstition, in the regard which they paid to the writings of the Old Testament, or from charging the Scribes and Pharisees, whom Christ on all proper occasions censured so freely with having introduced into the sacred volume mere human compositions; that on the contrary, they not only recommend the diligent and constant perusal of them, as of the greatest importance to men's eternal happiness, but speak of them as divine oracles, and as written by an extraordinary influence of the divine Spirit upon the minds of the authors. Vid. *John* v. 39. x. 35. *Mark* xii. 24. *Matt.* iv. 4, 7, 10. v. 17, 18. xxi. 42. xxii. 29, 31, 43. xxiv. 15. xxvi. 54, 56. *Luke* i. 67, 69, 70. x. 26, 27. xvi. 31. *Acts* iv. 25. xvii. 11. xviii. 24—28. *Rom.* iii. 2. xv. 4. xvi. 26. *Gal.* iii. 8. 1 *Tim.* v. 17, 18. 2 *Tim.* iii. 14—17. *James* ii. 8. iv. 5. 1 *Pet.* i. 10—12. 2 *Pet.* i. 19—21. To this list may be added many other places, on the whole more than five hundred, in which the sacred writers of the New Testament quote and argue from those of the Old, in such a manner as they would not surely have done, if they had apprehended there were room to alledge, that it contained at least a mixture of what was spurious and of no authority[b].

§ 14. 13. There is reason to believe, that books written by such persons, under such a dispensation, and in such a manner as has been described, received with such unanimous regard by the *Jewish* church, and recommended in such a manner by Christ and his apostles, were written by a superintendent inspiration[c]. *2. E. D.*

§ 15. Comparing this with *Lect.* 138. § 16, &c. it appears, that the *whole scripture*, received by the Reformed is divinely inspired.

§ 16. From hence it will further follow, that in all our inquiries into the nature and will of God, and the genius and design of the christian dispensation, the *scripture* will be our surest rule, and no merely human composures are to be received with an equal degree of regard[d].

a JOSEPH. contr. Ap. l. i. p. 1036. Col.—1333. Huds.
b LOWTH on Insp. p. 183—190.
c JENKINS of Christianity, vol. i. p. 226—230. Fam. Expos. vol. iii. Append. No. iii. Post. p. 61—64. or Works, vol. iv.
d CHILLINGWORTH's Safe Way. MIDDLET. Introd. Disc. p. 97, 98.

§ 17. From comparing the demonstration of this proposition with that given, *Prop.* 116. it will appear, that the proof we have of the inspiration of the *New* Testament, is on the whole considerably greater than that which we have of the inspiration of the *Old*, if from thence we substract that grand argument which arises from the testimony of Christ and his apostles. But setting that aside, there will be the strongest evidence of the inspiration of those books, on which the proof of christianity most immediately depends; since that generally follows from the truth of the *historical* part of those books, and of their genuineness, which was before confirmed; for the prophets assert it as a matter of fact, that God gave them such and such revelations.

§ 18. From § 13. we may certainly infer, that for any to pretend to exalt the character of *Christ* and of *Paul* as divine teachers, while at the same time they pour contempt upon the *Jewish* institutions as a foolish and impious forgery, is a notorious contradiction and absurdity: and common sense will teach us, that such authors, whatever they may profess, do equally intend the subversion of the Old Testament and the New[a].

§ 19. *Schol.* 1. We do readily allow, that there was a great variety in the *degree* of inspiration in the different books and passages of the Old Testament: there is great reason to believe that the *prophecies* were written by an inspiration of *suggestion;* for many of them were so circumstantial, and the particular expressions of them so important, that we cannot imagine that God revealed only to his servants some general thoughts, v. g. that *Babylon* should be destroyed, *Jerusalem* rebuilt, and the like, leaving them to enlarge upon it as they thought fit, for then they might easily have fallen into certain expressions, which not being exactly answered might have brought a reflection upon the truth of the whole. Nevertheless, it is highly probable that in these suggestions, God might sometimes, and in less critical and important circumstances, leave them to follow their own way of conception and expression, to such a degree as might occasion such a variety of style as critics justly remark in different books[b].

§ 20. The arguments used *Lect.* 139. § 1. to prove the inspiration of the *New* Testament to be a plenary superintendency, may in a great measure be applied to the *Old*, as we

a Eus. Eccles. Hist. l. v. ad fin. LELAND against Morg. vol. i. c. iii. p. 80—106.

b Five Lett. on Inspir. p. 13—22.

before observed: and it is hard to imagine, that Christ and his apostles would have spoken of it in such high strains, if there had been a mixture of error and falshood with the great and important truths it contained: nevertheless there are so many arguments brought against the plenary inspiration of these books, from the supposed absurdities, immoralities, and contradictions to be found in them, that it will be necessary to give some of them a more particular consideration in the following propositions.

LECT. CXLIV.

The Mosaic Account of the Creation.

§ 1. *Prop.* TO enumerate and vindicate some of the principal of those passages in the Old Testament, which are objected against as *absurd.*

§ 2. *Sol.* SECT. I. Many absurdities are charged upon the *Mosaic* account of the *creation:* v. g. the making light before the sun; the dividing the water above and below the firmament by an imaginary solid partition, and the making the sun, moon and stars in one day: not here to mention the objection which is brought against the descent of the whole human race from one pair.

§ 3. To this Dr. THOMAS BURNET answers in his *Theory* by cutting the knot; and maintains that this account was merely a *fable,* though according to his own representation of it, a fable too absurd for a wise man, and much more for an inspired person to have thrown together; and Dr. MIDDLETON, in his late controversy with the Bishop of London, has declared himself strongly in the same sentiments.—But there can surely be no reason to believe this, since *Moses* never tells us where his fable *ends* and where his true history *begins;* especially considering that Christ and his apostles refer to the story of the creation and that of the fall, (which is inseparably connected with it, and treated by BURNET as a tale equally absurd) not as an *allegory,* but a *true history,* 2 *Cor.* iv. 6. xi. 3. 1 *Cor.* xv. 45. *Matt.* xix. 4, 5. 1 *Tim.* ii. 13, 14. 1 *Cor.* xi. 8, 9. and it is very harsh to suppose that God would so solemnly from mount *Sinai* make the circumstance of a fable the foundation of the fourth commandment, *Ex.* xx. 11. *Heb.* iv. 3, 4[a].

a BURN. Archæologia, l. ii. c. viii, ix. p. 403—446.

§ 4. Dr. DAVID JENNINGS, in a very ingenious discourse on this subject, supposes that the sun and the stars were created before the earth, and that the production of light mentioned as the work of the *first* day, was only giving the earth its *diurnal motion*, expressed, as he understands it, by "the Spirit of God moving," not "*upon* the face of the water," but *moving the face of the deep*, i. e. the surface of the unenlightened hemisphere; which might be called *deep*, either as remote from the sun, or in a more fluid state than that hemisphere which might have been turned towards it, and thereby dried and crusted; (which last by the way seems ill to agree with *Gen.* i. 9, 10. *Psal.* civ. 6—9.) He supposes that on the *fourth* day God gave the earth its *annual* motion, and thereby appointed those luminaries of heaven, before created and before visible, to be for signs and seasons and days and years; so that as the *sun* did in another manner than before *rule over the day*, making it unequal in different seasons, &c. the *moon* did with correspondent variety rule over the *night* and the *stars*.—But it may be objected to this scheme,

§ 5. 1. That such an interpretation offers great violence to several phrases in the history, v. g. God's moving on the face of the water, his saying, "let there be light," his making two lights, and setting them in the firmament of heaven, and appointing them to have dominion over the day and over the night: To which we may add, that the moon could not with any tolerable propriety be said *to begin* to have dominion over the stars, when that little alteration was made in her course, which the annual motion added to the diurnal occasions.

§ 6. 2. That the diurnal and annual motion of the earth being each, if not both together, impressed in a moment, would hardly be described as each of them the work of a distinct day, as the *latter* especially must be on this hypothesis; for it would be very unreasonable to suppose, that when it is said *God made the sun and moon*, that clause should import the creation and formation of the *moon*, and only the alteration of the earth's motion with regard to the *sun:* not to insist upon it,

§ 7. 3. That if the laws of gravity took place, a projectile force must always have been necessary, to prevent the centripetal from prevailing so far as to draw the earth into the sun[a].

§ 8. Mr. WHISTON supposes the *Mosaic* story to have been a kind of journal, of what would have appeared to the eye of a

[a] JENN. Append. to his Astronomy.

spectator upon the surface of the earth; and interprets the *making* of the sun, moon, and stars, to have been only the gradual clearing of the atmosphere of that *comet*, of which, according to his hypothesis, the earth was made; this defæcation beginning the *first* day, produced some light, and increasing to the *fourth*, the sun, moon, and stars then became visible and distinct. But this seems to be connected with that very absurd part of his theory, which supposes that the earth had at first no *diurnal* motion, but that it was impressed by the comet which occasioned the deluge; otherwise we can never imagine, that the sun, moon and stars, bodies of such different degrees of magnitude and light, would have become visible the same natural day[a].

§ 9. It seems therefore that the most probable hypothesis is that of Dr. NICHOLS; who supposes first, a chaotic state of the whole solar system; then, a separation of the grosser particles of matter, of which the primary and secondary planets were to consist; from whence it would follow, that the luminous particles before blended and entangled with these would acquire a greater lustre, which he supposes the creation of *light* in its most imperfect state. By the *waters above the firmament* he understands the atmospheres or seas of the *planets*, though they may mean no more than vapours floating in the expanse of the air, as the original word רקיע signifies. On the *fourth* day, he supposes the luminous particles, before more equally dispersed, were gathered in *one central body*; whereby the little planet near us became, by the reflection of its rays, *a moon;* which, being the most considerable of the nocturnal luminaries, might by a beautiful figure be said to *rule over* the night and the stars, allowing it very probable that the fixed stars, and planetary systems which may possibly attend them, were created before. It may possibly be objected against this hypothesis, that at this rate there would be no distinction between day and night before the fourth day; since this imperfect luminous matter equally diffused on every side would give the whole terrestial globe a kind of equable and universal twilight. It would therefore be an improvement upon the hypothesis, to suppose that the luminous particles were from the first gradually turning towards the centre, though not united in it; the consequence of which would be, that the hemisphere nearest the centre would then be lighter than the other. Bishop PATRICK thinks a luminous mass distinct from the sun, and nearer the earth, was first formed,

a WHIST. Theory, præs. p. 3—33. | EDWARDS's Exercitations, No. i. p. 1—25.

which on the fourth day was perhaps with some alteration to us unknown changed into the sun[a].

§ 10. The chief objection against this scheme is, that it does not naturally offer itself to the mind from reading the *Mosaic* account. But it may be replied, it is sufficient if by any interpretation it can be shewn that it might possibly have been true: and it would appear an argument of great wisdom in *Moses*, or indeed of extraordinary divine direction, for him, prepossessed as he probably was in favour of the vulgar hypothesis, to give such an account of the creation, as should neither directly assert it, nor yet so much shock it, as to throw the minds of ignorant and unlearned men into speculations, which might have been detrimental to his grand design of confirming them in the belief of one almighty Creator of heaven and earth, and so preserving them from idolatry.

§ 11. On the whole, supposing that none of these hypotheses should be satisfactory; the objection pretends to no more than this, that God did not observe such a *proportion* as we should have expected in some of his works: but it ill becomes us to limit him in such a circumstance; especially as we know not certainly what great ends either in the natural or moral world might be answered by a deviation from it[b] *.

LECT. CXLV.

The Mosaic Account of the Fall—The Sentence pronounced on Eve—The Deluge.

§ 1. SECT. II. IT is said that the *Mosaic* account of the *Fall* is absurd; not only as it represents God as suspending the happiness of mankind on so indifferent a circumstance as his eating the fruit; but also supposes a brute to speak, and yet

a PATRICK on Gen. i. 3—15.

b NICHOLS's Conf. vol i. p. 90—126. Ed. 12mo. TAYLOR's Scheme, c. iv. or WATSON's Collect. of Tracts, vol. i. Univ. Hist. vol. i. p. 36—44. fol. CLAYTON's Vind. of the Old Test. p. 4—6. JACKSON's Chron. Antiq. vol. i. p. 1—22.

* The Mosaic account of the creation is particularly considered and vindicated, in "Moses and Bolinbroke: a dialogue, in the manner of the Right Hon. *******, author of "Dialogues of the Dead," by SAMUEL PYE, M. D. This work was printed in 1765. In the first volume of the collection of tracts, entitled, "Commentaries and Essays published by the Society for promoting the Knowledge of the Scriptures," are Critical notes on the first nineteen verses of the first chapter of Genesis," p. 83—93. These notes are understood to have been written by the celebrated Irish philosopher, RICHARD KIRWAN, Esq. K.

Eve to have taken no alarm at it, and out of regard to what such a creature said to have violated the divine command, and to have been guilty of a weakness, when in the perfection of human nature, of which few of her descendants in the present degeneracy of it would be capable.

§ 2. *Ans.* As for the offence in question, it may be shewn elsewhere, that how light soever it might be in itself, there were circumstances of most enormous aggravation attending it, which might abundantly justify God in the punishment inflicted upon account of it.—As to the latter part of the objection, which is indeed the chief difficulty, some (with ABARBINEL) have replied, that the serpent only spoke by his *actions*, eating the fruit in the presence of *Eve* and seeming rather refreshed and animated than injured by it. But we wave this; nor do we chuse to say with Mr. JOSEPH MEDE, that she took the serpent for a wise though fallen *angel*, who might know more of the nature of this new formed world than she, and could have no principle of enmity against her, to lead him to wish her destruction. Neither do we say with Dr. THOMAS BURNET at BOYLE's Lectures, (after TENNISON) that she took him for some attendant spirit sent from God to revoke the prohibition before given. It seems more probable, that the fact might be, as it is beautifully represented by MILTON, i. e. that the serpent, being actuated by an evil spirit, might pretend to have gained reason and speech by that fruit, and from thence might infer with some plausible appearance of argument, that if it was capable of producing so wonderful a change in *him*, it might exalt the *human* nature even to *divinity*. Compare 2 *Cor.* xi. 3. and *Rev.* xx. 2[a].

§ 3. SECT. III. Others have objected against the *sentence* pronounced on *Eve* and the *serpent* as absurd; seeing the woman could not but with pain bring forth, nor the serpent go otherwise than upon his breast, nor indeed be justly punished at all for a crime of which he was only the innocent instrument.

As to what relates to the woman's bringing forth, we answer,

§ 4. 1. That it is not absolutely impossible that some alteration might be made in the structure of the womb on that occasion; perhaps a small alteration might suffice, considering with how little difficulty most women in hot countries go through their labour: or

a BURNET's Archæol. l. ii. c. vii.
MEDE's Works, p. 23, 24.
BURN. at Boyle's Lect. vol. ii. p. 10—37.
MILT. Par. Lost, l. ix.
Rev. exam. with Cand. vol i. p. 16—27.
HARTLEY on Man, vol. ii. p. 104.
LE CLERC's Dissert. No. iv.
Berry Str. Lect. vol. i. p. 204, 205.
BARR. Ess. on Div. Disp. Append. Diss. i.
HUNT's Ess. p. 304—313.
Univ. Hist. vol. i. p. 59—65.
TENNISON of Idol. p. 354—356.
WATERL. Scrip. Vind. vol. i. p. 12.
CHANDL. Serm. vol. iv. No. 3.

§ 5. 2. God, knowing the fall would happen, might constitute things in such a manner as to suit a fallen state, when the event was not to take place till after sin was committed; which seems to have been the case as to other instances, v. g. the damage done by poisonous and voracious animals, thunder, lightning, and tempests, &c.

§ 6. As to that part of the objection which relates to the *serpent*, it is probable his form might be considerably changed, perhaps from that of a winged animal: and as this would be the means of confirming the faith of the penitents in their expected victory over the great enemy, (of which it was indeed a kind of miraculous attestation,) and of mortifying that evil spirit whose organ the serpent had been, there could be no injustice in this, nor indeed any cruelty; for beasts being designed for the use of men, we may as well grant, that one species might be debased to a lower kind of life for his instruction and comfort, as that such multitudes of individuals should be daily sacrificed to his support [a].

§ 7. SECT. IV. It is objected, that the *Deluge* could not possibly have been *universal*, because no stock of water could be found sufficient to over-flow the earth to such a degree as *Moses* has represented.

§ 8. To this we chuse not to answer, by denying the universality of the deluge, as many have done, the words of *Moses* being so express, *Gen.* vi. 12, 13, 17. vii. 4, 19—23. and indeed if it were not universal, there would have been no need of an ark to preserve a race of men and beasts: To which we may add, that the animal and vegetable *fossils* dug up in all parts of the world, are demonstrative proofs that the deluge extended over the whole earth: and there is little room to doubt but the number of mankind, considering their longevity, would by that time have been abundantly sufficient to people the earth. We therefore rather reply, by observing, that though the quantity of water which could naturally be furnished by *rain* should indeed be allowed insufficient for that purpose, yet it is possible, according to Dr. BURNET's scheme, that part of the outward crust of the earth might be broken, and fall into the *abyss*, which might by that means be thrown up and dashed abroad to such a degree, as to overflow the highest mountains, which he thinks then first raised. Others, as Mr. WHISTON, suppose a *comet* (which his antagonist Dr. KEIL was compelled by his arguments

a MEDE's Works, p. 229—233. Rev. exam. with Cand. vol. i. p. 69, &c. WHISTON's Life, p. 239—244. Addend. p. 651. | JENKINS of Christianity, vol. ii. p. 246—248. Abp. KING's Serm. p. 71.

to acknowledge, did probably pass near the earth at that time) might overwhelm it by its atmosphere.—Others endeavour to account for it, by supposing the centre of gravity was changed, or that the waters of the abyss were in an extraordinary manner drawn up on this occasion.—But if none of these hypotheses be admitted, there is no absurdity in supposing a *miraculous* production of water, or a miraculous removal of it: since it is most certain, if the history of the Old Testament be credible, (as we have before proved) miracles have been often wrought upon much less important occasions[a]*.

LECT. CXLVI.

Of Noah's Ark and the Rainbow—The Original of the Blacks—The Peopling of America—Confusion of Tongues—The Assyrian Empire, &c.

§ 1. SECT. V. IT is further objected, that an *ark* of such dimensions as *Noah's*, could not hold creatures of all species, and the stock of provision for a whole year, which yet the history asserts. To this it is answered,

§ 2. 1. That we do not certainly know the exact length of the *cubit*, by which the dimensions of the ark are computed: but

§ 3. 2. Many critics have shewn, that on the common computation of the cubit, the ark being 150 yards long, 25 broad, and 15 high, was at least as large as one of our first rate men of war; nay, some say, as large as five of them: and they have endeavoured to prove, if it were so, that it might contain both the animals and their provision. The controversy is too large and nice to be represented here, but may be seen in a good abstract in WELLS's Geog. of the Old Test. vol. i. p. 69—91. SAURIN's Diss. vol. i. p. 86—92. Univ. Hist. vol. i. p. 103, 104. CALMET's Dict. Article, Ark. HALLET on Heb. xi. 7. WILKIN's

a BURNET's Theory, vol. i. l. i. c. ii, iii. p. 10—46. c. vi. p. 89—102.
WHIST. Theory, p. 376—400.
KELL's exam. of Burn. and Whist. p. 28—34, 177, 178, 202.
SAURIN's Diss. vol. i. p. 95—110.
CLAYTON's Vind. of Script. p. 150.
Rev. exam. vol. i. Diss. x. p. 171, &c.
NICH. Confer. vol. ii. p. 184, &c.
EDW. Exercitat. No. ii. p. 26, &c.
Univ. Hist. vol. i. p. 95—103.
RAY's 3 Disc. No. ii.
Encyclop. Brit. Art. Deluge, § 23, &c.
HARTLEY on Man, vol. ii. p. 106.
LE CLERC's Diss. No. v.

* In the fifty seventh volume of the transactions of the Royal Society, No. iv. is a paper by EDWARD KING, Esq. entitled, "An attempt to Account for the Universal Deluge." K.

Real Charact. part ii. c. v. § 6. 7. p. 162—168. STILLINGF. Orig. Sac. l. iii. c. iv. § 7. p. 551, 552. Encyclopæd. Brit. Article, Ark. CHAMBERS's Dict. Ditto REES's Cyclopæd. Ditto HARTLEY on Man, vol. ii. p. 106.

§ 4. SECT. VI. Seeing the *rainbow* appears a phænomenon necessarily resulting from the nature of light, and the form and situation of drops of falling rain, it is represented as an absurdity, that *Moses* speaks of it as created after the flood, and as the sign of a covenant then made.

§ 5. To this Dr. BURNET answers, by supposing that no rain fell before the flood: Mr. WHISTON, by saying there were no such heavy showers as are requisite to the producing this phænomenon; but it seems more reasonable to believe, that God took a phænomenon before appearing, and appropriated it to a particular use, directing that it should be considered as *his* bow; and that when men saw it, they should recollect and rejoice in the assurance which he had given them, that the flood should never be repeated; and accordingly, the *original* of *Gen.* ix. 14. may be rendered, and when I bring a cloud over the earth, *and the bow is seen* in the cloud, I will also remember my covenant[a].

§ 6. SECT. VII. It is further objected, that as the *Mosaic* history supposes all mankind descended from *Noah*, it will be impossible to account for the original of the *Blacks*, admitting *Noah* and his wife to have been *white*.

§ 7. Mr. WHISTON answers this, by supposing that *Ham* was turned black upon his father's curse, as according to him *Cain* had before been. But if *Gen.* vi. 2. is to be understood as it probably is of the descendents of *Seth*, and the daughters of *Cain*, that supposition is directly contrary to *Moses's* account; at best it is a very precarious conjecture; and it seems more probable, that the heat of the climate should have produced that change, or strength of imagination in some pregnant woman, which might as well blacken the whole skin of a child, for any thing we can perceive, as stain some particular part of its body, in the manner which it is plain in fact it often does[b]*.

a NICHOLS's Conf. vol. i. p. 79. &c. Oct Ed.
BURNET's Theory, l. ii. c. v. p. 319—329.
WATERL. Script. Vind. p. 36—40.
MARTIN's Grammar, p. 214.
WHIST. Theory, l. iii. c. iii. p. 258, 259. ibid. l. iv. c. iii. p. 371.
SAUR. Diss. l. i p. 126—129.

b SNELGRAVE's Guinea, p. 51.
WHIST. against Collins.
MEDLEY's Transl. of Kolben's Hist. of the Hottentots, p. 55, 56.
NICH. Conf. vol. i. p. 137—143. Ed. 12mo, p. 79, &c. Oct.
Univ. Hist. vol. i. p. 47, 48.
HARTLEY on Man, vol. ii. p. 109.
BROWNE's Vulgar Errors, B. vi. c. 10, 11.

* Lord KAIMS, in his preliminary discourse to his "Sketches of the History of Man," has contended for the original diversity of mankind. In opposition to this

§ 8. SECT. VIII. The peopling *America*, and several *Islands*, in which mischievous, terrestrial animals are found, though many of the more useful were entirely wanting when they were first discovered by the *Europeans*, is urged as a strong argument against the *universality* of the *deluge*, and therefore the credibility of the *Mosaic history*.

§ 9. The supposition of a *north-east* passage for *men* might possibly be allowed; but how those *wild creatures* should be brought thither, which men would not transport, and which cannot subsist in a cold country, must remain a difficulty which we cannot undertake to solve, if the universality of the deluge be allowed; for that there should have been so vast a tract of land in or near the torrid zone, as must have been necessary for the joining *Africa* to *America*, and that it is now sunk in the sea, is a mere hypothesis, which has not the least foundation in history. But it may deserve enquiry how far it is an apparent fact, that voracious animals, not amphibious, and living only in hot countries, are to be found in *America*. It is certain, that some, to whose constitution a hot climate is most suited, will live in a colder, and sometimes propagate there; and that there are great degrees of heat in the summer-months to a great heighth of northern latitude; which, when we consider the velocity with which these creatures run, may account for their travelling to some places where there might be a passage by water, or perhaps a passage by land, though since fallen into the sea, the straights of which are well known to be very narrow, where *North-America* comes nearest to *Tartary* [a] *.

§ 10. SECT. IX. The *confusion of languages* at the *tower of Babel* is represented by some as unnecessary, seeing a diversity of tongues must naturally have arisen in process of time. But it may be answered,

a WITSII Misc. Sac. vol. ii. Ex. 13. § 26. Ex. 14. § 45.
NICH. Conf. vol i. p. 133—137, 144—158. Ed. 12mo, p. 87. Oct.
WHIST. Theory, p. 409
Univ. Hist. p 104. vol. I.
STILL. Orig. Sac. l. iii. c. iv. § 4. p. 541—543.
HARTLEY on Man, vol. ii. p. 110.

system, the Rev. Dr. SAMUEL STANHOPE SMITH, an American gentleman, hath published "An Essay on the Causes of the Variety of Complexion and Figure in the Human Species," in which he endeavours to shew, that all the varieties observable in men may satisfactorily be accounted for, by attending to nature and her operations, and the effects produced in them by diversity of climate, by savage and social life, by diet, exercise, and manners of living. K.

* Whence, and in what manner, America was originally peopled, has been the object of much discussion. A comprehensive view of the subject may be seen in the first volume of Dr. ROBERTSON'S History of America. Recent navigations and discoveries have added farther confirmation to the opinion, that America was

§ 11. 1. That so vast a diversity, as there is in the names of the most common things, can hardly be accounted for in a natural way, there not being the least trace of any one common original language.

§ 12. 2. If it might *in time* naturally have happened, it cannot from thence be inferred, that a miracle, whereby it should *instantaneously* have been brought about at first, was therefore unworthy of God, and consequently incredible.

§ 13. Others have replied, that all that passed at the building at *Babel*, referred to in this objection, was only a division of *councils* and *sentiments*, or some discord in *affection*, represented by dividing their *speech*, whereas they were before unanimous: or at most, some disorder miraculously produced in their organs of speech, in consequence of which, their language would be unintelligible to each other: both which opinions the learned *Vitringa* has illustrated at large; though there does not seem any great necessity for having recourse to them[a].

§ 14. SECT. X. Others have objected the impossibility of raising such an empire as the *Assyrian* is said to have been, within 150 years after *Noah*.

§ 15. To this Sir ISAAC NEWTON answers, by fixing the date of the *Assyrian* empire 1300 years later; and Dr. WINDER has taken great pains to prove, that the account we have of the series of the ancient *Assyrian* monarchs is very precarious. Sir Isaac's arguments are largely considered by Dr. SHUCKFORD; who by the way supposes *Noah* to have been the *Fohi* of the *Chinese*, in which Mr. WHISTON also agrees with him. Others make the distance between *Noah* and *Nimrod* to have been much greater than our copies of the Bible represent it.—It is perhaps on the whole most reasonable to conclude, that though the *Assyrian* empire was very ancient, yet the extraordinary accounts, which HERODOTUS and CTESIAS give us of the greatness of it under *Ninus* and *Semiramis*, are fictitious, as many things related by those authors undoubtedly are[b*].

a STILL. Orig. Sac. l. iii. c. v. § 2—4.
SHUCKFORD'S Connect. vol. i. p. 124—149.
Rev. exam. with Cand. vol. ii. p. 105—111.
VITRINGA'S Observat. l. i. Diss. i. c. ix.
HARTLEY, ibid. p. 111.
WARD'S Disc No. ii.
LE CLERC'S Diss. No. vi.
Repub. of Lett. vol. iii. p. 119, &c.

b NEWT. Chronol. c. iii.
WHIST. Rem. on Newt.
SHUCKF. Conf. vol. ii. Pref. p. 23—53.
STILL. Orig. Sac. l. iii. c. iv. § 9.
CUMB. Orig. Gent.
WINDER'S Hist. of Knowl. vol. ii. p. 66—68, 296—299.
WHIST. Theory, p. 137—141.
JACKSON'S Chronology.
WATERL. Script. Vind. p. 40.

peopled, at least in part, from the north eastern extremities of Asia, and the north west of Europe. K.

* The accounts of Herodotus, though he was probably much mistaken, are by no means so absurd and extravagant as those of Ctesias.

§ 16. SECT. XI. It is urged, that such a *number* of *inhabitants*, as are said to have dwelt in the land of *Canaan*, could not possibly have been supported there, *viz.* a million and a half of fighting men, 2 *Sam.* xxiv. 19. 1 *Chron.* xxi. 5. nor such a stock of *cattle* be furnished out there, as are said to have been sacrificed, especially by *Solomon* at the *dedication* of the temple; *viz.* an hundred and twenty thousand sheep and twenty-two thousand oxen, 1 *Kings* viii. 63.—To this it may be answered, that if there be no mistake in the numbers, it is to be ascribed to the extraordinary fruitfulness of the soil; to which it may be added, that as some neighbouring princes, who had been subdued by *David*, paid their tribute in *cattle*, they might furnish out the extraordinary sacrifice referred to[a]. See 2 *Kings* iii. 4.

§ 17. SECT. XII. It is urged as an impossibility, that *David*, notwithstanding all his conquests, should be able to amass those vast treasures mentioned, 1 *Chron.* xxix. 4 & 7. which are computed by LE CLERC at *eight hundred millions* sterling, a sum, which is thought to exceed all the gold of all the princes upon earth put together. To this it is answered,

§ 18. 1. That the value of *gold* not being then so great with respect to *silver* as it now is, their wealth is not to be estimated merely by the quantity of gold which they had; and on this principle Mr. WHISTON reduces the gold to less than *one tenth* of the common computation; supposing its value to silver as their specific gravities, *i. e.* 19 : 11, whereas the former makes it 16 : 1.

§ 19. 2. There is reason to believe, that a great quantity of the gold then used has long ago been destroyed and lost: yet it must be owned that more gold has probably been dug out of the mines in *America* in one year, than can wear out in many ages: but it is not unlikely that much may have been buried, and so have perished.

§ 20. 3. That there is a great deal of uncertainty in the principles on which the *worth* of those talents is computed; as appears from the different accounts which learned men give of it; and possibly the word *talent* may sometimes be put for *wedge*.

§ 21. 4. That as *numeral letters* were used in the oldest

[a] MAUND. Trav. p. 65, 66. DELANY's Life of Dav. in Loc. | Univ. Hist. vol. ii. p. 386—394. Oct.

copies of the *Hebrew* Bible, it is not to be wondered if transcribers might sometimes mistake them; and it is to be remembered, that this thought may also be applied to some certain *contradictions*, where *numbers* are in question.

§ 22. As to that part of the objection, which relates to the impossibility of expending those treasures upon the building described, we are to observe, that none can tell the curiosity of the carved work, the height of wages which artists would demand of so rich a prince as *Solomon* for so celebrated a building, nor the number of *gems* which might be used in some of the ornaments either of vestments or other furniture, 1 *Chron.* xxix. 2, 8. 2 *Chron.* iii. 6. See DELANY's *Life of David*[a].

§ 23. SECT. XIII. As to the objections that are brought against some accounts of *miracles*, *v. g.* that of *Balaam's* ass speaking, the exploits of *Sampson*, *&c.* it is to be remembered in general, that we are very imperfect judges what it is fit for God to do; and various things said by good commentators on these heads are well worthy of being considered. *Sampson's* foxes, of which there might be many in that country, might be caught by *others*, or brought to him by *miracle*; not to say, that a little alteration in the *points* of the word שׁוּעָלִים will justify our translating it *sheaves*, instead of *foxes*[b].

LECT. CXLVII.

Of God's Command to Abraham to sacrifice his Son—The Israelites borrowing of the Egyptians—The Execution of the Canaanites—Children suffering for their Parents, &c.

§ 1. TO enquire into and vindicate several passages of the Old Testament, which are charged by the enemies of revelation as *immoralities*.

§ 2. SECT I. The command of God to *Abraham* to sacrifice his own son, is said to have been no other than a command to commit *murder* in its most horrid form and circumstances.—

a DODD. Fam. Exp. vol. ii. § 165. p. 403. Note (a) Ed. 1.
LE CLERC's Eccl. Hist. Prol. p. 39, 40.
WHIST. Descrip. of the Temp. c. xiii.
HOM. Iliad, l. xxiii. ver. 750, 751.
CHANDLER's Life of David.

b MEMOIRS of Lit. vol. i. p. 43—45.
JORTIN's Dissert. p. 186.
PATRICK in Loc.
BROWNE's Rel. Med. p. 17.

Dr. WARBURTON has taken a singular method of removing this difficulty, by maintaining that the command was merely *symbolical*, or an information by *action*, instead of words, of the great sacrifice for the redemption of mankind, given at the earnest request of *Abraham*, who longed impatiently *to see Christ's day* [a]. *John* viii. 56. Compare *Heb.* xi. 19.

§ 3. On the common interpretation it may be replied, that God, as the great Lord of life, may, whenever he pleases, command one creature to be the instrument of death to another; though it must be owned, that where such circumstances as these attended the trial, there would have been great reason for *Abraham* to have suspected this pretended revelation to have been a delusion, had he not been before fully and certainly acquainted with the method of God's converse with him, to such a degree as to exclude all possibility of mistake [b]. Vid. *Lect.* 107. § 18.

§ 4. SECT. II. The *Israelites* borrowing, by the divine command, vessels of the *Egyptians* upon their retreat from *Egypt*, which they never intended to restore, is objected as an evident act of injustice. To this it has been replied,

§ 5. 1. That the word שאל which we render *borrow*, may be rendered, *demand*, and so their vessels might be required as an equivalent for the labours they had for so many years given to the *Egyptians*. Or,

§ 6. 2. Had they intended only *at first* to *borrow* them, the pursuit of the *Egyptians* afterwards, with an intent to destroy them, would have given them a right to have plundered their country, as well as their dead bodies, and therefore much more evidently to retain those goods of theirs already in their hands [c].

§ 7. SECT. III. The dreadful execution to be done on the *Canaanites* by the divine command, is urged as an act of the greatest cruelty and injustice.—Some have endeavoured to extenuate this, by arguing from *Deut.* xx. 10. compared with *Josh.* xi. 19, 20. that conditions of peace were to be offered them: but waving that, in consideration of *Deut.* vii. 1, 2, 5, 16. and many other parallel texts, (compare *Deut.* xx. 15, 16. *Josh.* ix. 6, 7, 24.) it may with greater certainty be replied,

§ 8. 1. That God as their offended Creator had a right to

a WARB. Div. Leg. vol. ii. p. 589—627. Ed. 1.
b CHUBB's Previous Question.
TILLOTS. Works, vol. ii. Serm. ii. p. 12—16.
Rev. exam. with Cand. vol. ii. Diss. vii. viii.
BAYLE's Dict. vol. i. p. 95. Note G, H.
HALLET's Immor. of the Mor. Phil. p. 13—15.
LELAND against Morg. vol. i. c. v. p. 155—176.
CHANDLER against Morg. part i. § 7.
GROVE's Works, vol. ii. § 6.

c BURNET at Boyle's Lect. vol. ii. p. 190—193.
TILLOTS. Works, vol. ii. p. 24.
Phœnix, vol. ii. p. 420.
HOPKINS's Works, p. 195.
JENNINGS's Jewish Antiq. vol. ii. p. 10.
WATERL. Scrip. Vind. Par. ii. p. 9.
SHUCKF. Con. vol. ii.
Exod. iii. 21, 22. xii. 35, 36. Patrick in loc.

their forfeited lives, and therefore might as well destroy them and their posterity by the sword of the *Israelites*, as by famine, pestilence, fire and brimstone rained from heaven, or any other calamity appearing to come more immediately from himself.

§ 9. 2. The wickedness of this people, especially as aggravated by the destruction of *Sodom*, was such as made the execution done upon them an useful lesson to neighbouring nations. Comp. *Gen.* xv. 16. *Lev.* xviii. 20—28. *Jude* i. 4—7. *Wisd.* xii. 3—7.

§ 10. 3. That the miracles wrought in favour of the *Israelites*, not only at their coming out of *Egypt*, but their entrance on *Canaan* proved that they were indeed commissioned as God's executioners, and consequently that their conduct was not to be a model for conquerors in ordinary cases.

§ 11. 4. That there was a peculiar propriety in destroying those sinners by the sword of *Israel*; as that would tend to impress the *Israelites* more strongly with an abhorrence of the idolatry and other vices of those nations, and consequently subserve that design of keeping them a distinct people adhering to the worship of the true God, which was so gracious to mankind in general, as well as to them in particular.—After all, had any among the *Canaanites* surrendered themselves at discretion to the God of *Israel*, a new case would have arisen not expressly provided for in the law, in which it is probable God, upon being consulted by *Urim* and *Thummim*, would have spared the lives of such penitents, and either have incorporated them with the *Israelites* by circumcision, or have ordered them a settlement in some neighbouring country, as the family of *Rahab* seems to have had [a].

§ 12. SECT. IV. The punishing *children* for the sins of their *parents* has been charged as injustice. It is replied,

§ 13. 1. That, generally speaking, this was forbidden to the *Israelites*, *Deut.* xxiv. 16. *Ezek.* xviii. 20. excepting the singular instance mentioned, *Deut.* xiii. 12, &c.

§ 14. 2. That the general threatening in the *second commandment* may only amount to a declaration, that idolatry should be punished with judgments which should affect succeeding generations, as captivity and war would certainly do.

§ 15. 3. That in particular instances, such as *Josh.* vii. 24, 25. *Numb.* xvi. 27—33. and the destruction of the houses of

a SHUCKF. Connect. vol. iii. p. 432—446.
LELAND against Morg. vol. i. p. 136.
——— against Tind. vol. i. p. 429.
LOWMAN's Heb. Gov. p. 220—231.
SYKES's Connect. p. 330.

the wicked kings by a divine sentence, the terrible executions customary in the east abated something of the horror of it; and where innocent children were concerned, God as the Lord of all might make them recompence in a future state: and when we consider him under this character, and remember that we are to judge of his conduct towards any creatures, not by what befalls them in this life, any more than by what befalls them in any particular day or place of their abode, the greatest part of the objection will vanish; which seems to be grounded on this obvious mistake, that it is not righteous in *God* to do, what it would be unjust for *man* to do in the like circumstances, forgetting the infinite difference of the relation.

§ 16. 4. It is so plain in fact, that children often suffer in their constitutions, and sometimes lose their lives even in their infancy, by means of the sins of parents committed before such children were born; that nothing can vindicate the apparent conduct of providence in such instances, but such principles as will likewise vindicate the passages of scripture here under consideration.

§ 17. Dr. WARBURTON has a peculiar notion on this subject: that while the *Israelites* were under an *equal providence*, and the state of future rewards and punishments was little known, this was a kind of additional sanction to their laws, which was afterwards reversed when a future state came more in view, in the declining days of their commonwealth. But perhaps it might rather be intended as an oblique *insinuation* of this state; since certainly with relation to *individuals*, it was an *unequal* providence. Comp. *Matt.* xxiii. 29—36[a].

§ 18. SECT. V. God's *hardening* the heart of *Pharaoh*, in the circumstances in which he threatens to do it, *Ex.* vii. 3—5. is further charged as inconsistent with his holiness and justice.

§ 19. *Ans.* 1. By God's *hardening the heart* of any person, we are to understand his exercising such providential dispensations, as he knew in fact would be perverted by that person as an occasion of more obstinate sin, God at the same time not interposing to prevent this effect: compare *Exod.* vii. 22. viii. 15, 32. and thus *prophets* are said to harden men's hearts, by taking measures which, though in their own nature adapted to subdue them, would in fact (as God knew and revealed to them) be attended with their greater hardness. *Isa.* vi. 9, 10.

§ 20. 2. That the foreknowledge of such an event, suppos-

[a] WARB. Div. Leg. vol. ii. p. 452—461. GROVE's Posth. Works, vol. iv. p. 198.

ing as we do that it was not rendered *necessary*, would nevertheless leave a righteous God at liberty to take such measures as the circumstances of the case would otherwise admit: for if we did not allow this, it would be equally impossible to vindicate the main course of God's conduct towards his creatures, especially the universality of his providence, and the certainty of his prescience.

§ 21. 3. If we should say with M. SAURIN and others, that this hardening the heart was the *immediate operation* of God upon the mind, in consequence of which the obstinacy of *Pharaoh* became unavoidable, and which was itself a *punishment* of former sin, it must be allowed that it is not inconsistent with justice to inflict such a punishment, which is indeed no other than a terrible kind of *lunacy:* but whether a man in that state could be said to be *punished* for that *hardness*, remains a further question. Comp. *Exod.* ix. 12. x. 20, 27. xi. 10. with vii. 22. viii. 15, 32[a].

§ 22. SECT. VI. The law which appointed *idolatry* to be punished with *death*, is objected to as an invincible bar to all freedom of enquiry, and a foundation for persecution, which has already been proved to be contrary to the light of nature, *Deut.* xiii. *pass. Vid. Lect.* 87.

§ 23. *Ans.* 1. Though we readily allow, that persecution is an evil in a state of nature, yet perhaps it may be asserted, that as the divine being knows what degree of evidence will attend any doctrine of religion in any given circumstances of time, place, and person, which we cannot judge of, *He* may pass sentence upon idolaters and other profane persons, where *human* laws cannot safely do it.

§ 24. 2. As God was the *temporal king of Israel*, and even their kings were only his *viceroys*, idolatry was in the nature of *high treason*, and therefore justly punishable as by their *statute* laws[b].

§ 25. 3. It is also to be remembered, that God gave the land of *Canaan* with many temporal emoluments to the *Israelites*, as a reward of their obedience to him: it was therefore equitable, that in case of disobedience to some of his most important laws, they should be subject to some peculiar temporal penalties, and even to death itself, if this act were committed during their abode in that land.

a LIMB. Theol. l. vi. c. ix.
FLEETW. on Mir. p. 64—91.
TURRET. Loc. vi. Quest. 4, 5, 7. § 14, 15.
SAURIN's Dissert. vol. ii. p. 116—125.
SHERLOCK on Proph. p. 189—195.
b JENNINGS's Jew. Antiq. vol. i. p. 172.

§ 26. 4. Nevertheless it is to be observed, that the *Israelites* are never commissioned to make war upon their neighbours, or exercise any violence towards any of them, in order to *compel* them to worship the God of *Israel;* nor to force them to it even after they were conquered: *Deut.* xx. 10. nor are they impowered thus forcibly to attempt to recover any *native Israelite*, who should revolt to idolatry, and go to settle in a gentile country.

§ 27. 5. As God had placed the *Israelites* under such an extraordinary equal providence, that the prosperity of the country should depend upon their adherence to the true God, in opposition to idols, his commanding them to put to death the beginner of a revolt, was a wise precaution; and such an one as in these circumstances even human prudence might have suggested to subordinate governors, if such governors had been permitted to make capital laws.

§ 28. 6. When we consider how great a good it would have been to the *whole world*, that *Israel* should have continued to maintain the knowledge and worship of the true God in opposition to all idolatry, it will further appear, that a constitution deterring them from idolatry would be merciful to *the world* in general, as well as their nation, in proportion to the degree in which it was severe to any particular offenders[a]*.

LECT. CXLVIII.

Of the Execution of Saul's Descendants—Human Sacrifices—Design of the Book of Job, &c.

§ 1. SECT. VII. THE execution of the descendants of *Saul*, 2 *Sam.* xxi. 2. is further urged as an instance of human sacrifice, entirely inconsistent with the light of nature.

§ 2. To this we answer, not by saying that the persons here condemned to death might be personally concerned in the cruelties before exercised on the *Gibeonites*, which some of them on account of their infant age must have been entirely incapable of; neither do we ascribe it to the supposed injustice of keep-

a BURNET's Pref. to Lact. on the Death of Persecut. p. 18, 19.
LOCKE on Toleration, Lett. i. p. 51—55.
DODD. Serm. on Persec. p. 29—33.
LELAND against Morg. vol. ii. p. 129.
JENK. on Christ. vol. i. p. 59—72.

* This subject came under consideration in the controversy that was carried on between Dr. LOWTH and Bishop WARBURTON, and their respective supporters. K.

ing possession of the *Gibeonitish* cities, on which Dr. DELANY lays so much stress on the slender evidence of 1 *Sam.* xxii. 7. compare 1 *Sam.* viii. 14. and *Josh.* xviii. 25. neither do we say that it was merely an act of cruelty in the *Gibeonites*, and unacceptable to God; since it is said, *he was on this intreated for the land.* It must rather be answered,

§ 3. 1. By saying, on the principles laid down *Lect.* 147. § 12—17. (to which indeed this instance does properly belong) that we cannot reasonably affirm universally, that it is unjust in God, or unbecoming any of his perfections, to inflict temporal calamities or even death itself on one person, for the crimes of another, to whom the person suffering was nearly related, nor can the death of those descendants of *Saul* be called a *human sacrifice*, on any other principle, than that on which the execution of malefactors with their families in any instance may be so called.

§ 4. 2. That the circumstances of the case here were such, as might well justify some extraordinary severity, and make it on the whole a blessing to the public; as it would be a useful lesson to all succeeding princes, to take care how they violated any of the laws of the *Theocracy*, when they saw the breach of one of those treaties made at the time of their first settlement, so terribly avenged on the house of their first king; and it would probably be a means of awakening the people to some sense of religion, when they saw such a remarkable hand of God interposing, in the death of those persons, to remove the famine which had lain so long upon them.

§ 5. 3. That sufficient provision was made by the express law of God, to prevent their bringing such extraordinary instances as this into a precedent to direct their own conduct by in common cases. Vid. *Lect.* 147. § 13. compare 2 *Kings* xiv. 5, 6[a]*.

§ 6. SECT. VIII. Some have thought that *human sacrifices* in general were authorized by *Lev.* xxvii. 28, 29. on which they suppose that *Jephtha* proceeded in the sacrifice of his daughter. Concerning this precept, (which common sense would teach us requires some limitation,) we observe,

§ 7. 1. It is evident that God expressly forbad the *Israelites*

[a] CLARIUS in Loc. GROT. de Jure, l. ii. c. xxi. § 14. | CHAND. Life of David, vol. ii. p. 378—400.

* See on this subject Dr. CHANDLER's answer to the History of the man after God's own heart. C.

to sacrifice their children to him, *Deut.* xii. 30, 31. *Jer.* vii. 31. compare *Lev.* xviii. 21. xx. 2. *Psal.* cvi. 37, 38. *Ezek.* xvi. 20, 21.

§ 8. 2. There is no reason to believe, that he allowed even of the sacrifice of *slaves*, (1.) Because no peculiar rites are prescribed for that dreadful sacrifice, though a distinction is made in the burnt-offerings of herds, flocks, and birds, *Lev.* i. *pass.* (2.) Because none of the *Canaanites* (accursed as they were) are directed to be reserved for the altar, not even *Kings* taken alive, though they might have seemed the noblest sacrifice. (3.) Because the sacrifice of *a man*, is proverbially used to express what is as abominable to God, as that of a dog or swine, *Isa.* lxvi. 3. (4.) Because a *Jewish priest* would have been rendered *unclean*, and incapable of attending the sanctuary, by the touch of a *dead body*, though it had fallen down in the temple by chance; much less can we imagine he would have been allowed to cut it to pieces and lay it on the altar.

§ 9. 3. Nothing that was *devoted* could be sacrificed at all; so that this text cannot in any clause of it refer to sacrifice. 1 *Sam.* xv. 3, 15—22.

§ 10. 4. This therefore refers to a vow to destroy the inhabitants of any place which they made war against, and was intended to make them cautious in laying themselves under such obligations. Compare *Numb.* xxi. 1—3. *Deut.* xxv. 17—19. *Josh.* vi. 17, 18. viii. 24—26. See also *Judg.* xxi. 5. 1 *Sam.* xiv. 24, 39.

§ 11. 5. The words therefore should be rendered, "no devoted thing which a man shall *have devoted* to the Lord," and the *field of his possession* may be equivalent to the *land* of it, and may include any such place as *Jericho*, which by the way might be a lasting and very useful memorial, and (as it were) a sepulchral monument of the pride and strength of *Canaan*. Compare 1 *Chron.* i. 46. *Psal.* lxxviii. 12. *Neh.* xiii. 10. in all which places, *field* is put for land or country.

§ 12. 6. On this interpretation, it would by a strong consequence imply, that none had a power of pardoning those that were condemned to death by God's law; which may be more expressly intimated *ver.* 29. compare *Exod.* xxii. 20. *Deut.* xxi. 22, 23. xiii. 12—17.

§ 13. 7. The law forbidding murder in general, was equivalent to a prohibition devoting any human creature to death, unless in some extraordinary cases by public authority.—As for

the invidious turn which is given to the law of *redeeming* the first-born, as if it implied they must otherwise have been *sacrificed*, since, says MORGAN, there is no reason to believe they would have been redeemed from a *benefit*; it may be questioned whether the eldest sons of families would have chosen the life of *Levites*. But waving this, the insinuation may be sufficiently answered by observing, that God having asserted a peculiar right to the *first-born*, and yet by the choice of the *Levites* having precluded other families from serving at his altar; had not such a pecuniary acknowledgment been made, he might probably have punished the neglect of the parents, by taking away their children in their infancy, *Exod.* xiii. 2, 13. Comp. *Exod.* iv. 24—26 [a].

§ 14. N. B. What Dr. SYKES has advanced in favour of his interpretation, which supposes the meaning of *Lev.* xxvii. 28, 29. to be "whatever shall be consecrated to the service of God, shall die in its devoted state," has not altered my judgment of this text: because it seems that the הרם always implies the *death* of any living creature, whether man or beast, to which it is applied; and consequently though מות ימות signifies *dying* in the general, yet in this connection it must signify (as it is generally allowed to do) being *put to death*: nor does it any where signify, dying in the state in which a person is, but always implies death by *a divine sentence*, if not by a *violent stroke* [b].

§ 15. SECT. IX. The putting a *lying spirit* into the mouth of *Ahab's* prophets, is a circumstance often mentioned upon this occasion, 1 *Kings* xxii. 19. But the plain answer to this is, that *Micaiah's* speech was merely a *parable*; and the intent of it, according to the eastern manner, was only to declare, that God had permitted the prophets of *Baal* to impose upon *Ahab* by a falshood [c].

§ 16. SECT. X. It is said that the whole book of *Job* turns upon a *wrong moral*, and represents God as over-bearing *Job* by superior power, rather than convincing him by rational arguments. Vid. *Job* xxxviii—xli.

§ 17. *Ans.* 1. In these chapters not merely the *power* but also the *wisdom* of God is insisted upon, as illustrated in the works of creation and providence; and nothing could have been more proper to convince *Job* how unfit it was for him to

a MORG. Mor. Phil. p. 128—137.
Immor. of Mor. Phil. p. 11—13, 15, 16.
LELAND against Tind. vol. ii. p. 468—476.
Fam. Exp. on Luke ii. 23. Note b.
SELD. de Jure, l. iv. c. vi, vii. § 9—11.
HALLET on Heb. xi. 32. p. 46.
FESTUS & PAULUS in Verb. sacer & sacratæ leges.
FINLEY apud Month. Rev. vol. xliv. p. 463.
JENNINGS's Jewish Antiq. vol. i. p. 68.
b SYKES's Connect. c. xiii.
c PATRICK in Loc.

censure any of the divine proceedings, as in the transport of his grief he had sometimes done.

§ 18. 2. That the awful display here made of the divine power and sovereign majesty was by no means improper, because it would tend to convince *Job* of his fault, in treating this tremendous being with so little reverence in some of his late discourses, and also as it would by consequence prove the equity of God's administration, since it could be no profit to him that he should oppress; and would give *Job* such a sense of the malignity of every sin, even those imperfections which were consistent with the general integrity and piety of his own temper, as might teach him to accept all his severest afflictions, as no more than what he had justly deserved; and accordingly we find it had this effect on the mind of that good man. *Job* xl. 3—5. xlii. 1—6.

§ 19. N. B. If Dr. WARBURTON's ingenious hypothesis concerning the book of *Job* be admitted, that it was written by *Ezra*, upon the plan of a true ancient story, with some particular view to the state of the *Jews* in his time, the difficulty concerning the morality of it, and the foundation of this solution, will continue much the same[a] *.

§ 20. SECT. XI. That *inveteracy of spirit*, which is sometimes expressed in the *Psalms*, is excepted against, as incon-

[a] WARB. Div. Leg. vol. ii. p. 483—542. | GREY'S Lett. to Warb. p. 121, 122.

* Since these references were made, the book of Job has been the object of particular discussion. Mr. PETERS, in his critical dissertation on this book, has opposed the system of WARBURTON, and contended for the antiquity of the performance. He has also endeavoured to prove, that the famous passage, chap. xix. ver. 25, 26, 27. refers to a future state. Mr. CHAPPELOW, in his commentary on Job, maintains that an Arabic poem was written by Job himself, and that it was modelled by a Hebrew, at a later period. This period Mr. CHAPPELOW does not take upon him to ascertain. Mr. HEATH, in his "Essay towards a new English version of the book of Job," supports the hypothesis of its having been written at or after the captivity. A very different system is adopted by Bishop LOWTH. The Bishop, in his three beautiful lectures on the argument, design, manners, conceptions, and style of Job, esteems it to be the most probable opinion, that either Job himself, or some one contemporary with him, was the author of the poem; and that it is the oldest of all the sacred writings. MICHAELIS, in his fine epimetron to LOWTH's thirty second lecture, strongly opposes the notion of HEATH, and offers some reasons to shew that the book might be composed by Moses, when he was about forty years of age. LOWTH, *de sacra poesi Hebræorum*, p. 423, 424. *Editio tertia.* JOHANNIS DAVIDIS MICHAELIS, in ROBERTI LOWTH *Prælectiones, Notæ et Epimetra*, p. 185, 186. Coincident in sentiment with MICHAELIS is Mr. THOMAS SCOTT, who, in his "book of Job, in English verse, translated from the Hebrew," is rather of opinion (though he expresses himself doubtfully upon the subject), that the poem is the work of Moses, and that it was his first production, when he resided in the land of Midian after he had fled from the court of Egypt. K.

sistent with humanity, as well as with the spirit of the gospel. Compare *Psal.* lxix. 22, &c. cix. 6, &c. cxxxvii. 8, 9.—To this it is answered,

§ 21. 1. As God was in a peculiar manner the temporal Prince of *Israel*, these passages may be considered in the same view as petitions offered to a prince by an oppressed subject, demanding sentence against such criminals as were the proper objects of his public justice: and the natural manner in which the sense of injury and hope of redress are expressed, is no inconsiderable internal argument of the credibility of scripture; as Dr. JACKSON, according to his usual penetration, has well observed.

§ 22. 2. That in many of these places, the genius of the *Hebrew* language will allow us to suppose, that the *imperative* is put for the *future*; so that they might be understood as *prophetic denunciations* rather than imprecations. Compare *Acts* i. 18—20.

§ 23. 3. That if we suppose the prophets to have received a revelation from God, that such and such calamities should be inflicted on the obstinate enemies of God and his people, it may be defended as a temper of mind no way inconsistent with virtue, thus to pray for their destruction, and thereby to express an acquiescence in the justice and wisdom of the divine proceedings: and accordingly celestial spirits are represented by that benevolent apostle *John*, as addressing such prayers to God, *Rev.* vi. 9—11. xvi. 5—7. xviii. 4—7. Or if none of these, which have all their weight, should be admitted as applicable to every case, it might be said,

§ 24. 4. That we have no where asserted the degree of inspiration to be such in all the poetical composures of scripture, as to leave no room for small irregular workings of human passions, in the hearts of those good men, by whom the scriptures were written[a]. *Jer.* xx. 14—18.

§ 25. SECT. XII. It is said that in the whole book of *Esther*, there is no mention of *God*, though the interposition of providence there be so remarkable; which seems very little agreeable to the genius of the rest of the Old Testament.

§ 26. To this some would answer, by allowing it doubtful whether this is to be included among the canonical books: and indeed there is hardly any more dubious. Others conclude

a JENK. of Christianity, vol. ii. c. xix. p. 335—342.
LOWTH on Insp. p. 216—228.
JACKS. Cred. l. i. part ii. § 1. c. iii. p. 36, 37. 4to, ap. Op. vol. i. p. 26.
Five Lett. on Inspir. p. 92, 156.

that the additional chapters preserved in the *Greek* translation were originally a part of the book, which if they are, there can be no room at all for the objection here proposed. But we chuse rather to say, there is a plain acknowledgment of divine providence supposed in *Esther's fasting*, which no doubt was attended with prayer to the God of *Israel*. The custom of speaking, at the time and in the place where this was written, might be different from that used at the time and place in which the other penmen of scripture wrote: and on the whole, the omission of the name of God, where there were so many proper occasions to introduce it, would rather be an argument against its being written by *suggestion*, which there is no apparent reason to assert, than against the *truth* of the history: nevertheless it is proper here to observe, how great an argument it is in favour of the credibility of all the other books, that such a continued regard to God runs through the whole of them; and there is in this respect so great a resemblance and harmony between all the writings of both Testaments, as is well worthy of our admiration [a].

LECT. CXLIX.

Of the Song of Solomon—Character of some Old Testament Saints—Contradictions charged on the Scriptures.

SECT. XIII. IT is objected, that the *Song of Solomon* seems to be an amorous poem, and there are some passages in it which shock common decency.—To this we must answer, either by supposing (as some have done) that it is no part of the canon of scripture, or otherwise, by interpreting it in an allegorical sense, as referring to the Messiah and his church: compare *Psal.* xlv. *passim* with *Heb.* i. 8, 9. If it be said, that on this interpretation there are some indecent figures in it, as there are in *Ezek.* xvi, xxiii. and in many other places; it is answered, that the simplicity of the eastern nations made some of these phrases much less shocking to them, than the delicacy, or perhaps the licentiousness of these western parts make them to modest people among us [b] *.

a JACKS. Works, l. i. c. v. vol. i. p. 19—21.
JENK. of Christian. vol. ii. c. iv. p. 90—93.
Five Lett. of Insp. p. 249.
LOWTH of Insp. p. 200, 201.
PRID. Conn. vol. i. p. 251—254.
LEE's Diss. on Esdras, p. 24.
b PATRICK on Cant. Pref. pass.
WHIST. App. to Ess. for rest. the Can. of Old Test. &c.
Month. Rev. vol. v. p. 492.
SAURIN's Serm. vol. iii. p. 157, 158.
CARPZOV. Def. c. iv. p. 195—227.
Ouvres de St. EVREMOND, vol. iv. p. 126.
JORTIN's Rem. vol. i. p. 236.

* In addition to the references here given, other writers may be mentioned,

§ 2. SECT. XIV. *Tindal* has endeavoured to shew that there are many passages in the Old Testament, which give us a mean and unworthy idea of God: but the particular passages themselves, and the vindication of them, may be seen in the following references; by which it appears that some of these objections are built upon our translation, others of them upon the want of due candour, which would lead a reader of common understanding to expound those expressions figuratively, and to allow for the idiom of the age and country in which they were written; especially considering how plainly those perfections of God are asserted in other passages of this book, which evidently tend to give us the sublimest ideas of him, and lay in an easy and certain remedy against whatever danger could be supposed to arise from the passages excepted against[a]. Comp. *Lect.* 154.

§ 3. SECT. XV. As for the objections which *Tindal* and *Morgan* have urged against the *character* of some of the Old Testament *saints*, it is answered,

§ 4. 1. That some of those facts are expressly condemned by the historians themselves.

§ 5. 2. That others of them are barely mentioned, without any intimation that they are to be commended or imitated.

§ 6. 3 That God might judge it necessary, that the faults of the great founders and heroes of the *Jewish* nation should be thus circumstantially recorded, that the *Jews* might be humbled, who were so very ready to grow vain and insolent, and despise all the rest of mankind on account of their relation to them. For this reason also among others, it may be, that *Melchizedeck* and *Job*, and some other good men, not of the *Jewish* church, are mentioned with so much honour.

a TIND. of Christian. c. xii.
FOST. against Tind. p. 215—230.
LELAND against Tind. vol. ii. c. xi.
CLARKE'S Posth. Serm. vol. i. p. 160—164.
Guardian, vol. ii. No. 88.

who have made Solomon's Song the object of particular examination. Dr. LOWTH has devoted two lectures to the subject, in his "*Prelectiones de sacra Poesi Hebræorum.*" No. xxx, xxxi. In the first of these lectures, the Doctor shews, that the Song of Solomon is not a just drama, and in the next he considers the scope and style of the poem. MICHAELIS in his notes upon LOWTH, p. 154—156, has some observations, calling in question the commonly received opinion, that the composition is a pastoral, descriptive of a marriage. The reference to the monthly review relates to "A Dissertation on the Song of Solomon, with the original text divided according to the metre, and a poetical version," published in 1751. The author, though his name is not mentioned, was the Rev. Mr. GIFFORD. K.

Mr. T. WILLIAMS's new translation of this book, with a commentary and notes, and introductory essays, is a great improvement on similar attempts. The author has enriched his work with numerous and apposite quotations from those writers who have treated of *Eastern* manners, as well as preceding commentators. W.

§ 7. 4. That notwithstanding this, if the characters of many, who were most faulty, be fairly examined, they will be found on the whole to have been excellent men: as may particularly be evinced in that of *David*, whose blemishes were so remarkably great. See *Delany's* life of that prince *.

§. 8. 5. That the mention of their imperfections and miscarriages, in such a manner as they are mentioned, is so far from being any argument against those books, that it is a very convincing proof of the integrity of the persons who wrote them, and a glorious internal proof of the truth of the Old Testament, which must be transmitted with it to all succeeding ages.

§ 9. SECT. XVI. It is objected, that 1 *Kings* xv. 5. seems to intimate, that the character of *David* was blameless, except in the business of *Uriah*; whereas his behaviour in the court of *Achish*, and on many other occasions was grossly criminal. It is answered, not equally so as in the case of *Uriah*; not to say, that there is not the same evidence for the inspiration of the history of *Kings*, as most of the other books of scripture; nor to insist on the possibility of some intimation received from God, which might have made it entirely lawful for *David* to have fought against *Israel* and *Achish*.

§ 10. Nearly akin to this is the objection, that *Jephthah*, and *Sampson*, though both men of bad moral characters, are reckoned among *the believing worthies* in the eleventh of *Hebrews*. Some have replied to this, by attempting to defend their characters; but perhaps it is sufficient to say, that *Heb.* xi. 39. only relates to such *a faith*, as might be found in those who were not truly virtuous and religious, which though it might entitle them to some degree of praise for the heroic actions they performed by means of it, could have no efficacy to secure their future and everlasting happiness. Compare 1 *Cor.* xiii. 2. *Matt.* vii. 22, 23[a].

§ 11. *Prop.* To enumerate some of the chief *contradictions* charged on the scripture, and to give some general solution of them.

§ 12. Part I. The enumeration of the chief passages which appear contradictory.

Besides the difference about the *genealogies*, *passover*, and

a AB. TAYLOR against Watts, p. 96—98.
OWEN on Heb. c. xi. ad fin.
SAURIN'S Serm. vol. ix. p. 47—53.
JENNINGS'S Jew. Antiq. vol. i. p. 56.
HALLET on Heb. xi. 39.
CHANDLER'S Life of David, vol. i. B. ii. c. 7, 15.

* See on this subject the *History of the Man after God's own Heart*, and Dr. CHANDLER'S answer. C.

resurrection of Christ, the following passages are urged, in which the Old and New Testament disagree with each other, or the old disagrees with itself.

§ 13. 1. The Old and New Testament disagree,

Matt. xxvii. 9. compared with *Zech.* xi. 12, 13.
Mark ii. 26. ..... 1 *Sam.* xxi. 1.
Luke iv. 25. ..... 1 *Kings* xviii. 1.
Acts vii. 4. ..... *Gen.* xi. 26, 32. xii. 4.
Acts vii. 14. ..... *Gen.* xlvi. 27.
Acts vii. 16. *Gen.* xxiii. 9. *Joshua* xxiv. 32. ..... *Gen.* xxxiii. 18—20. —— xlix. 29—32. —— xxv. 9, 10.
Acts vii. 43. ..... *Amos* v. 27.
Acts xiii. 20, 21. 2 *Sam.* v. 4. ..... 1 *Kings* vi. 1.
1 *Cor.* x. 6. ..... *Num.* xxv. 9.
Heb. ix. 4. ..... 1 *Kings* viii. 9.

§ 14. 2. In the Old Testament the following passages are objected to as contradictory.

Ezra ii. ..... *Neh.* vii. 6, &c. [37, 38.
Deut. x. 8. ..... *Num.* xx. 23—29. xxxiii. 30,
Exod. vii. 19, 22. ..... *Exod.* vii. 22.
Isa. vii. 4, 8. ..... 2 *Kings* xvii. 1, &c.
2 *Sam.* viii. 13. 1 *Chron.* xviii. 12. ..... *Psal.* lx. *title.*
1 *Sam.* xviii. 19. 2 *Sam.* xxi. 8, 9. 2 *Chron.* xv. 19. —— xvi. 1. ..... 1 *Sam.* xxv. 44. 2 *Sam.* iii. 15. 1 *Kings* xv. 16, 33. —— xvi. 8.
1 *Kings* xxii. 43. ..... 2 *Chron.* xvii. 6.
2 *Sam.* xxiv. 24. ..... 1 *Chron.* xxi. 25.
1 *Kings* vii. 26. ..... 2 *Chron.* iv. 5.
2 *Sam.* xxiv. 13. ..... 1 *Chron.* xxi. 12.
1 *Kings* ix. *ult.* ..... 2 *Chron.* viii. *ult.*
2 *Kings* i. 17. ..... 2 *Kings* viii. 16, 17.
1 *Kings* iv. 26. ..... 2 *Chron.* ix. 25.
2 *Chron.* xviii. 4. ..... 2 *Sam.* viii. 4.
2 *Sam.* x. 18. ..... 1 *Chron.* xix. 18.
1 *Chron.* xxi. 5. ..... 2 *Sam.* xxiv. 9.
1 *Chron.* xi. 11. ..... 2 *Sam.* xxiii. 8.
2 *Chron.* xxxvi. 9. ..... 2 *Kings* xxiv. 8.
2 *Chron.* xxii. 2. ..... 2 *Chron.* xxi. 20. 2 *Kings* viii. 26.

2 *Chron.* xiii. 2. } compared with 2 *Chron.* xi. 20—22.
1 *Kings* xv. 2. }
2 *Chron.* xxii. 29..... 2 *Kings* ix. 27.
2 *Chron.* xxviii. 20, 21. ..... 2 *Kings* xvi. 7—9.

§ 15. Part II. To give the general solution of them.

It may be observed concerning these difficulties in general, that most of them, though not all, relate to *numbers*, *names*, *measures*, *dates*, and *genealogies*. For the particular solution, see the commentators on each of the places. We shall only offer the following remarks by way of general solution.

§ 16. 1. Many of the *seeming* contradictions may be reconciled to each other, without doing any violence to either of the texts opposed; as the commentators have often shewn: the reigns of kings being supposed by different writers to begin from different æras, as they reigned alone or in partnership, and the same person being often called by different names, and different men by the same name[a].

§ 17. 2. In other cases, it cannot greatly affect the religious use and end of the Old Testament, to acknowledge that some *numeral* mistakes at least may have crept into our present copies, though perhaps they were not to be found in the first original.

§ 18. 3. It is also to be remembered, that by far the greatest part of these difficulties, indeed near three fourths of them, arise from the book of *Chronicles*, the author of which is unknown, and the evidence of its inspiration less than that of most other books in the Old Testament[b]*. See *Lect.* 143. § 8.

LECT. CL.

Objections from the Jewish Ceremonies considered—Circumcision, Sacrifices, &c.

§ 1. *Prop.* TO state and answer those objections against the authority of the Old Testament, which have been taken from

a NEWT. Chron. pass. præs. p. 265, 266.
b RIDGLEY's Div. vol. i. p. 39, 40. | BURN. four Disc. p. 60—64. TURRET. vol. i. Loc. ii. Quest. v.

* Many of these difficulties, especially those which regard the book of Chronicles, are considered in Dr. KENNICOTT's two volumes on the state of the printed text of the Old Testament. It may not be amiss here to observe that, independently of the professed commentators, collections of remarks on detached passages of scripture are particularly useful; and the utility of them with his usual sagacity, has been recommended by Lord BACON. K.

the fundamental branches of the whole *Jewish œconomy*, and are not referred to *Lect.* 147—149.

§ 2. *Sol.* SECT. I. It is urged, that an institution so overloaded with *ceremonies* as the *Mosaic* was, could not be of divine original. It is answered,

1. That the genius and circumstances of that people required a more pompous form of worship, than God would otherwise have probably chosen; especially considering their education in the land of *Egypt*, where such worship was so much practised. And thus far SPENCER seems right, in the general design of his celebrated piece *on the laws of the Hebrews*, though he has carried the matter too far in his particular illustrations.

§ 3. 2. Some of the ceremonies prescribed appear not even to *us* useless and unaccountable, but on the contrary answered some valuable ends: *v. g.* they might serve to guard them against the idolatries and superstitions of their neighbours, many of which these rites are so far from imitating, as some learned men have maintained, that, as WITSIUS has largely and excellently proved in his *Ægyptiaca*, they directly oppose them: a subject, which Dr. YOUNG has well illustrated in his late discourse on *idolatry*, c. iv. v. They might also bring to their frequent recollection illustrious deliverances wrought out for them, or some important hints of morality, which they represented in such an emblematical way as suited their apprehensions: and above all, they were fitted to make way for the dispensation of the *Messiah*; partly by the affecting and perpetual display that was therein made of the divine majesty, purity and justice, which not only tended in general to promote morality, but might especially shew how proper and needful it was that such mean, polluted and guilty creatures should approach him by a *Mediator*, and partly by the representation of many gospel doctrines, especially relating to the incarnation, atonement and intercession of Christ, as is shewn at large by the apostle in his epistle to the *Hebrews*.

§ 4. 3. It is exceeding probable, that if we had a more particular account of the usages of the neighbouring nations, we might find out the reasonableness of many of those institutions, which at present appear to us unaccountable; and what we know of the wisdom of some of them, should engage us to judge favourably of others.

§ 5. 4. Those precepts for which we can give no other reason at all, did at least serve to keep the *Jews* a distinct people

from all others, which was very proper in order to preserve the worship of the true God among them, and has since been the foundation of all that evidence which arises to christianity from their continuing so distinct, even in the midst of all their dispersions. Comp. *Lect.* 134, § 1, 2.

§ 6. 5. They were expressly assured again and again in the plainest words, that the principle stress was not to be laid on ceremonial observances, but that the great duties of morality were of much higher esteem in the sight of God. Vid. 1 *Sam.* xv. 22, 23. *Micah* vi. 6—8. *Prov.* xxi. 3. xv. 8. *Hos.* vi. 6. *Jer.* vii. 4—15. *Isa.* lxvi. 1—3. lviii. 3—10. i. 11—17. *Amos* v. 21—24. *Psal.* l. 8—23. To which we may add the distinction made between the ceremonial and the moral law, by writing the chief branches of the latter on tables of stone, after they had been pronounced by an audible voice from heaven: not now to insist upon such precepts in the pentateuch, as *Deut.* vi. 4, 5. and the many parallel passages; which must be sufficient to shew that no ceremonial observances could in themselves alone render them acceptable to God. Compare *Deut.* xxvii. 14—26[a].

§ 7. SECT. II. To *circumcision* it is objected, that it was cutting off a part of the human body, which had it been superfluous would not have been given to man in his most perfect state; and that it was an operation attended with some danger. It is answered,

§ 8. 1. That it is plain in fact it is not attended with danger; and allowing there might be pain in it, yet that mortification was by no means comparable to the advantages accruing to the *Jews* from that covenant of which it was the sign.

§ 9. 2. That very mortification might be intended to remind them of their obligations to mortify their irregular desires and sensual affections. Vid. *Deut.* x. 16. xxx. 6. *Jer.* iv. 4. *Acts* vii. 51. *Rom.* ii. 25—29.

§ 10. 3. Such an indelible mark thus impressed might be a proper token of that covenant, in which succeeding generations were interested, and which contained so great and important a reference to a person who was in future ages to be born, and who was the foundation of the blessings promised to *Abraham* in that covenant of which circumcision was the sign. Not to insist upon what DRAKE has observed, as to the *natural* benefits

a LELAND against Tind. vol. i. p. 62—65.
LIMB. Collat. Resp. iii. Quest. iv. c. ii. v.
WITS. Ægypt. pass.
WATTS's Miscell. No. lix. p. 251—258.

LELAND against Morg. c. ii. p. 45—59.
LOWMAN on Heb. Ritual, pass.
BUTLER'S Oecon. P. i. c. 2.

which might attend this rite, by which as he supposed it was recommended to some neighbouring nations[a].

§ 11. SECT. III. It is also objected, that *sacrifices* are in themselves an absurd and cruel rite, and therefore could not be made a part of a divine institution.

§ 12. We acknowledge, that without a divine revelation, there could be no reason to believe they would be pleasing to God; but as it is plain they were of very early date, *Gen.* iii. 21. iv. 4. and prevailed almost universally, it is more probable they were of divine original, (compare *Heb.* xi. 4.) They might be intended to promote humiliation, by impressing the mind of the offerer with a conviction that death was due to sin; and, as a more perfect atonement was gradually revealed, might lead on their thoughts to it. And when the death of beasts might serve this end, it must certainly be lawful to kill them for sacrifice, as well as for food.—As to their being so much multiplied under the *Mosaic* law, it is to be remembered, that a great part of them went to the priest, and in many cases to the offerer; not to insist on the opinion of some, that the burnt-offerings were not entirely consumed. In some instances, (v. g. in the case of sin-offerings) sacrifices were to be considered as a kind of *fine* imposed on the offender, and in many others, as a *tribute* paid to God, the great proprietor and king of the country, for the support of the offices of his houshold: and there is from the genius of that religion great reason to believe, that a peculiar blessing attended those who presented them, and gave them a more abundant increase in proportion to their pious zeal. Compare *Prov.* iii. 9, 10. *Mal.* iii. 8—11. *Ezek.* xliv. 30[b].

§ 13. SECT. IV. It has further been objected, that the whole mystery of the *Jewish* religion was a contrivance to enslave the people to the power of *priests*, and exhaust their revenues to maintain that order. Compare *Deut.* xvii. 8—13. To this it is answered,

§ 14. 1. That the tribe of *Levi* had a right to the *twelfth* part of the land in common with their brethren; so that the allotment of the *cities* mentioned *Numb.* xxxv. 1—8. cannot be

a Rev. exam. with Cand. vol. ii. Diss. v. p. 162—168.
Christianity as old as the Creat. p. 90.
Letter to Waterland, p. 33—38.
Answer of Circum. pass. præs. p. 10—18, 30—32.
LELAND against Tind. vol. i. p. 65, 66.
DRAKE's Anat. vol. i. l. i. c. xx. p. 127, 128.
DUNCAN FORBES's Thoughts on Rel. p. 84. and his Lett. p. 33.

b BLOUNT's Oracles of Reason.
BURNET at Boyle's Lect. vol. ii. p. 75, 76, 85—89.
TIND. of Christian. p. 78—80, 91, 92.
PERS. Sat. ii. ver. 44—51.
BAXT. Works, vol. ii. p. 95, 96.
WHITBY on Heb. ix. 19. Note x.
TAYLOR of Deism, p. 219, 220
Rev. exam. &c. vol. i. Diss. viii.
LELAND against Tind. vol. i. p. 66—69.
PHILEMON to Hydaspes, Lett. v.
JENNINGS's Jew. Antiq. vol. i. p. 26, &c.

fairly brought into the objection, unless it could be proved that in consequence of this allotment, the *Levites* possessed *above* one twelfth of it.

§ 15. 2. That the *tithes, first-fruits, &c.* appointed to be paid them, were in part a just equivalent for their attendance upon the service of the sanctuary, as well as their care in instructing the people out of the law, and in the payment of this, an extraordinary blessing might be expected, as above.

§ 16. 3. That there was also a *magistracy* among the people, to which the *Priests* and *Levites* were in the same subjection as the rest of the *Israelites:* nor does there appear to be any such exemption in their favour, as many laws established in *Popish* countries have since given to their clergy.

§ 17. 4. That it can never be proved the *Urim* and *Thummim* was an oracle of such a kind, as to put it in the power of the high-priest to produce any new model of government, or in particular instances to rescind such acts of the state as were disagreeable to him, or to grant protection to whom he pleased: for all this goes upon a very precarious supposition, that the high-priest might consult the oracle whenever he pleased, and on whatever question he thought fit, and that the way of answering in that oracle was by the supposed inspiration of the person wearing the breast-plate. And indeed when we consider in how awful a manner God punished *Nadab, Abihu, Korah* and his associates, *Uzzah* and many more, who presumed to adulterate or profane his institutions, one can never imagine he would have permitted a high-priest in this greatest solemnity to deliver a false oracle in his name, without immediately inflicting some remarkable judgment upon him: and it seems, that had he pretended to be inspired in any case, about which he was not consulted, he would have been liable to be tried, as another person falsly pretending to prophecy[a].

§ 18. *Schol.* 1. It may not be improper to observe here, that the very foundation of Dr. MORGAN's strange calculation, to justify his assertion that the *Jewish* priests had *twenty shillings* in the *pound*, or that the people paid the value of *a rack rent* for their pretended freeholds, depends upon several falsities, especially this, that he takes it for granted without any proof, that every male was obliged to pay half a shekel at each of the yearly feasts which he computes at £1,200,000 *per Annum*[b].

a MORG. Mor. Phil. vol. i. p. 141, 267, 268, 272. LELAND against Morg. vol. i. p. 218—221. LOWMAN's Civ. Gov. of the Heb. c. xi. p. 191—217, 245—252. JENNINGS's Jew. Antiq. vol. i. p. 290. WARD's Dissert. No. v.

b MORG. ibid. vol. ii. p. 136, 142—148.

§ 19. 2. Much in the same strain is that instance of priest-craft, which MORGAN pretends to find in the institution of the *water of jealousy*, which he represents as a contrivance to make it safe for women to commit adultery with the priests and none but them, *Numb.* v. 11—31.

§ 20. In answer to this impious thought, it is sufficient to observe, that nothing can be more unjust than to charge so stupid and villainous a contrivance upon so wise and virtuous a person as *Moses* appears to have been, who in the system of his laws has made adultery punishable with death, no less in a priest than any other person. Considering the consequences attending this trial, in case either of innocence or of guilt, it would, on MORGAN's supposition, be a very ill-judged contrivance: and all that was said under the preceding section, concerning the danger of a priest's solemnly profaning the name of God to any fraudulent purpose, would here have the most apparent weight: besides that, the person appointed to preside on this occasion was to be the chief of the *priests then in waiting*, which would render such a conspiracy as MORGAN supposes utterly impracticable.

§ 21. SECT. V. It has further been objected, that the *Mosaic* law does not lay a sufficient stress upon the duties of *sobriety*, *temperance*, and *chastity*, nor make a proper provision against the contrary vices: but to this it is replied,

§ 22. 1. As to *riot* and *drunkenness*, it is spoken of with great abhorrence, *Deut.* xxix. 19. and in order to discourage it, there was a special law, which empowered parents even to put their children to death by a legal process, if they continued incurably addicted to it; which was such a provision against the first advances to debaucheries of this kind, as is quite unequalled in the laws of any other nation, *Deut.* xxi. 18—21. To which it may added, that such provision was made for punishing injurious acts which drunkenness often produces, as would consequently have a further tendency to restrain it.

§ 23. 2. As to *lewdness*, it was provided against, (1.) By a general law, forbidding whoredom in any instance, *Deut.* xxiii. 17. and making it dreadfully capital in case of *a priest's daughter*, *Lev.* xxi. 9. (2.) *Adultery* was punished with death, *Lev.* xx. 10. *Deut.* xxii. 22. which extended not only to women whose marriage had been consummated, but those who were only *betrothed*; *Deut.* xxii. 23. and considering how young their girls were generally betrothed, this would have a great effect.

(3.) Rapes were also punished with death, *Deut.* xxii. 25—27. (4.) If a person debauched a young woman *not betrothed*, he was obliged to marry her, how much soever his inferior in rank, and could never on any account divorce her, *Deut.* xxii. 28, 29. (5.) A person lying with a female *slave* was fined in the loss of her ransom, *Deut.* xxi. 14. (6.) Universally, if a woman pretended to be a virgin and was not, whether she had been debauched before or after her espousals, she was liable to be put to death: which was such a guard upon the chastity of all young women, as was of a very singular and elsewhere unequalled nature, *Deut.* xxii. 20, 21. (7.) The law by which *bastards* in all their generations were excluded from *the congregation of the Lord*, i. e. probably from the liberty of worshipping among his people in the place where God peculiarly dwelt, (*Deut.* xxiii. 2.) was a brand of infamy, which strongly expressed God's abhorrence of a lewd commerce between the sexes; and considering the genius and temper of the *Jewish* nation, must have a great tendency to suppress this practice.—So that upon the whole, sufficient care was taken in the *Mosaic* institution to convince the *Jews*, that lewdness and other kinds of intemperance were highly displeasing to God: and there seems to be no remaining objection, but that *future punishments* were not denounced against them; and that is only one branch of the objection taken from the omission of the doctrine of future rewards and punishments, which will be considered elsewhere[a].

LECT. CLI.

Objections from Inelegancy—Want of Method—Obscurity, &c.

§ 1. *Prop.* TO propose and answer some other objections against the inspiration of scripture, taken from the general manner in which the books of it are written, and some other considerations not mentioned above.

§ 2. SECT. I. Some have objected the *inelegancy* of the *style*, especially in several parts of it: to which we answer,

§ 3. 1. That the inspiration of a book is not to be judged of by its *style*, but by its *fitness* to answer its *end*, which was something of greater importance than to teach men to write in an elegant and polite manner.

[a] SELDEN de Dis Syris, Syntag. i. c. 5. ii. c. 2, 4, 6. with BOYER's Additions

§ 4. 2. The different genius of different nations is to be considered in judging of the style of books; and it would be absurd to condemn every thing in *eastern* and ancient books which does not suit the *western* or modern taste.

§ 5. 3. Many of the supposed solecisms in scripture may be vindicated by parallel passages in the most authentic writers, as Dr. BLACKWALL, and many others mentioned in the Preface to the Family Expositor, have largely shewn.

§ 6. 4. There are multitudes of passages not only in the original, but even in the most literal translations, which have been accounted inimitably beautiful, pathetic and sublime, by the most judicious critics; and those in which there seems to be least of artful turn and antithesis, do so much the more suit the majesty and importance of the occasion [a]*.

§ 7. SECT. II. Others have objected the want of a regular *method* both in the Old Testament and the New, which makes it a work of great labour to collect the several doctrines and arguments therein dispersed, and to place them in an orderly and systematical view. To this, besides what is said above, it may be answered,

§ 8. 1. That it now gives agreeable employment to those that study the scriptures, thus to range and collect the several passages relating to the same subject, which are dispersed up and down.

§ 9. 2. That considering the scripture as a book intended for the common people, who are by no means exact judges of method, this is no important deficiency; and indeed on the contrary, the way of teaching men doctrines and truths in such loose discourses, especially as illustrated by historical facts, is much more fit for popular use, rendering these things more easy to be understood and retained.

§ 10. 3. By this means, such a foundation is laid for arguing the truth of a revelation from the genuineness of those books

a BURN. four Disc. p. 66, 67.
BOYLE's Style of Script. pass.
NICHOLS's Conf. vol. iv. p. 120—139.
Spect. vol. vi. No. 405.
Fam. Exp. vol. i, Pref. p. 5.
WARBURT. Doctr. of Grace, p. 52.
BROWNE on the Characteristics, Ess. iii. 8.

* Though Mr. BLACKWALL may have failed in his attempts to prove the exact purity and elegance of the style of the New Testament, he has undoubtedly succeeded in illustrating the general beauty of many particular passages. With regard to the transcendent excellences of the poetical parts of the Old Testament, ample information will be derived from LOWTH's "*Prælectiones de sacra poesi Hebræorum*," and from MICHAELIS's Notes upon that work. K.

which contain it, as could not otherwise have taken place; as will abundantly appear by consulting the demonstration of *Lect.* 124[a].

11. SECT. III. The *obscurity* of many passages both in the Old and New Testament, and the number of controversies amongst *Christians*, to which they have given rise, is also objected as a further argument against their divine authority. To this it is answered,

§ 12. 1. That it was humanly speaking impossible, that there should not be many obscure passages in such very ancient writings, the languages of which have been so long dead. And indeed in any language it might be expected that there would be some obscurity, when some of the subjects were so sublime, and in many respects so incomprehensible, and when others related to future events, which were to come to pass so long after the prediction, the clearness of which might have frustrated their accomplishment.

§ 13. 2. That this obscurity generally lies upon those things which are of the least importance, and where it relates to momentous doctrines, as sometimes it must be acknowledged it does, it affects what is circumstantial rather than essential in them.

§ 14. 3. That the difficulties in many passages in scripture afford an agreeable exercise to pious and learned men, by whose labours many of them have been happily cleared up.

§ 15. 4. That in other instances, they may tend to promote our humility, as the secrets in nature and providence do.

§ 16. 5. They leave room for the exercise of mutual candour among those of different opinions, which, were it generally to prevail, would do a greater honour to christianity, than the most exact agreement in principle or uniformity in worship, could possibly do[b].

§ 17. SECT. IV. Another set of objections is drawn from the *trivial* nature of some passages, which are to be found especially in the Old Testament, and sometimes in the New. The vast *abundance of words* used to relate some facts, (v. g. *Gen.* v. *Numb.* viii. *Exod.* xxv—xxviii. xxxv—xxxix.) while others perhaps of much greater importance are entirely omitted, or

a NICH. Conf. vol. iv. p. 157—167.
OWEN of Underst. Script. c. iv. p. 163—175.
b NICH. Conf. vol. iv. p. 167—177.
LIMB. Theol. l. i. c. vi. § 7, 8.
LELAND against Tind. vol. ii. c. vii.
ATTERB. Posth. Serm. vol. i. Serm. ix. p. 235—251.
FOST. against Tind. c. iii. p. 191—215.
RYMER of Rev. Rel. p. 247—255.
BOURN's Serm. vol. ii. p. 89—91.
BOLINGB. on Hist. p. 178—181.
BOYLE on Script. p. 30—35.
MACKN. Truth of the Gosp. Hist. p. 138.
WATTS's Orthod. and Char. united, Ess. viii.

passed over in a very slight manner, as also the frequent *repetition* of the same story and the same sentiments, are objections nearly akin to this. It is answered,

§ 18. 1. That great allowance is to be made for the genius of *eastern* nations, in many of whose modern histories we find the persons concerned introduced as speaking, and a much greater number of words used than was necessary for giving us some competent idea of the fact.

§ 19. 2. Nevertheless, this makes the story more popular, and tends in a more forcible manner to strike the minds of common readers, suggesting many instructive and entertaining thoughts, which in a more concise abstract could not have been introduced, at least with so great advantage.

§ 20. 3. An exactness in many particulars might be useful to those for whom these writings were more immediately intended, where it is not so to us.

§ 21. 4. Nevertheless, we do not insist upon it that the scripture is the most perfect model of style, nor pretend to establish such a degree of inspiration as would make that assertion necessary.

§ 22. 5. The *repetitions* were often very necessary: the same circumstances of the same or of different persons required the review of the same important thoughts in the poetical, prophetic, and epistolary writings; and the repetition of the same fact by different historians, who do not appear to have borrowed from each other, is a great confirmation of the truth of it[a].

LECT. CLII.

Persecutions occasioned by Christianity objected—The Rules of Morality—The Promulgation of Religion.

§ 1. SECT. V. IT is further objected, that if the Old and New Testament had been of divine original, we can hardly imagine they would have been the cause of so much *mischief* in the world, which is imputed to the great stress laid on *believing* certain doctrines. To this it is replied,

§ 2. 1. That the genius of them both, and especially of the *New* Testament, is so apparently full of meekness, bene-

[a] NICH. Conf. vol. iv. p. 177—193. | BOYLE on Script. p. 78.

volence and goodness, that nothing can be more unjust, than to charge the bigotry and persecuting zeal of its professors upon that.

§ 3. 2. That this evil has its origin in those lusts of men which this revelation was peculiarly intended to restrain.

§ 4. 3. That there have been penal laws, and some considerable degree of persecution among *Heathens* on religious accounts, where christianity has not been in question*.

§ 5. 4. That if there has been more among or against *Christians*, it has generally been, because christian principles have spirited up those who have cordially received them to bear greater hardships, as well as engaged them more openly to profess their own religion, and more expressly to condemn those follies and crimes which have passed for religion among other men, much to the danger as well as reproach of those by whom they have been maintained.

§ 6. 5. Because that hereby occasionally greater evidence has been derived to christianity, as appears from the preceding argument.

§ 7. 6. That the eternal salvation of a few, is, upon the whole, a rich equivalent for the greatest temporal damage sustained: nevertheless it must be acknowledged, that they have much to answer for, who, by persecuting under pretence of defending the gospel, have brought such a reproach upon it.

§ 8. 7. It is also observable, that men have seldom been persecuted by *Christians*, for denying those doctrines which are evidently contained in the gospel, but much oftner for refusing to submit to human explications, and very frequently to most corrupt additions; which has been the case of *Popish* persecution, which indeed furnishes out the greatest part of this argument.

§ 9. 8. The extraordinary piety, temperance and charity, especially of the primitive *Christians*, and the joy of good men in the midst of the severest persecutions, must be allowed an evident proof that the world has been generally the better for christianity, and a vast balance to what is urged in the objection: not to mention the influence christianity has had in reforming the doctrines of morality among the *Heathens*; as

* Proofs that there has been more persecution among the Heathens than has often been imagined and represented, will be found in Bishop WATSON's "Apology for Christianity," and in "Six Letters on Intolerance" lately published. That even the otherwise excellent Emperor Marcus Antoninus was a persecutor, has been shewn by Dr. LARDNER, in his Jewish and Heathen testimonies, vol. ii. p. 178—220. Works, vol. vii. p. 406—437. K.

appears from comparing the writings of the pagan philosophers *after* Christ's time with those *before* it.—For the illustration of the former part of this step, see CAVE's *Primitive Christianity*, and the *latter*, TILLARD against WARBURTON, *ad finem*.—And we may further add here, that the good effects to be produced by the expected prevalency of true christianity at last, are to be taken in as further balancing the account.

§ 10. 9. When all possible allowances are made to the objection, it can be of no weight; for since *Reason* is the accidental occasion of all this persecution about christianity, and of all others, whether among *Mahometans*, *Jews*, or *Pagans*, they will as well prove that God is not the author of our *Reason*, as that he is not the author of the *Christian Religion*: and indeed nothing can be more apparently absurd than to say, that God could not give what man may grossly abuse.

§ 11. 10. As to the stress laid upon *believing* the gospel, it is ridiculous to make that an objection against the truth of it; for if the disbelieving of it had not been represented as a very dangerous thing, it had been in effect acknowledging its own evidence so defective, as not to be sufficient for the conviction of an honest inquirer, and its own importance to be so small, as almost to bespeak a neglect, when yet its pretended apparatus was so amazing, as at the very first view it must appear to have been: so that here would in effect have been a self-contradiction, which few writers on either side the question seem to have been sufficiently aware of[a].

§ 12. SECT. VI. It has further been objected, that the scripture rules of morality are given in very *loose terms*, without such particular *limitations* as particular circumstances require, or without the *reason* on which they are founded. To this it is replied,

§ 13. 1. That if this concludes against any thing, it will conclude against all books of morality whatever; since they can do no more than lay down general rules, without being able to descend to every personal circumstance.

§ 14. 2. Though God might have written such a book, it would have been too voluminous ever to have been read.

§ 15. 3. There are many excellent general rules, which if men would honestly attend to, they would seldom be at a loss

a JUV. Sat. xv. pass.
CHAND. of Pers. p. 1—20, & 30—32.
WARB. Div. Leg. vol. i. p. 296—305. Ed. 2.
Lett. to the Minister of Moffat.
Answer to it.
HOADLY's Tracts, p. 67—97.
LELAND against Tind. vol. ii. p. 576—581.
CHANDLER's Serm. vol. iv. No. 9.
BOURN's Serm. vol. i. No. 14.
Letter to Waterl. p. 52, &c.
Fam. Expos. vol. i. p. 469.

as to their particular duty, especially that of studying to shew ourselves approved to God, of doing all to his glory, and of doing unto others as we would they should do unto us.

§ 16. 4. The reasons are sometimes suggested, especially those taken from the consequence of men's actions.

§ 17. 5. If there had been such a laboured deduction as in our ethical writers, few would have understood it.

§ 18. 6. It would not have suited the majesty of the great legislator, since even human laws do not use this method. The declaration of the will of God, and a view to the sanctions and other motives suggested in scripture are of far greater importance than numerous decisions in casuistry, and laboured refinements of abstract argument [a].

§ 19. SECT. VII. The *imperfect promulgation* of the *Jewish* and christian religions has always been reckoned one of the chief objections against their divine authority, and urged as entirely inconsistent with the justice and goodness of God, if he be supposed the author of them. To this it is replied,

§ 20. 1. That the objection seems to take it for granted, that it is a part of the revelation that the express knowledge of it is absolutely *necessary* for the final happiness of every human creature, otherwise God was not, for aught appears, obliged to give it to *any*, and if not to any, then certainly not to *all*.

§ 21. 2. Though it be acknowledged that the revelation has given great advantages, especially that of the New Testament, yet that can be no reasonable objection against its being true, though not universal; since it plainly appears, that if there be an universal providence and God be just and good, then it must be consistent with justice and goodness to give different men very different advantages for religious improvement, since considering the diversity of men's tempers and circumstances it is plain in fact God has done it.

§ 22. 3. The supposition of the truth of scripture, (allowing as above, § 20.) is so far from *increasing* the difficulty of accounting for the divine conduct which would arise on the foot of natural religion, that indeed it rather *lessens* it, both with respect to those who *have* enjoyed and embraced this revelation, and those who have *not*: for as to *Jews* and *Christians*, it represents them not as being left to error and super-

a LELAND against Tind. c. x. p. 298—302. DODD. Fam. Expos. vol. i. § 39. Note (t.) ATTERB. Posth. Serm. vol. i. p. 268. | BOYLE on the Style of Script. p. 101. MACKN. Truth of the Gosp. p. 141.

stition, (which, if scripture be false, it must be allowed they are) but as having received several distinguishing favours from the divine being, and glorious advantages for eternal happiness. And as to *others*, it shews us,

§ 23. *First*, That God has already done more for them, than it can otherwise be proved that he has: particularly in the following instances, (1.) By discovering himself in various methods of revelation to *Adam* and *Noah*, (who had such extraordinary facts to relate with such peculiar advantage from their relation to the rest of mankind; (see WINDER's Hist. of Knowledge, vol. i. c. iii. & v.) and also to others in the earliest ages of the human race, from whom on this supposition useful traditions might be handed down to posterity, the remainders of which seem evident in *Job* and his friends, *Melchizedeck*, *Abimelech*, and many others, and even in some of the Heathen writers. Compare *Prop.* cix. *sub init.* (2.) By the remarkable removes and dispersions of the *Abrahamic* family, and the singular appearances of God for them and the *Jewish* nation, previous to their settlement in *Canaan*; which were peculiar advantages to *Egypt* and *Canaan*, had they been wise enough to have improved them. (3.) In constituting the *Mosaic* religion in such a manner, as to encourage strangers to live among the *Jews*, and to oblige the *Jews* to endeavour to promote the knowledge of the true God abroad as well as at home. (4.) By remarkable appearances of God in their favour, both in the conquest of *Canaan* under such great natural disadvantages, and during their abode in it, especially in the victories of *David*, the fame of *Solomon's* magnificence and wisdom while he continued faithful to God, which he no doubt would improve for the spreading of religion among the many sages and princes who resorted to his court: (compare 1 *Kings* iv. 29—34. x. 23—25.) but especially by the train of providences to *Israel* in and after the *Babylonish* captivity, which occasioned remarkable proclamations through the whole *Babylonian* and *Persian* empires, by which vast numbers of people must be admonished. (5.) By the dispersion of the *Jewish* scriptures themselves when translated into *Greek*. (6.) By the mission of *Christ* and his apostles, and the early and extensive propagation of his gospel by them. (7.) By all the advantages which have since been given, by the settlement of *European* and *Christian* colonies in almost all the principal, especially the *maritime* parts of *Asia*, *Africa*, and *America*, whereby indeed immense numbers have been converted; and the number might

have been yet greater, if those advantages had been properly improved.

§ 24. *Secondly*, Revelation encourages us to hope that the time will come, when there shall be a universal prevalence of the knowledge of God, and all the *Heathen* nations shall be gathered in, *Lect.* 130. § 2.

§ 25. *Thirdly*, In the mean time, it not only assures us that God will make all gracious allowances for the circumstances and disadvantages in which they have been placed; but seems to point out a way, in which virtuous and pious *Heathens*, if such there be, may be accepted with God, *i. e.* through the atonement and mediation of Christ, with greater honour to divine justice than we could otherwise conceive[a].

LECT. CLIII.

Of the Apocryphal Books.

§ 1. *Def.* THE books of the APOCRYPHA, are those books which are added by the *church of Rome* to those of the Old Testament received by *protestants*; and take their name from their having been supposed to have *lain hid* a considerable time after they were written.

§ 2. *Schol.* The names of these books, as they stand in the *Vulgar Latin* Bible, are two of *Esdras*, *Tobit*, *Judith*, the remainder of *Esther*, *Wisdom of Solomon*, *Ecclesiasticus*, *Baruch*, with *Jeremiah's* epistle, the *Song of the three children*, the story of *Susannah*, of *Bel* and the *Dragon*, the prayer of *Manasseh*, and two books of the *Maccabees*. The *second* of *Esdras* is not extant in *Greek*, but the most authentic copy of it is the *Latin*: but in some copies of the *Greek* Bible there are two other books of *Maccabees* added; the *third* of which contains chiefly the history of the *Jewish* affairs under *Ptolemy Philopator*[b].

§ 3. *Prop.* The books of the *Apocrypha* are not to be received as written by a plenary superintendent inspiration.

a JENK. of Christian. vol. i. part ii. c. ii. p. 43—152.
WATERLAND's Scrip. Vind. part ii. Posth. scr.
TINDAL of Christian. pass.
LELAND against Tind. vol. ii. c. xvi. p. 554—576.
HODGE's Serm. p. 309—316.
HARTLEY on Man, vol. ii. Prop. 42.
POST. against Tind. c. ii.
——— Serm. vol. ii. No. vii. p. 144—146.
YOUNG on Idol. vol. ii. c. iv. p. 217—231.
RIDLEY on the Spirit, Serm. vi. p. 235. Note.
——— on the Christ. Revel. vol. i. c. 19.
LAW's Theory of Rel. Par. i. &c.
BURKET's Serm. No. i.

b PRIDEAUX's Connect. vol. ii. p. 185, 186, 111, 112.

§ 4. *Dem.* 1. *Josephus* only mentions 22 books of the Old Testament as inspired, in which these cannot be included: and he expressly says, that those which were written after the time of *Artaxerxes*, *i. e.* probably *Artaxerxes Longimanus*, from whom *Ezra* and *Nehemiah* had their commission were not looked upon by the *Jewish* church as of equal authority[a]. Comp. *Lect.* 121. § 5.

§ 5. 2. They never appear to have been quoted in the New Testament, as most of the books of the Old are, though some passages of them might have been much to the purpose of the sacred writers.

§ 6. 3. The author of the *first* book of *Maccabees*, which is one of the most valuable in the whole collection, intimates that there had not for a considerable time been any prophet in *Israel* divinely inspired, 1 *Mac.* iv. 46. x. 27. and the author of the *second* book seems expressly to own, that he had no supernatural assistance, 2 *Mac.* xv. 38, 39. ii. 19—28.

§ 7. 4. There are some passages in these books which seem in themselves absurd and incredible, *v. g.* the angel's lying to *Tobit*, and afterwards driving away the devil by a fumigation, *Tobit* v. 12. compared with *Tobit* xii. 15. *Tobit* vi. *pass.* the story of fire being turned into water, and *vice versâ*, 2 *Mac.* i. 19—22. the march of the tabernacle and ark after *Jeremiah*, *ibid.* ii. 4—8. to which most writers add what they think the inconsistent and contradictory account of the death of *Antiochus Epiphanes*, who is said to have died of grief, 1 *Mac.* vi. 8, 16. and to have died miserably in the mountain consumed with worms, 2 *Mac.* ix. 5—12, 28. 2 *Mac.* i. 16. is also quoted, as relating that his brains were beaten out, but that *Antiochus* must probably have been another person.

§ 8. 5. There are other passages which are inconsistent with some parts of the Old Testament; *v. g. Judith* c. ix. 2. justifying the murder of the *Shechemites* condemned *Gen.* xlix. 7. the author of the *Wisdom of Solomon*, speaking in the person of that prince, represents *Israel* as under oppresssion, which it was not in *Solomon's* days, *Wisd.* ix. 7, 8. xv. 14. compared with 1 *Kings*, x. 27. yet some have urged 1 *Kings* xi. 14, 25. as an answer to this objection. *Baruch* is here said to have been carried into *Babylon*, at the same time when *Jeremiah* tells us he was carried into *Egypt*, *Bar.* i. 2. *Jer.* xliii. 6. to which we may add the false account of the fact related, *Lev.* x. 16—20. in the reference to it, 1 *Mac.* ii. 1. Compare also

[a] JOSEPH. contr. Apion. l. i. c. viii. p. 1333. Huds. Ed.

Esth. xii. 5. with vi. 3, 6. to which may be added the applause of self-murder, 2 *Mac.* xiv. 41, &c.

§ 9. 6. There are some other passages relating to the history of foreign nations, so inconsistent with what all other historians say, as not to be admitted without much greater evidence than belongs to these books, 1 *Mac.* i. 6, 7. viii. 16.

§ 10. 7. From comparing all these steps on the one hand, and considering on the other that there is no positive evidence for their inspiration, it follows, that these books are not to be admitted as written by a plenary superintendent inspiration [a]. *Q. E. D.*

§ 11. The insisting upon reading some portion of these books, instead of lessons from scripture, in the daily offices of the church, was an unreasonable and cruel imposition in those who fixed the terms of conformity in *England* in the year 1662 [b].

§ 12. *Schol.* 1. We allow that some of the christian fathers cited these books with great regard: nevertheless, most of them placed the *apocryphal* books in a class inferior to those which they call *canonical*; and the first council which is said to have received them was the provincial council of *Carthage, A. D.* 397, who evidently come too late to be more competent judges of this question than the *Jews* themselves were. Nevertheless, we acknowledge these books to have been of considerable antiquity: and as some of them are very valuable, on account of the wise and pious sentiments they contain, so the historical facts, and references to ancient notions and customs in others of them, make them well worthy an attentive perusal [c].

§ 13. 2. It is exceedingly probable, that the chief reason for which the authority of these books is maintained by the church of *Rome* is, that some passages in them countenance their superstitions, particularly the intercession of angels, *Tobit* xii. 15. and praying for the dead, 2 *Mac.* xii. 40—45. which is represented as prevalent even in favour of those who died idolaters.

§ 14. 3. A more particular critical account of most of these books may be found in the works below [d].

a BURN. on the Art. p. 89, 90.
TURRET. Loc. ii. Quæst. ix.
LIMB. Theol. l. i. c. iii. § 5—12.
BENNET against Popery, p. 71, 72.

b Hist. of Nonconf. p. 235—237.
Old Whig, vol. ii. No. lxxxiii.
CALAMY's Abridgment of Baxter's Life, c. x. p. 252.

c DUPIN on the Canon. l. i. c. i. § 4—6.
COSIN's Hist. of the Canon.

d LEWIS's Antiq. vol. iv. l. viii. c. 46—54.
PRID. Connect. vol. i. p. 36—42, 50, 51, 54, 72, 74, 164, 165. vol. ii. p. 111, 112, 185—187. & p. 303, 304.
LEE's Dissert. on Esdras.

PART VII.

CONTAINING AN ACCOUNT OF THE SCRIPTURE DOCTRINE RELATING TO THE EXISTENCE AND NATURE OF GOD, AND THE DIVINITY OF THE SON AND SPIRIT.

LECT. CLIV.

The Nature, Perfections, and Providence of God.

§ 1. *Prop.* THE account given us in the *Scriptures* of the Old and New Testament, of the *nature*, *perfections* and *providence* of GOD, is agreeable to that which the *light of nature* discovers concerning them.

§ 2. *Dem.* 1. The scripture expressly asserts that there is a God, the *Creator* of all things. *Gen.* i. 1. *Psal.* xxxiii. 6. *Acts* xiv. 15. *Heb.* xi. 3.

§ 3. 2. The scripture asserts that God is an *eternal Spirit*. *John* iv. 24. *Heb.* ix. 14. 1 *Tim.* vi. 16. *Deut.* xxxiii. 27. *Psal.* xc. 2.

§ 4. 3. That he is *omnipresent*. 1 *Kings* viii. 27. *Psal.* cxxxix. 7—10. *Jer.* xxiii. 24.

§ 5. 4. That he *knows* all things. 1 *Sam.* ii. 3. *Job* xxxvi. 4. xlii. 2. *Psal.* cxvii. 5. *Jer.* xxxii. 19. *Acts* xv. 18. And that future *contingencies* are not excepted from this general assertion, appears from his having foretold some of the most contingent events, Vid. *Lect.* 128—132. as well as from the following passages, *Isa.* xlii. 9. xlviii. 3. xlvi. 10. xli. 22—26. *Psal.* cxxxix. 2.

§ 6. 5. He is perfectly *wise*. *Job* ix. 4. 1 *Tim.* i. 17. *Isa.* xl. 13, 14.

§ 7. 6. That he is *omnipotent*. *Jer.* xxxii. 17. *Rev.* xix. 6. *Psal.* cxlv. 3. *Job* ix. 4, &c. 1 *Chron.* xxix. 11, 12.

§ 8. 7. That he is perfectly *good*. *Psal.* lii. 1. cxlv. 9. *Mat.* xix. 17. *James* i. 17. *Exod.* xxxiv. 6. 1 *John* iv. 8.

§ 9. 8. The *justice* of God is asserted, *Psal.* xxxvi. 6. cxxix. 4. cxix. 137. *Rom.* ii. 6. *Acts* x. 34, 35. *Rev.* xv. 3.

§ 10. 9. That he is *true* and *faithful*. *Numb.* xxiii. 19. *Deut.* vii. 9. 2 *Sam.* vii. 28. *Tit.* i. 2.

§ 11. 10. That he is perfectly *holy*. *Isa.* vi. 3. xliii. 15. lvii. 15. *Psal.* cxlv. 17. *Rev.* xv. 4.

§ 12. 11. That he is *immutable*. *Exod.* iii. 14. *Mal.* iii. 6. *Heb.* i. 10—12. *James* i. 17.

§ 13. 12. That he is *incomprehensible*. *Job* xi. 7. *Psal.* cxxxix. 6. *Eccles.* iii. 11. viii. 17. 1 *Tim.* vi. 16. *Rom.* xi. 33.

§ 14. 13. That his *providence* extends to every event, preserving, disposing and governing all things, *Psal.* xxxvi. 6. cxxxvi. 25. civ. cvii. cxlv. 13, &c. *Job* xii. 10. *Acts* xiv. 17. xvii. 28. *Matt.* x. 29, 30. And it may be observed in the general, that all the vast number of scriptures, in which the operations of inanimate bodies, such as the sun, rain, &c. as well as the actions of brutes are ascribed to the *divine agency* and direction, do entirely agree with *Prop.* 32. Vid. *Prov.* xvi. 33. *Psal.* lxv. 9, &c. civ. 13—30. cxlv. 15, 16. cxlvii. 16—18. *Amos* iii. 6. iv. 7. *Job* xxxvii. xxxviii. xxxix.

§ 15. 14. That he is *the one only God*, is expressly asserted, *Deut.* vi. 4. iv. 39. 2 *Sam.* vii. 22. *Psal.* lxxxvi. 10. *Jer.* x. 10, 11. *Matt.* xix. 17. *John* xvii. 3. 1 *Cor.* viii. 4—6. 1 *Tim.* vi. 15. ii. 5.

§ 16. 15. That he is a being of *all possible perfections*, *Matt.* v. 48. 1 *Chron.* xxix. 11. *Psal.* viii. 1[a].

§ 17. *Cor.* 1. So great an agreement between the doctrine of scripture and reason with regard to the being and attributes of God, is a considerable internal evidence in proof of the revelation itself, considering how much of religion depends upon forming right notions of the supreme being[b].

§ 18. 2. Considering how very clearly these things are taught in the forecited passages, and in such a multitude of others parallel to them, there can be no just reason to apprehend, that those *popular* passages, in which the members of the human body, or the passions of the human mind are ascribed to God, should be taken in a *literal* sense, so as to mislead any impartial and attentive reader, how moderate soever his capacity may be: so that no just objection against the preceding corollary can be drawn from such passages. Compare *Lect.* 149. § 2.

§ 19. *Schol.* 1. To the scriptures urged § 5. in proof of the prescience of future contingencies it has been replied, that those passages only relate to God's knowledge of *his own works:*

a GASTREL's Christian Institutes. c. ii. GAYTON's Script. Account, c. i.

b SCOTT's Christian Life, vol. ii. p. 318—338.

but as this solution can only be applied to *some* of those scriptures, so it is evident with regard to *them*, that as the equity, wisdom, and goodness of God's works towards his rational creatures depends upon the correspondency between them and the moral character of those creatures, God would not have a compleat view of his dispensations towards them if he were ignorant of future contingencies; nor can the contrary doctrine be reconciled with those other scriptures, which represent the divine volitions as immutable. Compare 1 *Sam.* xv. 29. *Job* xiv. 5. xxiii. 13, 14. *Psal.* xxxiii. 11. *Isa.* xlvi. 10. *Mal.* iii. 6. *Acts* xv. 15—18. xvii. 26[a].

§ 20. 2. To that part of the argument § 5. which is drawn from *predictions*, it has been replied, that when God foretels future events, he determines to make them *certain* by making them *necessary**, and in order to reconcile this with his justice, it has been added, that his creatures in these actions are not considered as in a state of probation, but that in these particulars it is suspended; but this objection is sufficiently answered, *Lect.* 129. § 7. and may further be illustrated by comparing *Gen.* xv. 16. *Exod.* iii. 19, 20. vii. 3, 4. *Matt.* xxvi. 24. to which may perhaps be added *Acts* i. 16—20. See (besides COLLIBER in the place referred to above.)[b]

§ 21. 3. That God is not *the author of sin*†, expressly appears from all the texts relating to the holiness of God, and those relating to his justice and goodness when compared with the threatenings denounced against sin, as well as from *James* i. 13. whence it appears that scriptures urged on the contrary side, such as *Prov.* xvi. 4. 2 *Sam.* xii. 11. xvi. 10. are to be so interpreted, as not to express an irresistible influence on the mind of man, but only proposing in the course of his providence such occasions and temptations, as he knew would in fact, though not necessarily prevail‡, to draw man to the commission

a LIMB. Theol. l. ii. c. xviii. § 27—29.
b SAURIN's Serm. vol. ii. p. 189, 200.
RIDGLEY's Divin. vol. i. p. 69.

* This is *partly* true; for whatever degree of *good* there is in any event must be the effect of *necessity*, for it is impossible that good should proceed from any other source. But *evil*, though equally *certain*, proceeds from an opposite source, passive power employed by liberty, and this employed by equity. W.

† God is no more the *cause* or "the author of sin" than *light* is the cause of *darkness*, *strength* the cause of *weakness*, *love* the cause of *hatred*, or *wisdom* the cause of *folly*. Human (as well as every other contingent or created) nature has hypothetical tendencies to defection, independent of all decretive impulse, influence, or causation. This is the unavoidable result of absolute dependence. W.

‡ i. e. By a *decretive* necessity, otherwise all *certainty* implies *hypothetical* necessity. W.

of sin: and that God should act thus, is not a difficulty peculiar to scripture, since it is agreeable to what we see every day, if we allow the universality of his providence[a].

§ 22. 4. Scripture does expressly assert, not only that all things are foreknown by God, but that he *works all according to the counsel of his own will*, *Eph.* i. 11. and that even *the death of Christ* happened *according to his determinate purpose**, *Luke* xxii. 22. *Acts* ii. 23. iv. 28. whence it follows, that to make this consistent with what is said elsewhere, we must allow that in scripture language those things are said *to be determined* or decreed by God, not only which he wills himself by his own irresistible agency to effect, but which he *foresees* will come to pass, in consequence of his previous volitions relating to preceding circumstances, through the intervention of free agents, and which on that foresight he *determines to permit*†: and in this sense it must be admitted on the preceding principles, that all things which happen are *decreed* by him, and that the light of nature teaches us they are so.

§ 23. 5. Nevertheless, notwithstanding this agency of God even about the sinful actions of his creatures, which the light of reason evinces, and those passages of scripture assert; forasmuch as the word *temptation* carries with it an ill sense, and implies some malignity of design in the being said to tempt another, we acknowledge, according to *James* i. 13. that it is not proper to apply it here: and great care should be taken in popular discourses to avoid this way of representing things, which though it be strictly and philosophically true, yet may be so mistaken by common hearers, as to be injurious rather than subservient to the purposes of practical religion.

a LIMB. Theol. l. ii. c. xxx. § 1—7.

* Christ's *obedience* unto death in opposition to men and devils, and his *death itself*, the last step of his meritorious race, must needs be a good, and therefore a proper object of decretive necessity. But men and devils contributed to this good by *opposing* that very principle in the Saviour from whence the event derived its excellence. Thus "the wrath of man shall praise God." He was a lamb among wolves; decretive necessity urged him on in holiness, righteousness, benevolence and compassion; hypothetical necessity, resulting from passive power, liberty and equity, (in leaving them to themselves) urged them to oppose him by pride, envy malice, and murder. Hence the event itself as *good*, and the *evil* conducing to it, proceed from sources *diametrically opposite*. W.

† Rather, *does not determine* to prevent. If we rightly consider the nature and origination of sin, it must be more proper to say what God *does not* determine, than to say that he *does* determine any thing relative to such an effect; an effect whose cause, abstractedly, is as strictly independent of the divine *will* as darkness is independent of light. W.

LECT. CLV.

Of the Pre-existence of Christ.

§ 1. *Prop.* THAT glorious person, who appeared in the world by the name of JESUS CHRIST, did not begin to exist, when he was conceived by his *Virgin Mother*, but had a being, not only before that period, but before the creation of the world[a].

§ 2. *Dem.* 1. It is he, who is spoken of by *John*, under the name of the LOGOS, and is expressly said to have been *in the beginning with God*, and afterwards to have been *made flesh*, *i. e.* to have appeared in a human form. *John* i. 1, 2, 3, 14. Comp. *Rev.* xix. 12. See also *Heb.* ii. 14.

§ 3. 2. Our Lord himself frequently asserted his *coming down from heaven* as his father's messenger, which he could with no propriety have done, had he not existed before his incarnation: for what the *Socinians* assert, that he ascended into heaven before he opened his public ministry, to receive instruction from thence, is a fact which cannot be proved, yet was surely important enough to have been recorded; since *Moses's* converse with God in the mount, and Christ's *temptation* are both so largely mentioned. It will also be found, that some of the texts quoted below refer to a *settled abode* in heaven previous to his appearance among men, and not to a transient visit thither, *John* iii. 31. vi. 38, 50, 62. xiii. 3. xvi. 28. xvii. 5. As for *John* iii. 13. the latter clause is a much stronger argument *against* the opposite hypothesis, than the former is *for* it[b].

§ 4. 3. *Paul* asserts that Christ *emptied himself* of some glory which he was before possessed of, that in our nature he might become capable of suffering and death, *Phil.* ii. 6, 7. *(Greek)* with which may well be compared the following texts, which though not equally evident with the former, seem to have some reference to the same matter, *John* viii. 58. 1 *Cor.* xv. 47[c],

§ 5. 4. Christ seems to have been the person who appeared to *Isaiah*; (compare *Isa.* vi. *pass.* with *John* xii. 41.) from whence, as well as his being called the *Logos*, and some other considerations hereafter to be mentioned, it seems reasonable

a Theol. Reposit. vol. ii. No. 2. LOWMAN's Tracts, p. 237. Unit. Tracts, vol. ii. No. 3.
b CLARKE on the Trin. No. 574, 575. Fam. Expos. vol. ii. § 179. Note (f) p. 487.
c CLARKE on the Trinity, No. 555 & 591. DAWSON's Serm. p. 109.

to conclude, that Christ is the person who is called the *angel of God's presence*, by whom he revealed himself to *Abraham*, *Jacob*, *Moses*, and the other Old Testament saints: *Isa.* lxiii. 9. *Exod.* xxiii. 20, 21. but the particular examination of this branch of the argument will be reserved for a distinct proposition[a].

§ 6. 5. The work of creation is so expressly ascribed to him in scripture, that this alone might be a sufficient proof of his having a real existence before the world was made, *John* i. 3. *Col.* i. 15, 16. *Heb.* i. 2, 8, &c. *Eph.* iii. 9. *Valet propositio*[b].

§ 7. *Cor.* 1. Forasmuch as in several of the preceding scriptures there is such a *change* and *humiliation* asserted concerning Christ, as could not properly be asserted concerning an eternal and immutable being, as such, there is reason to believe that Christ had before his incarnation a *created* or *derived* nature, which would admit of such a change*: though we are far from saying he had *no other* nature, and that all the texts quoted above refer to this[c].

§ 8. 2. This glorious spirit or *Logos* must undoubtedly have been a most wonderful person, possessed of vast and unknown degrees of natural and moral perfections, (for both must be included in the expression of the *image of God*) beyond any of the creatures both in heaven and upon earth who were produced by his operation†. Vid. *Lect.* 28. § 1[d].

§ 9. 3. His emptying himself for our sakes, and taking upon him the form of a servant, (as it is expressly said he did, that he might become capable of suffering and death for us, Vid. *Phil.* ii. 7, 8. *Greek*, *Heb.* ii. 9—17.) was a most amazing instance of condescension, and lays those, for whose benefit it was intended, under the highest obligation to love, reverence, and obey him[e].

a WATTS's Script. Doct. of the Trin. Prop. viii. p. 51—54.
b PEARSON on the Creed, p. 107—119.
FOWLER's Descent of Christ, pass.
WATTS's Diss. on the Trin. No. iv. § 1, 2, 4.
——— on the Glory of Christ. Diss. ii.
EMLYN's Vindic. of Fowler, apud Tracts, vol. i.
LARDNER on the Logos, Works, vol. xi.
LOWMAN's Tracts, No. 3, p. 98.
c GILL's Body of Div. vol. i. p. 258—260.
d WATTS's Diss. on Trin. No. iii.
GILL, ut supra.
e BULKLEY's Œcon. of Gosp. ii. 2.

* But even a *created* or *derived* nature could not undergo, while in purity and innocence, any *change* that should be a *real degradation*, and therefore what is said of Christ is not applicable to the *divine* nature. W.

† But the fair question is not, whether a *superangelic* spirit is capable of being "reduced to the condition of an infant;" but whether such a being could with any consistency be called God? God over all blessed for ever? The Creator of all things visible and invisible? And whether innumerable other absurdities must not follow the rejection of the *hypostatical* union? W.

§ 10. 4. The ample revelation of such a person, who by the light of nature was entirely unknown, must be a glorious peculiarity of the christian scheme, which recommends it to our highest regard, and demands our most serious attention.

§ 11. 5. They, who, neglecting to enquire into the evidences of christianity, bring themselves under a necessity of disregarding this glorious person, bring guilt upon themselves by their neglect, proportionable to the excellency of his nature, the greatness of our obligation, and the opportunity they had of being acquainted with him, if they had diligently improved the talents lodged in their hands*.

LECT. CLVI.

Of the Pre-existence of Christ, continued.

§ 1. *Schol.* 1. THERE are many who will not allow of any pre-existent, created or derived nature of Christ, but explain all the phrases quoted above relating to his *coming into the world*, by *the glory* he *originally* possessed, and understand his *emptying himself* of it at his incarnation, merely as expressing a more or less *sensible manifestation* of a nature properly *divine* or immutable; alledging, that whatever may be asserted concerning either the divine or human nature, may be predicated of Christ as θεανθρωπος. To prove this doctrine and interpretation, they plead, not only that *God* is said *to have redeemed the church with his blood*, and to have *laid down his life for us*, *Acts* xx. 28. (Vid. MILLS, ENTY, and HALLET in Loc.) and according to some copies, 1 *John* iii. 16. (Vid. MILLS in Loc.) but that *Heb.* ii. 9, 11, 16. are utterly inconsistent with the notion of such a pre-existent *superangelic* spirit, as is supposed *Cor.* 1.

§ 2. *Ans.* It is difficult to say what inconsistency there is between that doctrine and the two former of these forecited texts, if we allow the glorious spirit of Christ (which there is no reason at all to call *human* in its pre-existent state) to have been reduced to the condition of a human infant; since we have no notion of the nature of a *human* soul, but that of a

* On the other system, which represents a nature *properly divine* assuming our nature into personal union, the sentiments of these three last corrollaries appear still more forcible. W.

created rational spirit united to and acted by a human body, as our own spirit is: and as to *Heb.* ii. 16. if επιλαμβανεται be interpreted *took hold of*, as it may naturally signify, and is plainly used, *Luke* xxii. 26. all form of objection from these words will vanish[a] *.

§ 3. 2. What *change* was made in the *Logos* when united to human flesh, must be acknowledged to exceed our conceptions, and therefore to be incapable of full explication. The *Fathers* frequently speak of a *quiescence* of its perfections.—If it be objected, that to suppose such a being divested of its will, of its knowledge and power, as it must certainly have been, if it became the human soul of Christ, *Luke* ii. 52. xxii. 43. 2 *Cor.* xiii. 4. is in fact to suppose it *annihilated*, and *another* being substituted in its room; it may be answered, that whether we do or do not suppose some degree of actual thought and perception essential to the human mind, such a consequence will not follow from such a supposed change; seeing here will still continue in the same subject either actual thought, or a power of thinking[b] †.

§ 4. 3. The sentiments of the ancient *Jews* concerning the *Logos*, are to be found in PHILO Jud. p. 195, 341, 465. EUSEB. Prep. Evang. l. vii. c. xiii, xiv. l. xi. c. xv. WATTS's Dis. No. iv. § 3. SCOTT's Christian Life, vol. iii. p. 559. Note b & c, & p. 565. PEARSON on the Creed, p. 118. TAYLOR on the Trin. p. 258.

§ 5. To which it may not be improper to add, that the *Mahometans* held an eternal ancient word, subsisting in God's essence, by which he spoke, and not by his simple essence; and

a Ab. TAYLOR against Watts, p. 82—89.
HUGHES's 2d Def. Pref. p. 12—15.
WHIST. Prim. Christian. vol. iv. p. 229—295.
LARDNER, ut supra, p. 83.
WATTS on the Glory of Christ. Disc. iii. § 6.
b EMLYN's Examinat. of Dr. Bennet's New Theory, c. ii. ap. Tracts, vol. ii.
Fortuita Sacra, p. 217—219.
WATTS, ibid.
LARDNER, ibid. p. 22.
CLAYT. Vind. part. iii.

* If the *Logos* was a *created* spirit, and creatures were produced by him, the work of creation is no evidence of the creator's eternal power and god-head. Yet God appeals to his creating power as a decisive evidence of his own supremacy and god-head, to the exclusion of all pretended gods. *Isa.* xl. W.

† The force of this objection is left by our author unanswered. On the other system, no real *change* is supposed to have taken place in the nature *assuming* ours; but a true body and a reasonable soul, or *human nature* (not a *human person*) is *assumed* by it. Thus it behoved our High Priest to become *like unto his brethren* as to body and soul, sin only excepted. The *manner* of becoming so indeed was altogether miraculous; a *nature* is assumed, which, in this instance, separate from the divine nature had no personal subsistence, and yet, *subsequent* to that assumption, Jesus was no less truly a man than Adam was, under whose covenant his human nature took its origin. W.

the *Platonics* had a notion nearly resembling this, though Dr. CUDWORTH insists upon it, that it was not the same with that which the *Arians* afterwards held[a].

LECT. CLVII.

Of Christ appearing to Men under the Old Testament.

§ 1. *Prop.* CHRIST was the person, in and by whom God appeared to men under the Old Testament, by the name of JEHOVAH.

§ 2. 1. There was often a visible appearance of *Jehovah* the God of *Israel*, *Gen.* xviii. *pass.* *Exod.* xxiv. 10. *Isa.* vi. 1.

§ 3. 2. Scripture as well as reason assures us, the *Father* was not and could not be seen, *John* i. 18. v. 37. 1 *Tim.* vi. 16. *Heb.* xi. 27.

§ 4. 3. The person spoken of as *Jehovah*, when visibly appearing to men, is sometimes expressly called *the angel of the Lord*, *Gen.* xviii. 1, 2. xxii. 15, 16. xxxi. 11, 13. *Exod.* iii. 2, 4. xiii. 21. compared with xiv. 19, 24. *Exod.* xxiv. 9—11. *Gen.* xlviii. 15, 16. *Num.* xx. 16. compared with *Exod.* xx. 2. *Judges* vi. 12, 14. *Isa.* lxiii. 9. *Zech.* iii. 1, 2. xii. 8. He is also called the *Captain of the Lord's host*, *Josh.* v. 14, 15. compared with vi. 2. and the *angel in whom the name of God was*, *Exod.* xxiii. 21.

§ 5. 4. There is no hint of a plurality of persons successively employed as the medium of those divine manifestations.

§ 6. 5. When there is a reference to past transactions, they are referred to one person as speaking, though numbers be sometimes described as present, *Psal.* lxviii. 17. lxxviii. 15, *&c.* *Hos.* xii. 4, 5.

§ 7. 6. There was one glorious person, called both *Jehovah*, and his *angel*, who was, as above, under the Old Testament the medium of divine manifestation.

§ 8. 7. It is exceeding probable, that some great regards would be paid to this glorious person in the whole dispensation of God, and that we should learn something of his dismission, if he were dismissed from that office, or of his present state, if he were not.

a OCKLEY's Saracen. Hist. Pref. p. 88, 89. CUDWORTH's Intel. Syst. p. 573—577. | MOSHEIM. Eccles. Hist. in Sec. iv. Essay on Spirit, § 40, &c. Par. ii. c. v. § 10.

§ 9. 8. We learn from various passages in the *New* Testament that *Christ* is the *Logos* of the Father, *John* i. 13. *Rev.* xix. 1—3, 16. by whom he made the world, and by whom he governs the kingdom of providence. See the texts quoted *Prop.* 126. *gr.* 5.

§ 10. 9. We do not read in the New Testament of any *other* person, who had *before* been the medium of the divine dispensations, but upon this occasion *resigned* his office to *Christ*.

§ 11. 10. From the general character of Christ in the New Testament, compared with the account of the divine manifestations in the Old, and the silence of both with regard to any other person who was such a medium, we may infer, that it is most probable *Christ* was that person.

§ 12. 11. Various things said to be spoken by or addressed to *Jehovah* in the *Old* Testament, are said in the *New* to be spoke of, done by, or addressed to *Christ*, when such passages are referred to in the New, 1 *Cor.* x. 9. *Heb.* xi. 26. i. 8—12. compared with *Psal.* cii. 25, &c. *John* xii. 41. compared with *Isa.* vi. 9, 10. But *Acts* vii. 38. cannot properly be introduced here; for the word ὁσιος there, must rather be understood of *Moses* than of *Christ*.

§ 13. 12. Several scriptures not directly testifying this, will admit of the easiest interpretation, by supposing a reference to it, *John* i. 11. *Heb.* xii. 25—27. compared with *Psal.* lxviii. 1 *Cor.* x. 9.

§ 14. 13. The primitive Fathers of the christian church represented this as the case: see especially JUSTIN MARTYR's Dialogue with *Trypho*.

§ 15. 14. It is also urged, that the *Chaldee Paraphrase* shews it to have been the sense of the ancient *Jews*: and that there are many passages in their other most ancient writings, which speak the same language, and which can only be understood on this hypothesis.

§ 16. 15. *Christ* was the person, by whom God appeared under the Old Testament by the name of *Jehovah*[a]. *2. E. D.*

§ 17. *Schol.* 1. To this it is objected, that this weakens St. *Paul's* argument in *Heb.* xiii. 2. and utterly destroys that

[a] MOMMA, vol. i. l. ii. c. vii. § 34.
WATTS on the Glory of Christ, Diss. i.
LOWM. on the Civ. Gov. of the Heb. App.
CLARKE on the Trin. No. 616—618.
TENNISON on Idol. c. xiv. p. 333—336.
WITS. Œcon. Fœd. l. iv. c. iv. § 4.
HARRIS on the Mess. Serm. v. p. 130—139.
BARRINGT. Ess. on Div. Dispens. part i. Append. Diss. ii.
FLEM. Christol. vol. ii. l. iii. c. iii. p. 255, Ibid. c. v. p. 457.

in *cap.* ii. 2, 3. as both *Grotius* and *Peirce* have urged. As to the *former* of these texts, it is said, that if the hypothesis in the proposition were true, the apostle would have recommended hospitality not merely from those instances in which persons had unawares entertained *angels*, but in which they had received *Christ* himself, appearing under the character of the *angel of the Lord.*—But it may be sufficient to answer, that it does not seem necessary, in order to maintain the honour of scripture, to assert, that upon every occasion the apostles urged the *strongest* arguments that could possibly be proposed: besides that this argument would not really have so much force in it, as at first view it might appear to have, for as Christ had now left the earth, there would no longer be any opportunity of shewing such hospitality to him again. Compare *Acts* iii. 21. As to *Heb.* ii. 2, 3. it is pleaded, that if *Christ* was personally concerned in giving *the law*, there was no room to argue as the apostle does the superiority of the *gospel* dispensation from its being published by our *Saviour's* ministry; since in this respect they were both equal. With regard to which, if it should not be allowed as some have thought that *angels* in this place only signify *messengers*, which indeed the context does not seem to favour, yet this may be reconciled with the hypothesis in the proposition, if we suppose Christ to have been present in some visible form on mount *Sinai*, but to have used the *voice* of *angels* in proclaiming that law which he publicly gave to *Israel* from thence: not to urge, that these texts may in general refer to *any* message delivered by angels, and not particularly to *the law;* for it must be owned, that the following scriptures shew that the giving the law on mount *Sinai* must be comprehended, if it were not principally referred to. See *Acts* vii. 53. *Gal.* iii. 19. *Psal.* lxviii. 17. On the whole, considering that in the places quoted above, God is said to have been among those angels, it seems impossible to defend the apostle's argument, if we suppose an extraordinary presence of the *Father* among them, on any topic, which will not also sufficiently defend it if we suppose *Christ* to have been so present. His appearance in human flesh, to preach the gospel with his own mouth, and seal it with his blood, was so much greater condescension, than his encamping among the legions, whom he used as his heralds to proclaim his will; that it argues the gospel to lie much nearer his heart than the law, and consequently the danger of despising the former to be greater than that of despising the latter[a].

[a] PEIRCE on Heb. ii. 2. Note h. † SAURIN's Diss. vol. ii. p. 170—173.

§ 18. 2. It is further objected, that God himself must sometimes have spoken as a distinct person from Christ, of which *Exod.* xxiii. 20—23. xxxiii. 1—3. are urged as probable, and *Matt.* iii. 17. xvii. 5. *John* xii. 28. as certain instances. To this it is replied, that though we allow the *Father* to have spoken *sometimes* without the mediation of the Son, it will not follow from thence that he was not the medium *generally* made use of, especially when there were visible appearances to the church of the *Jews*[a].

§ 19. 3. Mr. LOWMAN has objected, that the name of *the angel of the Lord* might be given only to a *material substance*, which was not animated by any inferior spirit whatever, (which seems indeed to have been the *Sadducean* hypothesis with regard to angels in general.) LOWM. Civ. Gov. App. p. 45—48. But it is answered, as this does not agree with several other passages quoted above, so least of all with *Exod.* xxiii. 20, &c. and since the phrase *angel of the Lord* does generally at least signify a distinct rational being, (as will afterwards be abundantly proved) it is necessary to interpret it so in the present case, unless convincing reasons could be assigned for confining ourselves to this unlikely interpretation.

§ 20. 4. As for Mr. PEIRCE's hypothesis of Christ's undertaking the care of the *Jewish* people, in such a manner as that he might be called their *guardian angel*, while other angels were guardians in other countries; (*Dan.* x. 13.) and that for administering his province so remarkably well, he was appointed by God to be the head over all principalities and powers; and that those angels were divested of their former authority that they might be made subject to him, to which he refers *Eph.* iv. 8. *Col.* ii. 15. there is this great objection against it, that it seems not to make sufficient allowance for that superior dignity which the *Logos* must be possessed of, as the creator of angels, and as more excellent than any of them. Vid. *Heb.* i[b].

§ 21. 5. What has been said above may perhaps give light to that much controverted text, *Phil.* ii. 6, 7. the sense of which seems to be, "that Christ, who when he appeared in divine glory to the Old Testament saints, did not think he was guilty of any usurpation, in speaking of himself by those names and titles which were peculiar to God, nevertheless divested himself of those glories that he might appear in our nature[c].

a OWEN on the Heb. vol. i. Exerc. x. p. 164.
b PEIRCE on Col. ii. 15. & Append. and on Heb. i. 9.
c CLARKE on the Trin. No. 934.
TAYLOR on the Trin. p. 190—200.
PEIRCE and Whitby in Loc.
PEARSON on the Creed, p. 121—124.
MOORE's Prop. p. 168—171.
Confut. p. 25, 26, 38, 39.
Bos. Exercit. c. xxiv. § 5. p. 127—132. Ed. 2. p. 196—203.
Fortuita Sacra, p. 178—228.
WOLFIUS in locum, vol. iv.

LECT. CLVIII.

Of the Names, Titles, and Attributes ascribed to Christ.

§ 1. *Prop.* TO enumerate the principal scriptures, in which the *names*, *titles*, *attributes*, *works*, and *honours*, which are frequently appropriated to *God*, are or seem to be ascribed to *Christ*.

§ 2. *Sol.* I. As for divine *names*,

1. The name *Jehovah*, which is appropriated to God, *Psal.* lxxxiii. 18. *Isa.* xlv. 5. xlii. 8. is given to Christ, *Jer.* xxiii. 6. *Isa.* xlv. 23—25. compared with *Rom.* xiv. 10—12. *Isa.* xl. 3. compared with *Luke* i. 76. and *Isa.* vi. 1, 9, 10. with *John* xii. 40, 41. To these some also refer *Zech.* xi. 12, 13. and whereas some urge on the other side *Exod.* xvii. 15. *Judges* vi. 24. *Ezek.* xlviii. 35. in which names compounded of the word *Jehovah* are given even to *inanimate* beings, it is answered, that there is a great deal of difference between that and the case of giving it to *persons*, since in such instances as those here produced there was so evident a reference to the divine presence, that there could be no mistake concerning the meaning of the name: see also *Jer.* xxxiii. 16. But if the reasoning in the preceding proposition be allowed, there is no need of insisting on such particulars; it being indisputable, that on those principles Christ is called *Jehovah* many hundreds of times.

§ 3. 2. He is not only called *God* frequently, *Matt.* i. 23. *John* i. 1, 2. xx. 28. 1 *Tim.* iii. 16. (Vid. *Mills in Loc.*) and perhaps 2 *Pet.* i. 1. but he is called *the true God*, 1 *John* v. 20, 21. compare 1 *John* i. 2. and *John* xvii. 3. the *great* and *mighty God*, *Tit.* ii. 13. *Isa.* ix. 6. compare *Deut.* x. 17. *Jer.* xxxii. 18. Christ also seems to be called the *only wise God*, *Jude*, *ver.* 24, 25. compare *Eph.* v. 26, 27. see also *Rom.* xvi. 27. the *only God*, *Isa.* xlv. 15, 17, 21, 22, 23. compared with *Rom.* xiv. 11. and *God blessed for ever*, *Rom.* ix. 5. compare 2 *Cor.* xi. 31. and *Rom.* i. 25.

§ 4. It is pleaded in answer to these texts, that the word *God* is often used in a *subordinate sense*, v. g. 1 *Cor.* viii. 5. 2 *Cor.* iv. 4. *Exod.* vii. 1. *Psal.* xcvii. 7. lxxxii. 6. *John* x. 34—36. But it is answered,

(1.) That in most if not all of these places, a subordination is expressly intimated.

(2.) That such *additional titles* as those mentioned above are never used: to which some add,

(3.) That ὁ Θεος is never used concerning any who are Gods only in a subordinate sense: but 2 *Cor.* iv. 4. is an instance of the contrary.

§ 5. *Sol.* II. *Titles* appropriated to God, are also applied to *Christ.*

(1.) He, (if the preceding reasoning be allowed) calls himself *the God of Abraham, Isaac,* and *Jacob, Exod.* iii. 6. compare *Acts* vii. 30—32. *Hos.* xii. 3—5.

(2.) *Lord of hosts, Isa.* viii. 13, 14. compared with the following passages, 1 *Pet.* ii. 6—8. *Psal.* cxviii. 22. *Matt.* xxi. 42. and 2 *Sam.* vi. 2. to which some add *Isa.* liv. 5. compared with 2 *Cor.* xi. 2.

(3.) *King of kings and Lord of lords, Rev.* xvii. 14. xix. 13—16. compared with *Deut.* x. 17. 1 *Tim.* vi. 14, 15.

(4.) *The first and the last, Rev.* i. 17, 18. ii. 8. compare *Isa.* xli. 4. and xliv. 6.

§ 6. To the former of these especially it is objected, that Christ, though a created being, might use such language, as the *embassador* and therefore *representative* of God. It is answered, it is not usual for embassadors to assert that they are the persons from whom they are sent: upon the same principles, any angel or prophet might have used the same language, and the temptation to idolatry would have been greater than it is reasonable to suppose God would have permitted. These arguments are further confirmed, by considering on the one hand, how averse to idolatry the *Jews* were at the time when the New Testament was written, and how propense the *Gentiles,* which would have made such bold figures of speech in that book peculiarly dangerous[a].

§ 7. *Sol.* III. *Attributes* sometimes appropriated to God, are applied to *Christ.*

(1.) *Omniscience, Col.* ii. 3. *Rev.* ii. 23. to which many add *John* xxi. 17. ii. 24, 25. *Matt.* xii. 25. compared with 1 *Kings* viii. 39. and *Jer.* xvii. 9, 10.

(2.) *Omnipresence,* or a power of perception and operation in distant places at the same time, *Matt.* xviii. 20. xxviii. *ult. Col.* i. 17. to which many add *Heb.* i. 3. compare *Jer.* xxiii. 24. To these some add *John* i. 18. iii. 13. compare *John* ix. 25.

a BURNET on the Art. p. 44, 45. | HARRIS on the Messiah, p. 137, 138.

Greek; and also *Gen.* xix. 24. concerning which see CALVIN's notes on that place, and compare *Hos.* i. 7.

(3.) *Almighty power*, *Phil.* iii. 21. to which many add *Rev.* i. 8. it is indeed debated, whether that be spoken of *Christ* or the *Father*, but *Rev.* i. 11, 17, 18. ii. 8. xxii. 12, 13, 20. make it probable, that it refers to Christ. See also *Prop.* 126. *gr.* 5.

(4.) *Eternity*, *Rev.* i. 11, 17. *Heb.* vii. 3. Some also add *Heb.* xiii. 8. *Prov.* viii. 22, 23. compare *Psal.* xc. 2.

(5.) *Immutability*, *Heb.* i. 12. xiii. 8. compare *Mal.* iii. 6. *James* i. 17. and some have argued from *John* xvi. 15. that this, and all the other attributes of God are claimed by *Christ* as his: see *John* v. 26[a].

LECT. CLIX.

Of the Works and Worship ascribed to Christ—Of the Term, Person—Personal Union—In what sense Christ is called the Son of God.

§ 1. *Sol.* IV. DIVINE *works* of creation and universal support are ascribed to *Christ* as above, (see *Lect.* 155. §. 6.) with this remarkable circumstance; that all things are said to have been made *for* as well as *by* him, *Col.* i. 16, 17. It is objected, that *God* is said to have created all things *by* Jesus Christ in several texts: compare 1 *Cor.* viii. 6. *Eph.* iii. 9. to this it is replied, that διὰ often signifies *for* as well as *by*, so that it may import their being made *for the glory* of Christ, or rather that the *created* or *derived* nature of Christ was the *instrument* by which the world was made. Compare *Rom.* xi. 36[b].

§ 2. *Sol.* V. *Religious worship*, though appropriated to God, *Deut.* vi. 13, 15. x. 20. *Matt.* vi. 10. was by divine approbation and command given to *Christ*, *Heb.* i. 6. *John* xx. 28. *Acts* vii. 59. *Phil.* ii. 9—11. compare *Rom.* xiv. 11. *John* v. 23. To this it is in the general objected, that we are to distinguish between *supreme* and *subordinate* worship, the former of which is due to God alone, the latter may be given to creatures: compare 1 *Chron.* xxix. 20. *Matt.* xviii. 26. It is replied, that in this case the worship addressed to man was apparently a *civil*, not a *religious* homage; and that if it be the christian scheme to in-

a SAURIN's Serm. on Heb. i. 12. OWEN and SYKES in locum.

b MOORE's Prop. p. 121—129.

troduce any *inferior* God, to whom religious adoration is to be paid, i. e. to whom we are to pray, whom we are to praise, in whom we are to confide, by whom we are to swear, (all which acts of worship are addressed to Christ in the following passages, *John* xiv. 1. (answered by *Exod.* xiv. 31. and 2 *Chron.* xii. xx. 20.) *Rom.* x. 13. 1 *Cor.* i. 2. *Rom.* xv. 12. 2 *Cor* xii. 8. *Rom.* ix. 1.) one would have supposed, that there should have been the strictest care to adjust the *degree* of worship due to him, that it might not interfere with that of the *supreme* God: and it is hard to reconcile this with its being so often declared to be the design of the gospel to bring men to the worship of *the only true God*; (*Acts* xiv. 15. xvii. 23, 24. *Gal.* iv. 8. 1 *Thess.* i. 9.) or with the force of Christ's reasoning in *Luke* iv. 8. This branch of the argument is likewise much illustrated by a multitude of texts, in which the apostles express an unlimited veneration, love, and obedience to Christ, and that dependence upon him and devotedness to him, which can only be justified in this view, and would indeed be very criminal, if he were to be considered only as *an exalted man*, or *a mere creature*; (which two expressions, by the way, when applied to Christ in his present state, seem to coincide more than some have been willing to allow.) Compare *Phil.* i. 20, 21. *Col.* iii. 11. *Rom.* xiv. 7—9. and many other texts quoted by Mr. JENNINGS in his discourses on *preaching Christ.*

§ 3. *Cor.* It appears by the tenour of this proposition, that *most* if not absolutely *all* those names, titles, attributes and works, which are ascribed and appropriated to the one eternal and ever-blessed God in scripture, are also ascribed to *Christ*; and that such divine worship is required or encouraged to *him*, as is else-where appropriated to the one eternal and ever-blessed God[a] *.

§ 4. *Def.* The word PERSON commonly signifies one single, intelligent, voluntary agent, or conscious being; and this we chuse to call the *philosophical* sense of the word: but in a *political* sense, it may express the different *relations* supported by the same philosophical person; v. g. the same man may be

[a] WATTS on the Trin. p. 35—84.
CLARKE and TAYLOR on the Trin. pass.
MOORE's Prop. p. 129—144.
EMLYN's Humble Enquiry, ap. Tracts, vol. i.
BOYSE's Answer.
EMLYN's Vindicat. of the Worship of Christ, &c. ap. Tracts, vol. i.
SHUCKFORD's Hist. vol. i. p. 293, 294.

* This proposition fairly admits, and seems to require *another* COROLLARY: viz. Since the person who assumed our nature has names, titles, attributes, works, and worship ascribed to it, which are appropriated to the one eternal God, that person must be *properly divine, possessing the divine nature.* W.

father, husband, son, &c. or the same prince, King of *Great-Britain*, Duke of *Brunswick*, and Treasurer of the *Empire*[a].

§ 5. *Cor.* One *philosophical* person may sustain a great number of persons in the *political*, or as some call it the *modal* sense of the word[b] *.

§ 6. *Schol.* Besides this, some have given various definitions of *person* in the *theological* sense of the word; of which few are more remarkable than that of MARKIUS, that "personality is a positive mode of being, ultimately terminating and filling a substantial nature, and giving to it incommunicability †." To describe the personality of Father, Son, and Holy Ghost, as "expressing that perfection of the divine nature, whereby it subsists three different ways, the Father, Son, and the Holy Ghost, each of which, possessing the divine essence after his peculiar manner, thereby becomes a distinct person," may perhaps be a definition much of the same import[c] ‡.

a Dr. DANIEL SCOTT's Ess. towards a Demonstrat. of the Script. Trin. Def. ii. JENKINS on Christianity, vol. ii. c. 26.

b WATTS's Diss. No. vi. p. 180—184. Sir ISAAC NEWTON's Two Letters, p. 102.

c MARKII Compend. l. v. c. iii. SLOSS on the Trin. p. 28, 29.

* But would *political* or *modal* sense of *person*, many of which maybe sustained by one philosophical person, entitle any one in a court of judicature to appear as a proportionable number of *witnesses* in any cause? If a fact were asserted by one who is king, duke, and treasurer, would his testimony be that of *three* or of *one*? W.

† The words of MARKIUS, with the context, are these: *Personalitas* in abstracto *non* est reale aliquod *Ens*, sic enim necessariò plures in Deo forent Essentiæ; *non* etiam mera *Negatio* actualis Communicationis, sic enim merum foret nihil, nec Personarum distinctio per Proprietates Characteristicas posset concipi, et Personalitas τῷ λόγῳ in Incarnatione periret; sed *Modus positivus entis, ultimo terminans et complens naturam substantialem, ac illi dans incommunicabilitatem.* W.

‡ In the Trinitarian controversy no term has been more obnoxious to one side of the question than the word *Person*; therefore the sense in which it is taken, when properly employed in discussing this awfully mysterious but highly important subject, should be ascertained with as much accuracy as possible. A scriptural person, in the trinitarian sense, is alike remote from a divine *attribute* and a separate *being*; since God is but *one* essence or being, his attributes are *innumerable*, and his persons only *three*, Father, Son, and Spirit. The last of the above noticed definitions appears clear and comprehensive.

In this investigation it will be useful to recollect, that it is highly reasonable, even *a priori*, to regard the uncaused being as differing essentially from all *created* existence, nor is there any reason against extending this difference to the MODE of being. The orthodox Trinitarian disclaims Tritheism no less than the Unitarian; yet contends that not only personal *characters* and relations, but also personal *subsistences* are perfectly compatible with the unity of the divine essence. He apprehends that each divine subsistence has peculiar personal properties, which are not applicable to the others; and yet that perfections peculiar to Deity are ascribed to each; which implies that each mode of being, or subsistence or Person, possesses the divine essence.

It is a point of the utmost importance with the consistent Trinitarian, that these personal distinctions in God are not the effect of WILL, but of equal *necessity*

§ 7. *Prop.* God is so *united* to the derived nature of Christ, and does so *dwell* in it, that by virtue of that *union* Christ may be properly called *God*, and such regards become due to him, as are not due to any *created* nature, or mere creature, be it in itself ever so excellent.

§ 8. *Dem.* 1. Such divine names, titles, attributes and works are ascribed, and such divine worship demanded or encouraged to Christ, as are elsewhere appropriated to God.

§ 9. 2. Christ cannot be a being distinct from God, and yet co-ordinate with him, since that would infer such a plurality of Gods as is contrary both to natural and revealed religion: *(Lect.* 44. § 1. *Lect.* 154. § 15.*)* besides, a multitude of things are said of Christ in scripture, which undoubtedly prove him to have been really and truly *a man*, and cannot be said of the one living and true God in himself considered: v. g. that he hungered, felt pain, died, &c. Compare 1 *Tim.* ii. 5.

§ 10. 3. There must be some wonderful union of God with the man Christ Jesus, to lay a foundation for such ascriptions and regards *.

§ 11. 4. The scripture expressly speaks of such a union, and of God as *dwelling in* Christ. *John* x. 28—30, 38. xvii. 11, 20—23. *Col.* i. 19. (compare *Eph.* iii. 19. *Col.* ii. 19.) *John* xiv. 9, 10. *Valet propositio*[a] †.

[a] CALAMY on the Trin. Serm. ii. p. 31—64. | WATTS's Diss. No. ii.

with the divine nature. Perhaps the want of duly attending to this distinction has been the chief cause of opposition to the Trinitarian doctrine. For if the personal mode be the effect of will, wherein can such volition differ from a *creating* act? But if the divine essence be *necessarily* living and active,—and if modes of subsistence, or scriptural persons, be the *necessary* effect of that activity or life,—the distinctions being *correlative* must be also *coeternal*. W.

* But if this union be not a *hypostatical* union, whereby a divine person assumes another nature, yet *after* the assumption continuing but *one person* for ever, wherein can the union differ in its nature from that which subsisted between God and Adam or a Christian man who may be "filled with all the fulness of God?" W.

† Since these Lectures were written, the question concerning the divinity of our Lord has afforded matter for repeated, and almost perpetual discussion. As it would be difficult, and indeed needless, to enumerate all the publications that have appeared upon the subject, we must content ourselves with mentioning the most considerable part of them, with reference, so far as we are able, to the different periods and aspects of the controversy. Those who disputed the supreme Godhead of Christ, were, for a time, chiefly of the Arian persuasion. This was the case with Mr. HOPKINS, a clergyman in Sussex, who published, without his name, "An Appeal to the common sense of all Christian people, concerning an important "point of doctrine, &c." In opposition to this work was printed "A sincere "Christian's Answer to the appeal to the common sense of all Christian people,— "in a Letter to the appellant,"—By the Rev. THOMAS MC DONNELL, D. D.

The next important publication of the Arian kind was the "Essay on Spirit,"

§ 12. *Schol.* 1. Against this it is objected, that Christ acknowledges himself *inferior* to the Father, *John* xiv. 28. that

ascribed to Dr. ROBERT CLAYTON, Bishop of Clogher, and which was the beginning of a considerable controversy. The principal productions of the Bishop's Antagonists were as follows: "A Letter to the Right Reverend the Lord Bishop of Clogher, occasioned by his Lordship's "Essay on Spirit."—"A full answer to the Essay on Spirit." The writer of this tract was the Rev. Mr. WILLIAM JONES, who hath appeared since, upon various occasions, as a zealous advocate for the Trinity. "A Vindication of the Doctrine of the Trinity, from the Exceptions of a late Pamphlet." "A second Vindication." These two pieces were written by the late Dr. RANDOLPH. "The holy scripture doctrines of the divine Trinity in essential Unity, and of the Godhead of Jesus Christ."—By JOHN SCOTT, D. D. "An Essay towards an Answer to a Book entitled, "An Essay on Spirit."—By Dr. M. DONNELL. "A short Vindication," by the same Author. A more recent vindicator of the Arian hypothesis, was Mr. HENRY TAYLOR, in his "Apology of Benjamin Ben Mordecai to his friends for embracing Christianity." To whom may be added Dr. HARRWOOD, in his "Five Dissertations;" and Dr. PRICE in his sermons on the Christian Doctrine.

Of late years the controversy relative to the divinity of Christ has chiefly been betwixt the defenders and opposers of the Socinian System; among the former of whom Dr. PRIESTLY stands particularly distinguished.

One of the most distinguished opponents of Dr. PRIESTLEY was Dr. HORSLEY, successively bishop of St. David's and of Rochester, in three distinct publications, now collected together into one volume, under the following title: "Tracts in Controversy with Dr. PRIESTLEY, upon the Historical Question of the Belief of the First Ages in our Lord's Divinity. Originally published in the Years 1783, 1784, and 1786. Now revised and augmented with a large Addition of Notes, and supplemental Disquisitions." Among the other antagonists of Dr. PRIESTLEY, may be mentioned Dr. HORNE, in his Sermon on the Duty of contending for the Faith, and his Letter by an Under-graduate of Oxford; Mr. PARKHURST, in his Demonstration, from Scripture, of the Divinity and Pre-existence of our Saviour.

Another advocate for the Socinian scheme is Mr. LINDSEY, in his Apology for resigning the Vicarage of Catterick; his Sequel to the Apology; his two Dissertations on the Preface to St. John's Gospel, and on Praying to Christ, &c.

The productions in support of the divinity of our Lord, occasioned by Mr. LINDSEY's writings, are principally as follows: "A Plea for the Divinity of Christ," by Mr. ROBINSON; "A Scriptural Confutation of the Arguments against the One Godhead of the Father, Son, and Holy Ghost," by a Layman; "A Vindication of the Worship of the Son and the Holy Ghost, against the Exceptions of Mr. THEOPHILUS LINDSEY, from Scripture and Antiquity," by THOMAS RANDOLPH, D. D.; "A Letter to the Remarker on the Layman's Scriptural Confutation," by Dr. RANDOLPH; and "An Inquiry into the Belief of the Christians of the First three Centuries, respecting the One Godhead of the Father, Son, and Holy Ghost," by WILLIAM BURGH, Esq: the author of the Layman's Scriptural Confutation.

Concerning the worship of our Saviour, besides the treatises already specified, appeared "Remarks on Mr. LINDSEY's Dissertation upon Praying to Christ; in which the Arguments he there proposes against the Unlawfulness of all Religious Addresses to the Lord Jesus are examined." Upon this subject, without any reference to Mr. LINDSEY's writings, we may here add, Dr. HORNE's Sermon on Christ being the Object of Religious Adoration; and a Pamphlet, entitled, "Divine Worship due to the whole blessed Trinity."

Additional works in vindication of our Lord's divinity are, Dr. SHEPHERD's "Free Examination of the Socinian Exposition of the Prefatory Verses of St. John's

the Father is called *his God*, *John* xx. 17. 2 *Cor.* xi. 31. that he disclaims the infinity of knowledge, power, and goodness, *Mark* xiii. 32. *John* v. 18, 19. *Mat.* xix. 17. that he often prays to his Father; that he declares himself to have received from the Father those things for which he is most eminent; and that throughout the whole of his administration he is described as *the servant of God*, *Isa.* xlii. 1. lii. 13. liii. 11. by which some have explained his *taking upon him the form of a servant*, *Phil.* ii. 6. referring all to his glory, and assisting his creatures in their approaches to him, to whom he shall finally give up the kingdom, 1 *Cor.* xv. 24—29.

§ 13. With regard to all these texts it is to be observed, that we by no means assert, as some few have done, that the human nature of Christ is *absorbed* in the divine, which would indeed make the objection unanswerable; but acknowledging the *reality* and *perpetuity* of it, we reply, that all these things must be understood as being spoken by or of him *as man* and *Mediator*, without a reference to that union with God established in the preceding proposition[a].

§ 14. 2. Dr. CLARKE asserts the *Logos* to be something *between* a created and a self-existent nature. But it is difficult to enter into the foundation of this distinction, unless the idea of *a creature* be, not a thing produced *out of nothing* by the *divine power*, but a thing produced by the Father, through the *agency of the Son*, which is a very unusual sense of the word [b] *.

a EMLYN'S Humble Enquiry, ap. Tracts, vol. i. CALAMY on the Trin. Serm. iii.—v. WATTS'S Diss. No. ii. p. 40—43. HALLET on Script. vol. ii. p. 214—234. Dr. DAN. SCOTT'S Ess. towards a Demonst. of the Script. Trin. Prop. vi. & viii. MOSHEIM. Hist. Eccles. Sec. v. par. ii. c. 5. § 22.

b CLARKE on the Trin. part ii. Prop. xiv, xvii.

Gospel;" "A Defence of the Doctrine, and eternal Sonship of our Lord Jesus Christ, as revealed in the Scriptures, in Opposition to a late Scheme of Temporal Sonship;" HODSON'S "Jesus Christ the True God, and only Object of Supreme Adoration;" the same Gentleman's "Answer to Mr. FREND'S Address;" HOLDER'S "Doctrine of the Divine Trinity in Unity," FLETCHER'S "Socinianism Unscriptural;" WHITAKER'S "Origin of Arianism disclosed;" Mr. RANDOLPH'S "Scriptural Revision of Socinian Arguments;" and Dr. HAWKER'S "Sermons on the Divinity of Christ." K.

To which may be added, among others, Mr. A. FULLER'S "Calvinistic and Socinian Systems examined and compared as to their Moral Tendency;" and Dr. JAMIESON'S "Vindication of the Doctrine of Scripture, and of the Primitive Faith concerning the Deity of Christ, in Reply to Dr. PRIESTLEY'S "History of Early Opinions, &c." in two volumes, 8vo. W.

* But names do not alter the natures of things. Every being must be either caused or uncaused; to be absolutely *uncaused* is the prerogative of the divine essence; to be *necessarily* and *eternally* caused is the prerogative of the divine Persons, Father, Son, and Spirit; but to be caused by *divine Will* is the distinguishing character of a creature. If Dr. CLARKE therefore meant that the *Logos* was caused by *divine Will*, yet not a *creature*, his assertion must be self-contradictory. W.

§ 15. 3. The doctrine of the divinity of Christ has generally been expressed by saying that the human and divine nature of Christ are united in one person, which has generally been called the *hypostatic* or *personal union:* and those were condemned as *Heretics* in the *fourth* century, who either on the one hand maintained there was but *one nature*, or on the other, that there were *two persons* in Christ. It is evident that scripture does not use this language in what it teaches us on this head; nor is it easy to determine the idea which has been affixed to the word *person*, when used in this controversy*. It has been pleaded, that we may as well conceive the union of the divine and human nature in one person, as of the soul and body in man: but it is plain this is far from being entirely a parallel case, since here are not two *conscious* beings united; and that God and the creature should have *one* and the *same consciousness*, certainly exceeds our comprehension. It seems therefore, that those who haved fixed any idea at all to the term *person* here, rather mean it in a *political* sense, to express the concurrent operation of the Deity with the human nature of Christ, in order to constitute a perfect Mediator †.

§ 16. Dr. WATERLAND's definition of the word *person* as used in this question, is this; "A single person is an intelligent agent, having the distinct characters *I*, *Thou*, *He*, and not divided or distinguished into more intelligent agents capable of the same characters:" where it is proper to observe,

* Whether persons differing on this subject be called *Heretics*, or by any other name, is of little importance; but surely, whatever be the express language of scripture, "in what it teaches us on this head," an impartial reader may easily find that the whole tenor of scripture shews, in a great variety of ways, that there are not *two persons* in Christ, and equally so that he has more than *one nature*. On the word Person, see § 6. and what follows. W.

† But if a *derived* nature may be so *united* to the *underived*, according to this proposition, as that "such regards become due to it as are not due to any created nature however excellent," nay, such divine names, titles, attributes, works and honours, are ascribed to it as are appropriated to God, according to the preceding proposition, it is difficult to perceive how the other side can be more incomprehensible. Is not this to *deify* a *creature*? or, to ascribe divine honours to what is infinitely below God? Whereas no such consequence attaches to the other sentiment. The divine honour it ascribes to Christ is not to his *derived* nature, but to him as a *person* possessing the underived essence, which *essence alone* is the formal object of adoration. As to *consciousness*, it is not admitted, that "*two conscious beings*" or persons are united; but surely *two natures* may have a perfectly harmonious consciousness. W.

he does not say it is not *divisible* or *distinguishable*, which is not here the case, but not *divided* or *distinguished* [a] *

§ 17. 4. It has been hotly debated, whether Christ be called *the only begotten Son of God*, with regard merely to his being the promised Messiah, or to his extraordinary conception, and exaltation to his kingdom as Mediator; or whether the expression refer to the eternal generation of the divine nature. The texts brought to prove the latter, are chiefly *Psal.* ii. 7. *Prov.* viii. 22, 23, 25. *Micah* v. 2. *Heb.* i. 2, 3. *Col.* i. 15. *John* i. 14, 18. but others have explained these texts of the production of the *created* or *derived* nature of Christ, which according to the preceding hypothesis was prior to the creation of the world; and with regard to some of them, have attempted to prove their application to Christ's deity uncertain, and that the first of them relates to his *resurrection*, compare *Acts* xiii. 33. urging that it is utterly inconceivable, that a nature truly and properly *divine* should be *begotten*; since *begetting*, whatever idea is annexed to it, must signify some kind of *derivation* [b] †.

a WATERLAND'S 2d Vind. of Christ's Divin. Quest. xv.
WATTS's Diss. ii. p. 43—47.
PEARSON on the Creed, p. 161—163.
BAXT. End of Contr. Pref. c. iii. § 5—8.
SOUTH against Shel. c. iii. p. 72.
EMLYN's Humble Enquiry, c. ii. § 2. ap. Tracts, vol. i. No. ii. Ed. 1746. No. i. p. 16—24. Ed. 1731.
TAYLOR against Watts, p. 76—82.

b OWEN on the Person of Christ, c. vii. p. 138, &c. apud
WATERLAND'S Vind. p. 199, & p. 209—216.
RIDGLEY'S Divin. vol. i. p. 124—131.
Proced. of the Underst. p. 302—308.
BUEN. Scrip. Doct. of the Trin. p. 104—118.
WATTS's Useful and Important Quest. qu. i. præs. p. 45—69.
GILL's Body of Divinity, B. I. c. 28.

* It is difficult to guess of what valuable use this distinction can be; for surely WATERLAND'S view of the subject was *for* the hypostatical union, and the Athanasian sense of personality, and therefore must have *held* the idea contained in the expressions, "not divisible or distinguishable." W.

† Persons of opposite sentiments in other respects have objected to the terms *eternal generation*, and *begotten*, when applied to a person properly divine, as implying *derivation* and *inferiority*; and censures have been liberally (or rather illiberally) cast on those who hold the sentiment, as if either destitute of common sense, or disposed to digest contradictions. But may we not suppose, without any forfeiture of candour, that such a censure *may possibly* be too precipitate, by assuming that they fully comprehended the sentiment expressed by such terms. The following hints, disclaiming the tone of a dictator, are submitted to consideration:—

1. The terms *generation* and *begetting* do not include any *voluntary* act *ad extra*; for if so, they who use them would have no cause of difference with Arians; but rather denote a *necessary* act *ad intra*. They hold that as the divine existence, life and activity are independent on will; so is personality.

2. Another consideration of great moment in this controversy, but often very much out of sight, is the strict *coexistence of Persons*. For want of due attention to the nature of the subject, the mind is deceived by the sound of words; for no sooner is it said, that the Son is "the only begotten of the Father," than we form, if unguarded, the idea of *priority* in the Father, and *posteriority* in the Son. But even among men, notwithstanding the infinite disparity between the first cause and a human being, between the *voluntary acts* of a creature and a necessary property of

LECT. CLX.

Of the Holy Spirit—The Names, Titles, Attributes, Works, and Worship ascribed to him—His Personality.

§ 1. *Lem.* IT is evident that frequent mention is made of the HOLY SPIRIT, in the New Testament, as an agent of great importance in carrying on the christian cause.

God, it would be difficult if not impossible to form an idea of Fatherhood and Sonship, but as *correlative* and *coexistent*. One may indeed exist as a *man* before his son, but not *as the father* of such a son. In the order of existence, as conceived by a Trinitarian, the notion of *essence* is prior to that of personality, as it is prior to that of attributes; but as to *personal relations*, or positive modes of subsistence, there is no more reason to suppose priority, than there is in saying that goodness in God is prior to wisdom, and power posterior to both.

3. Through carnal associations we find a difficulty in preserving the subject itself, and that to which it bears a partial analogy sufficiently distinct. Thus, among men, a Father has a *personal* subsistence *prior* to his fatherhood; but not so in the present subject. In this doctrine no *personal* subsistence is to be conceived prior to fatherhood and sonship; nay, these relations are supposed to *constitute* the personalities. For if there be no Son there can be no *personal* Father, and *vice versa*. The term "Father," is not always used in a *personal* sense, but often answers to the Creator, because we are his offspring; or Governor, because we are his family.

4. The proper use of illustrations by comparison is not to *prove* the doctrine, but to shew from analogy the *possibility* of what is apprehended to be the collected meaning of revelation on the subject. Suppose then the infinite mind, as to essence, to be necessarily active, or *life* itself; is there any thing unreasonable in the thought of a *terminus a quo*, and a *terminus ad quem* relative to this essential energy and life antecedent to will? Is it impossible that these *termini* should contribute relative properties, which may not improperly be called subsistences or persons? Is it not possible that this infinite and infinitely active *life*, should be denominated, according to the collective sense of revelation, as a relative property *a quo*, the *Father*; and the *same life*, as a relative property *ad quem*, the *Son*; while the essential energy of this life terminating *ad quem* is eternal generation, or begetting? Again, is there any thing absurd in the supposition that this infinitely active life proceeding *in medio a duobus terminis* should constitute another distinctive relative property called *Spirit*?

5. In all works *ad extra*, the effects of power and will, no one person acts exclusively of the other; therefore no work *ad extra* whether Creation, Redemption, or any other whatever, can be the *distinguishing cause* of these relative properties. Is it not then a possible and a rational notion and intelligible language, when it is said, that Father, Son, and Spirit, (into the name of whom Christians were to be baptized) are these positive, real, or personal modes of subsistence in God, or one infinitely active life? and, that the Son of God, by eternal generation, assumed our nature into personal union with himself, thus constituting a glorious Mediator between sinners and the divine nature, which, though in itself Love, is consuming fire to offenders?

The sentiment of eternal generation, and that which represents Father, Son, and Spirit, as terms of distinctive personal relations, seems much less exceptionable

§ 2. *Prop.* To enumerate the principal of those scriptures, in which divine *names*, *titles*, *attributes*, *works*, or *worship* are, or seem to be ascribed to the HOLY SPIRIT.

§ 3. *Sol.* 1. Many plead that the Holy Spirit is called *Jehovah*, in the Old Testament, by comparing *Acts* xxviii. 25. with *Isa.* vi. 9. and *Heb.* iii. 7—9. with *Exod.* xvii. 7. *Jer.* xxxi. 31—34. with *Heb.* x. 15, 16. That he is called *God*, *Acts* v. 4. seems probable; to which some add 1 *Cor.* iii. 16. vi. 19. 2 *Cor.* iii. 17.

§ 4. 2. Divine *perfections*, are certainly ascribed to the Spirit of God; particularly *Omniscience*; 1 *Cor.* ii. 10, 11. *Isa.* xl. 13, 14. to which some add 1 *John* ii. 20. *Omnipresence*; *Psal.* cxxxix. 7. *Eph.* ii. 17, 18. *Rom.* viii. 26, 27. *Omnipotence*; *Luke* i. 35. 1 *Cor.* xii. 11. *Eternity*; *Heb.* ix. 14.

§ 5. 3. Divine *works* are evidently ascribed to the Spirit; *Gen.* i. 2. *Job* xxvi. 13. xxxiii. 4. and *Psal.* xxxiii. 6. civ. 30. & *sim.* Some likewise add those texts, in which miracles, inspiration, and saving operations upon the heart of man, are ascribed to the Spirit.

§ 6. 4. The chief texts produced to prove that divine *worship* is given to the Spirit, are *Isa.* vi. 3. compared with *ver.* 9. and *Acts* xxviii. 25, &c. *Rom.* ix. 1. *Rev.* i. 4. 2 *Cor.* xiii. 14. and above all *Mat.* xxviii. 19[a].

§ 7. *Cor.* The blessed Spirit is spoken of in such a manner, as we cannot imagine would be used in speaking of a mere creature, and consequently must be possessed of a nature properly *divine*[b].

a CALAMY on the Trin. Serm. vi.
EMLYN's Tracts, vol. ii. p. 255—261. Ed. 1731. p. 392—398. Ed. 1746.
BURNET on the Art. p. 38.
WATTS on the Trin. Diss. v. § 2.
WATTS's Christian Doct. of Trin. p. 85—97.
BARROW's Works, vol. ii. p. 367, 368.
GILL's Body of Div. B. i. c. 31.

b CLARKE on the Trin. I. i. c. iii.
TAYL. on the Trin. part iii. p. 477—517.

to many who have long considered both sides, than that which holds these terms as expressive of works or offices *ad extra*, while yet a Trinity of Persons is acknowledged. For it may be urged, either these divine persons have essential distinctive characters, or they have not; if not, with what propriety can they be called *three persons*? The idea of three distinct *beings* is disclaimed, and yet here are supposed *three* persons without any *difference* of distinctive characters; that is, a diversity without any assignable ground of difference. But if they have essential distinctive characters, what are they if not those held by consistent Athanasians, in some respects corresponding with the terms *begetting*, *begotten*, and *proceeding*, as before explained? If it be said, the works of redemption; it may be replied, these are works *ad extra*, and therefore belong to *each* person. Is any divine perfection as love, goodness, mercy, wisdom, power or the like, a sufficient ground of personal distinction? Surely that person is not divine that possesses not each alike, and in an infinite degree. W.

§ 8. *Schol.* 1. The chief controversy on this head is, whether the Spirit of God be a person in the *philosophical* sense, or merely a divine *power* or energy*. That he is a *person*, is argued, from his being described as having understanding, 1 *Cor.* ii. 10, 11. willing, 1 *Cor.* xii. 11. speaking, and sending messengers, *Isa.* vi. 8. compared with *Acts* xxviii. 25. viii. 29. x. 19, 20. xiii. 1—4. 1 *Tim.* iv. 1. yea, as Dr. BARROW interprets it, sending Christ, *Isa.* xlviii. 16. as pleading, *Rom.* viii. 26. as being grieved, *Isa.* lxiii. 10. *Eph.* iv. 30. as teaching and reminding, *John* xiv. 26. as testifying, *John* xv. 26. as reproving, *John* xvi. 8, &c. as executing a commission received from God, *John* xvi. 13, 14[a].

§ 9. 2. Those who assert the Spirit to be a divine *power*, plead chiefly the sense of the word in the *Old* Testament; where they say it generally has that signification; and that it would be absurd to suppose, that the idea should be so greatly changed, when Christ and his apostles addressed those who had been bred up in the *Jewish* religion, and must therefore have been used to conceive of the Spirit according to the representation made in their sacred oracles. It is also pleaded, that the *pouring out* one *person* on another, is both unscriptural and unintelligible language, but not so, if it relates to divine *power*, influence, or operation. They urge in favour of this explication of the doctrine, *Luke* i. 35. and reply to the scriptures urged above, by observing, that nothing was more common among the ancients, and especially the *eastern* nations, than to represent powers, properties, and attributes, by personal characters: thus *wisdom* is represented as contriving, rejoicing, inviting, pleading, reproving, &c. *Prov.* i. 20, &c. iii. 13, &c. iv. 6 &c. viii. 1. ix. 1. &c. *charity*, as believing, rejoicing, &c 1 *Cor.* xiii. and *death*, as being plagued, *Hos.* xiii. 14. the *scripture*, as foreseeing and preaching, *Gal.* iii. 8. the *sun*, as rejoicing, *Psal.* xix. 5. a *famine*, as coming at God's call, 2 *Kings* viii. 1. *righteousness*, as walking before him. Compare *Psal.* lxxxv. 10—13. and the *wind*, as willing, *John* iii. 8. But it is answered, that none of these come up to the preceding

a OWEN on the Spirit, l. i. c. iii. § 9—23.
TAYL. against Watts, p. 64—72.
BARROW's Works, vol. ii. p. 361—364.
PEARSON on the Creed, p. 311.
CLARKE on the Trin. part ii. § 22.
EMLYN's Tracts, vol. ii. p. 205—212. Ed. 1731. p. 342—349. Ed. 1746.
Dr. DAN. SCOTT's Ess. towards a Demonst. of the Script. Trin. Prop. iii.

* It will be objected, with good reason, that this is not a fair statement; for the chief controversy on this head is, whether the Spirit be merely a divine *power*, or an essential relative property, which differs alike from the philosophical and the political import of the term, person. W.

texts; especially considering how frequently the personal term υἱος is used, when spoken of the Spirit, and that not in poetical, but most plain and simple discourses: but the strongest objection against this opinion arises from the form of baptism, and the forementioned *John* xvi. 13, 14[a].

§ 10. 3. Among those who grant the Spirit to be a person, it is debated whether he be the same philosophical person with the Father, or another distinct from him: to suppose the latter, supposing him at the same time equal with the Father, is making him *another God:* some therefore have represented him as a created spirit, in his own nature inferior both to Father and Son; against which the passages enumerated in the preceding proposition have been strongly urged; as it has also been, that the Spirit is never mentioned as a creature called upon to praise God, when a large enumeration of such is made: Others consider him as a created Spirit, (called as one thinks *Michael the Arch-angel,*) so united to God, and so acted by him, as by virtue of that union to become capable of such representations and regards as the Son is, though acting in some subordination to him in the œconomy of our redemption: while many others have contented themselves with asserting, that there is only a *political, modal,* or *œconomical* distinction in the personality of Father, Son and Spirit. Others again have maintained that the Spirit is a *third* distinction in the Deity; and when he is called a *person,* the word is to be taken in a sense below the philosophical and above the modal; though what determinate idea is to be affixed to it, they do not more particularly say[b].

§ 11. 4. Divines have commonly taught, that the Holy Spirit *proceeds from* the Father and the Son: and the *Popish* school-men introduce the phrase of *spiration,* to signify the manner in which his personality was derived from them. He is indeed said to *come* or to be *sent forth* from the Father, *John* xv. 26. and Christ often promises that he would *send him:* but for that notion of his spiration mentioned above, it cannot be explained, and therefore cannot be defended[c].

§ 12. 5. On the whole, forasmuch as the Spirit is plainly spoken of in scripture under a personal character, it is proper to retain that language in discoursing of him and praying to

a WATTS's Diss. v. p. 144—149.
b BARROW's Works, vol. ii. p. 368.
BURN. Script. Doct. of Trin. p. 58, 59.
CLARKE on the Trin. part ii. § 3, 19—21.
Dr. DAN. SCOTT's Ess. towards a Demonst. of the Script. Trin. Prop. vii.
GILL's Body of Div. B. i. c. 31.
c WATT's Diss. v. p. 155—162. ibid. p. 166—169.
BURNET on the Trin. p. 118—123.
MOSHEIM ibid. Sec. viii. par. ii. c. iii. § ult.
GILL ibid.

him, even though we should not be able certainly to determine in our own minds, as to the nicety of some of those questions, which have been touched upon in the preceding scholia [a].

LECT. CLXI.

Distinction of Persons in the Godhead—Of the Genuineness of 1 *John* v. 7.

§ 1. *Prop.* THE scripture represents the Divine Being as appearing in, and manifesting himself by the distinct persons of FATHER, SON, and HOLY GHOST; each of which has his peculiar province in accomplishing the work of our redemption and salvation, and to each of which we owe an unlimited veneration, love and obedience.

§ 2. *Dem.* 1. That God appears under the character of *Father* in scripture, *i. e.* the Father of Christ, and through him, the Father of all his people, is so clear from the whole tenor of the New Testament, that it would be superfluous to enumerate particular texts in proof of it. *John* xx. 17. 2 *Cor.* i. 3.

§ 3. 2. The scripture represents the *Lord Jesus Christ*, the Son of God, as a divine person, in whom the fulness of the godhead dwelt, by whom the Father manifested himself to us, and who with the Father is God over all.

§ 4. 3. The scripture also represents the *Holy Spirit* as a divine person, possessed of those attributes and perfections which are to be found in God alone.

§ 5. 4. There are various texts of scripture, in which Father, Son, and Spirit are mentioned *together*, and represented under distinct *personal* characters, *v. g. Mat.* xxviii. 19. iii. 16, 17. 1 *Cor.* xii. 4—6. 2 *Cor.* xiii. *ult. Eph.* iv. 4—6. *Heb.* ix. 14 to which some add *Rev.* i. 4, 5. As for 1 *John* v. 7. the authority of it is contested, nor is the importance of it so very great as some have imagined; since it does not exactly determine *in what respect* the *three* there spoken of are *one*. Vid. CALV. *in Loc.* & *Instit.* l. i. c. xiii. § 5, 6.

§ 6. 5. It is every where represented in scripture, that our redemption was *contrived* by the Father, *purchased* by the

[a] CLARKE on the Trin. part ii. § 53, 54.

Son, and is *applied* by the Spirit through whose assistance in the name of Christ, we are to make our approaches to the Father, *Eph.* i. 3, 4. *Tit.* iii. 4—7. *Rom.* xv. 16. *Eph.* ii. 18.

§ 7. 6. Hence it appears, that correspondent regards are due to each, which are accordingly required in many passages of scripture, *John* v. 23. 1 *Cor.* xvi. 22. *Eph.* iv. 30.—*Valet propositio* [a].

§ 8. *Schol.* 1. If it be asked, *how* these divine persons are *three*, and how *one*; it must be acknowledged an inexplicable mystery: nor should we wonder that we are much confounded when enquiring into the curiosities of such questions, if we consider how little we know of our own nature and manner of existence. Vid. *Prop.* 18.

§ 9. 2. If it be enquired, in what sense the word *person* is used in the proposition, we answer, it must at least be true in a *political* sense, yet cannot amount to so much as a *philosophical* personality, unless we allow a plurality of Gods: and if there be any medium between these, which we cannot certainly say there is not, we must confess it to be to us unsearchable ;* and the higher our notions of distinct personality are carried, the more difficult does it appear to our feeble reason, to clear up the supreme divinity of each, and *vice versâ* [b].

§ 10. 3. We must acknowledge that scripture seems sometimes to neglect this distinction of persons, and *God dwelling in Christ*, is sometimes called the *Father*, and sometimes the *Holy Spirit*. Vid. *John* xiv. 9, 10. *Matt.* xii. 28. *John* i. 32. *Heb.* ix. 14. 1 *Pet.* iii. 18. *Acts* x. 38[c].

§ 11. 4. From several texts above quoted compared with some others, *viz. Isa.* lxi. 1, 2. *John* iii. 34. *Acts* x. 38. *Mat.* xii. 28. *Heb.* ix. 14. *Rom.* i. 4. viii. 11. in which Christ is spoken of as qualified for his work by the descent of the Spirit upon him, and its indwelling in him, an argument has been deduced in proof of the Deity of the Spirit; which is also hinted at by Dr. BARROW [d].

a Berry-Street Lect. vol. i. p. 94—107.
BUTLER's Anal. p. 153, 154. 4to.
WHITBY's Last Thoughts, pass.
Dr. DAN. SCOTT's Ess. towards a Demonst. of the Script. Trin. pass.
GILL's Body of Div. B. i. c. 27—31.
b WATTS's Diss. No. vi.
c ——— Useful Quest. No. iv, v. p. 130—152.
d BARROW's Works, vol. ii. p. 367, 368.

* A *philosophical* personality in a triune God none plead for but Tritheists; a *political* personality, if not wholly destitute of meaning, is a mere *name* without any *personal* difference. When a man sustains many political relations, offices or characters, who ever conceives that he has any claim whatever to a diversity of *persons* in any sense? May we not allow it possible that God possesses, and that he can make known such a *medium* as the text hints at? W.

§ 12. 5. As to the celebrated controversy concerning the genuineness of 1 *John* v. 7. a view of the most considerable arguments on both sides may be seen in the authors below[a] *.

§ 13. 6. Some have supposed that the plurality of persons in the deity is every where intimated in the Old Testament, by the use of the plural אלהים to signify the one living and true God: (which word by the way Mr. HUTCHINSON and his followers would read *Elahim* or *Aleim*, as supposing it refers to the *oath*, or *covenant*, into which they have entered with each other and the church.) To confirm this opinion, it is further argued, that plural verbs, *Gen.* xx. 13. xxxv. 7. and plural adjectives, *Jer.* xxiii. 36. compare *Deut.* xxxii. 17. are sometimes joined with it[b] †.

LECT. CLXII.

Concerning the Trinity—The Opinions of the Ancient Fathers —And of Heretics.

§ 1. *Prop.* TO enquire into the opinions of the most *ancient* christian writers concerning the doctrine of the trinity.

§ 2. *Sol.* For a more particular solution we chuse to refer to BULL *de Fid. Antenicenâ*, WATERLAND, CLARKE, and JACKSON; especially the notes of the latter on *Novatian*, which con-

a EMLYN's Tracts, vol. ii. No. i, ii, iii. Ed. 1731. No. iv, v, vi. 1746.
New Transl. of New Test. vol. ii. p. 921—935.
TWELLS's Exam. part ii.
MARTIN's Diss. in Loc.
CALAMY's Serm. in Loc. No. i—iii.
AB. TAYLOR on the Trin. p. 31—58.
MILL's Gr. Test. in Loc.
CYPR. Epist. p. 203. Tract. p. 109. Ed. Fell.
Sir ISAAC NEWTON's Two Lett.
BENSON's Dissert. in his Paraph. vol. ii. p. 631.
BENGELIUS in var. Lect. N. T.

b RIDLEY at Moyer's Lect. Serm. ii. p. 74—81.
FORBES's Thoughts of Rel. p. 134—139.
——— Lett. to a Bishop, p. 40—42.
SHARP's Diss. on the word Elohim, pass.

* This controversy, which had lain long dormant, has lately been revived by Mr. Archdeacon TRAVIS, in his "Letters to EDWARD GIBBON, Esq." in which he strenuously maintains the authenticity of the text in question. The most elaborate and learned answer to Archdeacon TRAVIS is that which is contained in Mr. PORSON's Letters to that gentleman. K.

† Some of the publications in support of Mr. HUTCHINSON's theological principles, are "Remarks on Dr. SHARP's Pieces on the Words *Elohim* and *Berith*," by the Rev. BENJ. HOLLOWAY; "The Evidence for Christianity contained in the Hebrew words *Aleim* and *Berit* stated and defended," by the Rev. JAMES MOODY; "A reply to Dr. SHARP's review and defence of his Dissertations on the Scripture meaning of *Aleim* and *Berith*," by JULIUS BATE, A. M. "A second Part," by the same author; and "Strictures upon some passages in Dr. SHARP's Cherubim," by the author of Eliu.—The Philosophy of Mr. HUTCHINSON has found advocates in Dr. HORNE, Mr. JULIUS BATE, Mr. SPEARMAN, and the Rev. WILLIAM JONES. K.

tain an enumeration of all the most important passages which are urged from them on any side of the controversy. The chief passages from the writers of the *two first centuries* may be seen in the *fourth* volume of WHISTON's Primitive Christianity: a particular account of what each has said would take up a disproportionate room here, we must therefore content ourselves with the following general remarks:

§ 3. 1. Most of these writers speak of Christ and of the Holy Spirit as *distinct persons* in the *philosophical* sense of the word, and as the objects of the worship of Christians.

§ 4. 2. *Before* the council of *Nice*, they generally spoke of the Son as having had a glorious nature pre-existent to his incarnation: they represented him as derived from the Father, and nevertheless so partaking of the Father's nature, as to be called *God of gods*, *Light of light;* and they illustrate this in general by the simile of one taper being kindled by another, and of rays proceeding from the sun: this *after* the council of *Nice* was explained by the word ὁμοούσιον, and it was reckoned heretical to say that the Son was ὁμοούσιον.

§ 5. 3. They about the time of that council counted those to be *Heretics*, who asserted the Son to have been produced ἐξ ἐκ ὀντων, or who reckoned him in the number of *creatures*.

§ 6. 4. This doctrine is only touched upon by the *earliest* Fathers in an incidental manner: ORIGEN and TERTULLIAN treated most largely of it, and NOVATIAN is the only writer of the three first centuries, whose entire treatise on this subject is come down to us.

§ 7. 5. It must be acknowledged that several of the fathers talked in a very loose and sometimes a very inconsistent manner, and several of them used expressions, which after the council of *Nice*, would have been condemned as heretical.

§ 8. 6. After the time of this celebrated council, which was near the beginning of the *fourth* century, they ran into several subtilties of expression, in which one would imagine they studied rather to conceal than to explain their sentiments; yet they grew so warm upon the subject, as to anathematize, oppose, and murder each other on account of some of those unscriptural phrases, much to the dishonour of their common profession [a].

§ 9. 7. Most of the oldest *Post-Nicene* fathers carried their notion of the distinct personality and supreme divinity to a very great height; and seemed to have imagined they sufficiently

a CHAND. Hist. of Pers. p. 39, &c.

supported the unity of the God-head by asserting that Father, Son, and Spirit, had each of them the same *divine*, as three or more *men* have each of them the same *human* nature[5].

§ 10. *Schol.* The subject of this proposition may receive some further illustration by mentioning some of the most considerable of those opinions, which were generally accounted *heretical* by the ancient Christians.

§ 11. 1. That of the *Cerinthians*, *Ebionites* and *Carpocratians;* who seem to have asserted, that Christ was a mere man, and had no existence before his incarnation: this is the same doctrine, which was revived in the *fourth* century by PHOTINUS, as it had been before by PAULUS SAMASOTENUS.

§ 12. 2. The *Arians*, who held him to be only the first and most glorious creature of God, denying he had any thing which could properly be called a *divine nature*, any otherwise than as any thing very excellent may by a figure be called divine, or his delegated dominion over the system of nature might entitle him to the name of *God:* and they seem also to have thought, that the *Spirit* was another distinct inferior being, created by the Son; but they did not employ themselves much in this part of the controversy. This is a heresy which most largely prevailed, and in some places and times seems to have almost entirely swallowed up what is commonly called the *orthodox*, or *catholic* faith.

§ 13. 3. That of NESTORIUS, who asserted there were *two persons* in Christ, as well as two natures; to which was directly opposed that of EUTYCHUS, who asserted but *one nature*, as well as one person, teaching that the human nature was *absorbed* in the divine: and these different extremes occasioned the most violent agitations in the disordered churches, during the *fourth* and *sixth* centuries.

§ 14. 4. That of MACEDONIUS, who denied the Holy Spirit to have any proper divine substance, and represents him only as a created power, which was diffused over all other creatures.

§ 15. 5. That of SABELLIUS, who taught that the Father, Son and Spirit were only *names* and *offices* of the *same person*, who was in heaven called the Father, on earth the Son, and as exerting his power on the creation, the Holy Spirit.

§ 16. For the most ancient account of these, consult EUSEBIUS, SOZOMEN and THEODORET in their Ecclesiastical History,

[5] LE CLERC's Life of Greg. Naz. p. 249—257. | Dr. T. BURN. on the Trin. p. 135, 136.

and also BAYLE or COLLIER under their names. Many of the most material passages are collected and exhibited by Dr. BERRIMAN and Dr. ABRAHAM TAYLOR in their treatise on the Trinity *.

LECT. CLXIII.

Opinions of the Moderns on the Trinity.

§ 1. *Prop.* TO give a brief account of some of the most celebrated of the opinions among the *Moderns*, concerning the doctrine of the trinity, especially of the *English* writers.

§ 2. *Sol.* 1. Mr. BAXTER seems, as some of the school-men did, to have thought the three divine persons to be one and the same God, *understanding*, *willing*, and *beloved* by himself; or wisdom, power, and love: which he thinks illustrated by the three *essential formalities*, (as he calls them) in the soul of man, viz. vital active *power*, *intellect*, and *will*; and in the sun, *motion*, *light*, and *heat* [a].

§ 3. 2. Dr. CLARKE's scheme is, that there is one supreme being who is the Father, and two subordinate derived and dependent beings: but he waves calling Christ *a creature*, as the ancient *Arians* did, and principally on that foundation disclaims the charge of *Arianism* [b].

§ 4. 3. Dr. THOMAS BURNET maintains one self-existent and two dependent beings; but asserts that the two latter are so united to and inhabited by the former, that by virtue of that union divine perfections may be ascribed and divine worship paid to them [c].

§ 5. 4. Mr. HOWE seems to suppose that there are three distinct, eternal spirits, or distinct, intelligent hypostases, each having his own distinct, singular, intelligent nature, united in such an inexplicable manner, as that upon account of their perfect harmony, consent and affection, to which he adds their mutual self-consciousness, they may be called *the one God*, as

a BAXT. End of Contr. c. ii.
—— Works, vol. ii. p. 132. ibid. vol. iii. p. 568.

b CLARKE on the Trin. part ii. Prop. 7, 12, 14—16, 19—22.

c BURNET's Script. Doct. p. 173, 174.

* For an accurate and impartial account of these several opinions, recourse may be had to MOSHEIM's "Commentarii de Rebus Christianis," and to his "Institutiones Historiæ Ecclesiasticæ." See also, Dr. MACLAINE's Translation of the latter work, vol. i. of the octavo edition. K.

properly as the different corporeal, sensitive, and intellectual natures united may be called *one man* [a].

§ 6. 5. Dr. WATERLAND, Dr. AB. TAYLOR, with the rest of the *Athanasians*, assert three proper distinct persons, entirely equal to and independent upon each other, yet making up one and the same being; and that though there may appear many things inexplicable in the scheme, it is to be charged to the weakness of our understanding, and not to the absurdity of the doctrine itself [b].

§ 7. 6. Bishop PEARSON, with whom Bishop BULL also agrees, is of opinion, that though God the Father is the *fountain* of the deity, the whole divine nature is communicated from the Father to the Son, and from both to the Spirit; yet so as that the Father and Son are not separate, nor separable from the divinity, but do still exist in it, and are most intimately united to it. This was likewise Dr. OWEN's scheme [c].

§ 8. 7. Dr. WALLIS thought that the distinction between the three persons was only *modal;* which seems also to have been Archbishop TILLOTSON's opinion [d].

§ 9. 8. Dr. WATTS maintained one supreme God dwelling in the human nature of Christ, which he supposes to have existed the first of all creatures; and speaks of the divine *Logos*, as the *wisdom* of God, and the Holy Spirit, as the divine *power*, or the influence and effect of it; which he says is a scriptural *person*, i. e. spoken of figuratively in scripture under personal characters [e].

§ 10. 9. Dr. JEREMIAH TAYLOR says, "that he who goes about to speak of the mystery of the trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, priorities in co-equalities, &c. and unity in pluralities; may amuse himself and build a tabernacle in his head, and talk something he knows not what: but the good man, that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption, in whose heart the love of the Spirit of God is shed abroad, this man, though he understands nothing of what is unintelligible, yet he alone truly understands the christian doctrine of the trinity [f]."

a HOWE's Works, vol. ii. p. 560—568.
b TAYL. on the Trin. part i. pass. præs. c. i. WATERLAND's Vindicat. and Serm.
c BULL's Serm. vol. iv. p. 829, 830. OWEN on the Heb. i. 3. p. 53, 54, 57. PEARS. on the Creed, p. 134—138, 322—326.
d WALLIS's Lett. on Trin. TILLOTS. vol. i. p. 492—494.
e WATTS's Diss. No. vii. FLEM. Christol. vol. i. l. ii. c. v. p. 188.
f JER. TAYL. on John vii. 17. apud BESSE's Def. of Quakerism, § 8.

§ 11. *Cor.* Considering the excellent character of many of the persons above-mentioned, whose opinions were most widely different, we may assure ourselves, that many things asserted on the one side and on the other relating to the trinity, are not fundamental in religion. See Mr. SIMON BROWNE's *sober and charitable disquisition concerning the importance of the Trinity*[a].

§ 12. 2. We may hence learn to be cautious, how we enter into unscriptural niceties in expressing our own conceptions of this doctrine, which is by all allowed to be so sublime and so peculiar to revelation[b].

§ 13. *Schol.* 1. Some traces of this doctrine are supposed by many in the writings of PLATO, and yet more probably in those of PHILO the *Jew*, and in some of the *Targums*. See the references to *Prop.* 126. *Schol.* 3[c].

§ 14. 2. Many have supposed there are some traces of this doctrine imprinted on all the works of God[d].

a FAWCET's Cand. Refl.
b FLEM. Christol. vol. i. p. 187—191.
c KIDDER on the Mess. part iii. c. v, vi. p. 92—128.
FLEM. Christol. vol. i. l. ii. c. i. p. 136—148.
TENNISON on Idol. c. v. p. 77, 78.
WITS. Œcon. Fœd. c. iv. p. 4, 5.
CUDW. Intellect. Syst. c. iv. § 36, &c. p. 546, &c.
d BAXT. Works, vol. ii. p. 14, 15.
CHEYNE's Phil. Princ. of Rev. Rel.
COLLIB. of Rev. Rel. p. 99—113.

PART VIII.

OF THE FALL OF HUMAN NATURE, AND OUR RECOVERY BY THE MEDIATORIAL UNDERTAKING OF THE LORD JESUS CHRIST.

LECT. CLXIV.

Of the Depravity of Human Nature.

§ 1. *Prop.* MANKIND is at present in a *degenerate* state; and there is reason to believe that there never has been, since the transgression of Adam, and never will be among his adult descendants, a sinless mortal on earth, Christ excepted.

§ 2. *Dem.* 1. Our own observation on ourselves, and those adult persons with whom we are conversant may convince us, that the philosophical liberty of our minds and theirs is in some considerable degree impaired; (*Lect.* 21. § 1.) and so far as the most credible history of all nations can inform us, this seems to have been a universal phænomenon. See *Lect.* 100. § 12—17.

§ 3. 2. There are many passages in scripture, which assert, not only that this was in fact the case with regard to those generations in which the authors lived, but some of them plainly intimate that it always had been, and was likely to continue so: *Gen.* vi. 5. compared with viii. 21. 2 *Chron.* vi. 36. *Psal.* xix. 12. cxxx. 3. cxliii. 2. *Prov.* xx. 19. *Eccles.* vii. 20. *Rom.* vii. 14, &c. *Gal.* iii. 22. v. 17, 24. *Eph.* ii. 1—3. *Tit.* iii. 2—7. *James* iii. 2. 1 *John* i. 8. to which we may add all those texts that assert the necessity of *regeneration*, and of *mortification*, and which speak of the sinful principle as *the old man*: *Rom.* vi. 6. *Eph.* iv. 22—24. *Col.* iii. 9. And indeed the whole of the apostle's argument in the beginning of the epistles to the *Romans* and *Galatians*, as well as all those other texts, that are afterwards to be produced, to prove the universal necessity of believing in Christ for salvation, are conclusive to the same purpose; because they suppose mankind to be in a state of death and ruin brought upon them by sin: compare *John* iii. 16, 36. v. 24. 1 *John* iii. 14. *Mark* xvi. 15, 16. *Luke* xxiv. 47. and especially *Rom.* iii. 9—20. in which the

apostle seems expressly to assert, that the passages there quoted from the Old Testament contain a just representation of what is in general the moral character of mankind; and to this last argument *John* seems evidently to refer, 1 *John* i. 10.

§ 4. 3. Many of these evil inclinations begin to work very early, and appear even in children from the first dawn of reason: compare *Psal.* lviii. 3. *Isa.* xlviii. 8. *Prov.* xxii. 15.

§ 5. 4. Mankind is at present in a very corrupt and sinful state.

§ 6. 5. It seems in the nature of things very improbable, that so holy and good a God should have formed mankind in the original constitution of their nature in so corrupt and sinful a state.

§ 7. 6. There has prevailed among many nations a *tradition*, that mankind was once in a much more holy and happy state. *Lect.* 100. § 20. *Lect.* 126. § 4.

§ 8. 7. There are various passages of scripture, besides the *Mosaic* history of the fall, which plainly intimate that mankind was once in a better state, but that now a corrupted nature is derived from one generation to another: *Eccles.* vii. 29. compare *Gen.* i. 31. v. 1, 3. *Job* xi. 12. xiv. 4. xxv. 4. *Psal.* li. 5. *Ezek.* xxxvi. 26. *John* iii. 5. compare *Rom.* viii. 7.

§ 9. 8. Mankind is in a state of degeneracy, in which the original rectitude and glory of the human nature is in a great measure lost.

§ 10. 9. That Christ is not comprehended in this assertion, appears from *Lect.* § 6.—*Valet propositio*[a].

§ 11. *Schol.* 1. Against that part of *gr.* 7. which relates to the propagation of a corrupt nature from one generation to another it is objected, that the phænomenon of universal corruption in all the adult may be accounted for another way, *i. e.* by ascribing it entirely to *imitation*.

§ 12. *Ans.* (1.) The scriptures quoted there seem evidently to place it higher.

§ 13. (2.) There often appear in children propensities towards those vices, of which they have seen no examples.

§ 14. (3.) There are many examples of eminent virtue in the world, which yet are not so frequently or easily imitated

a LIMB. Theol. l. iii. c. iv. § 1, 2.
TURRET. Instit. Loc. ix. qu. x. p. 694, &c.
TAYL. of Orig. Sin.
JENNINGS's Answer, pass.
JONATHAN EDWARDS on Orig. Sin.
CHANDLER's Posth. Serm. vol. iv. No. 6.

as those of a vicious nature, which plainly shews a biass on the mind towards vice.

§ 15. 4. In consequence of this, those who have most carefully studied human nature even among the *Pagans*, have acknowledged, and that in very strong terms, an inward depravation and corruption adding a disproportionate force to evil examples, and rendering the mind averse to good [a].

§ 16. 2. It is objected that a propensity to sensual enjoyments is the inseparable consequence of our existence in a body, and of the weakness of reason in our infant state, when the sensitive and passionate powers are so strong.

§ 17. *Ans.* (1.) This propensity is not merely in proportion to the degree requisite for the good either of the individual or the species, and consequently is itself, so far as it prevails, the very corruption of our nature of which we speak.

§ 18. (2.) That the degrees of goodness observable in the natural tempers of some children may evidently convince us, that it would have been very possible for the human constitution to have been so adjusted, that from the beginning the temptations to sin should have been much smaller than they generally are.

§ 19. 3. It is further objected, that it is inconsistent with the *goodness*, and even the *justice* of God, to form creatures with evil propensities, and afterwards to leave them to condemnation and ruin in consequence of them: and it is also said to be inconsistent with his *holiness*, to make a creature corrupt in its first original.

§ 20. *Ans.* (1.) The difficulty is considerably lessened, if we suppose that things are so constituted upon the whole, as that a man is not *necessarily* impelled to any irregular actions, which shall end in his final destruction.

§ 21. (2.) What remains of the difficulty, after such a solution, is that which arises from the observation of plain facts, and not peculiar to the christian scheme: nor is it at all increased, by supposing that man was once in a better state, but on the contrary rather much diminished.

§ 22. 4. As to the *manner* in which this hereditary corruption of our nature is *conveyed*, we acknowledge we cannot

a WATTS's Ruin and Recovery, p. 37—41, 45—48. Ed. 2.
HOWE's Living Temple, part ii. c. iv. § 4—6.
ap. Op. vol. i. p. 147—150.
RIDLEY on the Spirit, Serm. v. p. 169—172.
WATTS's Contest between Flesh and Spirit.
TAYLOR's Doct. of Orig. Sin.
EDWARDS, ibid. in Answ. to Taylor.

particularly explain it; but it seems exceedingly probable, that it may result from the constitution of the *body*, and the dependence of the mind upon it, *Lect.* 4. 2—8 [a].

§ 23. Those passages of scripture, in which infants are said to be innocent, have been thought by some an objection against the proposition; *v. g. Deut.* i. 39. *Jonah* iv. 11. 1 *Cor.* xiv. 20. *Matt.* xviii. 3, 4. but this objection can only lie against that manner of expressing and stating the doctrine, which represents this corruption of nature as, properly speaking, *a sin.* Now as to this part of the controversy, it is evidently to be determined by the manner in which *sin* is defined: if it signify as it commonly does "an action contrary to the divine law," these evil propensities are *not* sins, but rather the *root* whence sin proceeds; if it be defined "a want of conformity to God's law," as well as a transgression of it, they must be allowed sinful: but if sin be taken in a more indeterminate sense, for any thing which God will or might punish with final misery, the question must be considered in a further extent, and is referred to the *scholia* of the following proposition [b].

LECT. CLXV.

The Scripture Account of the Fall.

§ 1. *Prop.* TO enquire into the account which is given in scripture of the *fall* of our first parents.

§ 2. *Sol.* 1. It is evident that they were created free from sin and from vicious inclinations, *Gen.* i. 31. *Eccles.* vii. 29. there is reason also to believe that the natural capacities of *Adam's* mind were good, and his genius at least equal to that which is to be found in any of his descendants: as well as that his bodily form was regular and beautiful, and his constitution so framed as to contain no principles of distemper; but perhaps some have carried the matter too high, in the representation they have given of the vast strength of his understanding, and the strong biass there was upon his will towards the choice of virtue and obedience [c].

a Lime-street Lect. vol, i. p. 304—314.
WATTS's Ruin and Recov. p. 149—155.
TURRET. Instit. Loc. ix. Quest. xii. vol. i. p. 706, &c.
BALGWAY's Tracts, p. 286.
TAYLOR and EDWARDS, ut supra.

b LIMB. Theol. l. iii. c. iv. § 3—11. p. 20—25.
TAYLOR's Supplem. to Orig. Sin, § vii.
LIGHTF. Works, vol ii. p. 569—570. Hor. Heb. on John ix. 2.
WATTS's Ruin and Recov. p. 41—44.

c Berry Street Lect. vol. i. p. 178—189.
SOUTH's Serm. vol. i. p. 124—150.
TAYL. Syst. of Div. part iii. Suppl. on Orig. Sin, c. viii.

§ 3. 2. God forbid to our first parents the eating the fruit of some certain tree, the kind of which is now unknown, and perhaps the whole species destroyed, on the penalty of *death;* which must at least comprehend the loss of that happy state in which they then were, *Gen.* ii. 16, 17[a].

§ 4. 3. By the seduction of an evil spirit, compare *Gen.* iii. 4. with *Rev.* xii. 9. xx. 2. and *Gen.* iii. 15. with *Col.* ii. 15. *Rom.* xvi. 20. 2 *Cor.* xi. 3. they were prevailed upon to violate that precept and thereby exposed themselves to the sentence of death by an act of aggravated guilt. To the texts mentioned above, may be added all that the scripture says of the character of the devil as the *tempter*, and it being the purpose of Christ to triumph over him. Compare *John* viii. 44. 1 *John* iii. 8[b].

§ 5. 4. When this sin was thus committed, the sentence of death, though not immediately executed in its fullest extent, evidently begun to lay hold upon them, as their minds appeared under the distress and the consternation of guilt, *Gen.* iii. 10 as they were deprived of the pleasures of paradise, and made to live a life of toil and sorrow, as they were exposed to the disorders of a vitiated constitution, and so death begun to work in them, till at last they were brought down to the grave, *Gen.* iii. 16—19, 24. v. 5[c].

§ 6. *Schol.* 1. Any transgression of God's natural law would probably have been punished with at least as much severity, as the breach of this positive appointment; but the circumstances, in which *Adam* was at his first creation were such, as removed him from all temptations to, and in some instances from all possibility of committing many of those sins, which now most frequently abound among his posterity ; which is one thought of considerable importance to vindicate the divine wisdom, in that constitution under which he placed him.

§ 7. 2. Had *Adam* continued in a state of innocence, there is a great deal of reason to believe that he would have been happy. It has indeed been pleaded, that God being the author of the creature's existence, and of all his capacities both of action and enjoyment, cannot be obliged to continue to him his being and comforts ; so that, supposing the creature ever so innocent

a Berry-Street Lect. ibid. p. 189—193.
b BATE'S Harm. of Div. Attrib. c. ii. WITS. Œcon. Fœd. l. i. c. viii. § 3—9. GOODMAN'S Prodigal, part i. Berry Street Lect. vol. i. p. 206—209.

c COLLIER'S Sac. Int. vol. i. p. 135, 136. CUMBERLAND'S Orig. Gent. p. 409. TAYL. ibid. CHANDL. Posth. Ser. vol. iv. No. i. BURN. at Boyle's Lect. vol. ii. p. 9.

and ever so virtuous, he should be able of right to claim them. Nevertheless, it was what an innocent creature would naturally expect from a being, of whose infinite goodness he had such abundant evidence and rich experience: and when there was, (as in the case of *Adam*) an express threatening annexed to disobedience, that seems to imply, that while he continued obedient he should continue happy[a].

§ 8. 3. It is questioned whether *Adam*, in case of innocence, would have had reason to expect the continuance of a happy life on earth, or a translation to a nobler state of being elsewhere. Had he abode on earth, his felicity must have been continually increasing, by the exercise of his rational faculties in the contemplation of God, and new discoveries made of his works, as well as by the multiplication of his posterity, on supposition of their continued innocence. But it may be added, that on this supposition, in succeeding generations earth would have been too small to receive and sustain the growing numbers of mankind: and it must be acknowledged, that this seems to be an intimation, that some way or another, colonies would in that case have been transplanted from hence to some other abode; and on supposition of *Adam's* own removal, he would have had some reason to hope it should have been to some more excellent state and abode; at least he could have no reason to infer a change for the worse, while he continued innocent and obedient[b].

§ 9. 4. The revelation which was made to *Adam*, did not (so far as we can learn) contain any intimation of *pardon*, in case of transgression, and had the sentence been executed in its utmost rigour, he would have had no room to accuse the divine justice: and if, (which seems not improbable from comparing *Gen.* iii. 24.) *Adam* had any sight of and converse with other intelligent beings of a superior order, he might justly conclude, that God would act in such a manner towards him in case of his transgression, as to prevent any encouragement to moral evil which they might derive from his impunity: and if he had any suspicion of a posterity to be derived from him, (which the sentence on *Eve* gave him room notwithstanding his offence to conclude) there would be further reason for such an apprehension[c].

a WITS. Œcon. Fœd. l. i. c. v. § 1—3. 6, 7. CLARKE's Posth. Serm. vol. i. p. 409, &c. 8vo. Ed.

b TURRET. Instit. Loc. viii. Quæst. vi. § 9. WITS. Œcon. Fœd. l. i. c. iv. § 9.

c EMLYN's Serm. No. iii. p. 43, 44.

LECT. CLXVI.

Of the Death denounced to Adam—the Covenant of Works—Tree of Life—Tree of Knowledge—and Effects of Sin in Nature.

§ 1. *Schol.* 5. THE extent of that *death*, which was annexed to the transgression of the divine command given to *Adam*, might not perhaps be certainly known by him, unless it were more fully expressed to him, than it is to us in the *Mosaic* history. He must certainly apprehend, that it included the loss of that happiness which he then possessed; and perhaps the extinction of being, and entire loss of all happiness, might be the punishment due to the least transgression of the divine law. That argument for the immortality of the soul, which is drawn from the unequal distribution of rewards and punishments, could not be known to *Adam;* but that which arises from the nature and capacities of the human mind, must appear to him in all its evidence: and therefore, (so far as we can imagine) he would, from the light of nature, have reason to apprehend some state of future existence, and to fear, that if temporal death was brought upon him by his transgression of the divine law, that future existence would be a state of punishment rather than enjoyment: nor can we say, how he should be able to assign any point of time, in which the punishment of so aggravated an offence must necessarily terminate[a].

§ 2. 6. Hence it follows, that, according to the *Mosaic* history, when God placed *Adam* in paradise, he did in effect enter into *a covenant* with him, whereby he encouraged him to expect continued life and happiness, on condition of perfect obedience; but threatened him with death, in case he should in any instance transgress his moral or his positive law; which is the same thing that divines generally mean, by what they call *the Covenant of Works*. And it seems, that so far as the light of nature reaches in discovering our duty, we are *all* so born under such a covenant, as by sin to be exposed to death; which may be considered as including not merely the separation of our souls from our bodies, and the consequent dissolution of the mortal part; but likewise such degrees of future punishment, as it shall seem to the supreme Judge righteous

a Berry-Street Lect. vol. i. p. 554—557. LOCKE's Reas. of Christian. vol. i. p. 1—7. | GROVE's Thoughts on a Future State, c. vii. § 6, 7. p. 104—108.

and fit to inflict. Compare *Rom.* vi. 23. *Rev.* xxi. 8. *Deut.* xxvii. 26. *Gal.* iii. 10, 13. *Ezek.* xviii. 20[a].

§ 3. 7. It is evident that the transgression in eating the forbidden fruit was the *first* sin committed by *Adam*, because the sentence of death followed it; which must (according to the nature of that dispensation he was under) be the consequence of the first offence, *Gen.* iii. 17, &c.

§ 4. 8. It is difficult to determine certainly what we are to understand by the *tree of life*. Some have thought that it was no more than a *pledge* of life to *Adam*, in case of obedience, and might in that view have been indifferently chosen from among any kind of trees in the garden: others have conjectured, that it had some cordial virtue, of an excellent use for reviving the spirits and preserving the health; compare *Rev.* xxii. 2. with *Ezek.* xlvii. 12. and some have carried this so far as to conclude, that the mortality of *Adam*'s nature was the natural consequence of his being excluded from that tree, even though we should suppose no change to be made in his constitution after his sin, *Gen.* iii. 22. Mr. KENNICOT has endeavoured to prove, that the tree of life signifies all the trees of the garden, which were intended for the preservation of life; and another writer has attempted to prove, that the tree of *knowledge* and of *life* were the *same*. This is not a place in which to discuss their respective opinions; but on the whole, that opinion which makes it a *single* tree of *cordial virtue*, (as above) seems most probable. Compare *Prov.* iii. 18. xi. 30. xiii. 12[b].

§ 5. 9. Many divines have likewise thought, that the *tree of knowledge* was a slow poison, which so vitiated the fluids of the human body, as in process of time to occasion the death of *Adam*, and of all those who should descend from him after the infection was taken: and they have likewise thought it possible, that his blood and spirits might be so altered by the juice of it, as that sensual propensities, and other passions, might be thereby made much stronger than they were before, and so that symmetry of the faculties broken, on which philosophical liberty depends. (Vid. *Lect.* 18. § 13. *Lect.* 21. § 6.) It is objected, that upon this hypothesis, the corruption and distemper of human nature must grow less and less, as every generation is further removed from *Adam*, in whom there must surely have been vastly more of this supposed poison, than there can be in any of his descendants. But it is replied, that it is the

a RAWLINS of Justification, p. 8—19.
b KENNICOT's Dissert. on the Tree of Life, pass. WITS. Œcon. Fœd. l. i. c. vi. § 11, 12. BARRINGT. Essay on various Dispens. p. 14. note 4, p. 17. note 6. TURRET. Instit. Loc. viii. Quæst. v. § 4, 5.

nature of poisons so to assimilate the blood to themselves, as to corrupt the whole mass of it, and to render an infection transmitted through many persons as dangerous as at first hand; as in the case of the bite of a mad dog, the small-pox, &c [a].

§ 6. 10. It is generally supposed that the sin of *Adam* not only brought a curse on *the ground*, *Gen.* iii. 18. (which by the way Dr. WOODWARD supposes not to have taken place *till* the deluge, and Bishop SHERLOCK to have been then *removed*;) but also, that it brought confusion and disturbance into the *whole frame of nature* in our world, both in the elements, occasioning greater inclemencies of weather than would otherwise have been, and also upon the animal creation, who it is supposed would not otherwise have devoured each other: compare *Isa.* xi. 6—8. lxv. 25. *Rom.* viii. 19—22. It is indeed exceeding probable, that those animals, which are now dangerous to mankind, had at first such an awe impressed upon them, as effectually to secure him from any danger of their assaults; but we confess it is difficult to conceive, how those animals, whose present frame shews them to have been of the carnivorous kind, could without a miracle have subsisted upon vegetables [b]. Vid. *Lect.* 145. § 5.

§ 7. 11. Some have conjectured, that our first parents, in their state of innocence, were clothed with a *visible glory*, or lucid appearance, which according to these writers was a part of *the image of God* in which they were created: they suppose that the departure of this glory, as soon as they transgressed, was the *nakedness* which they were conscious of: and on this principle suppose that the like glory will be restored to the righteous at the *resurrection*; and argue, from those passages which favour that doctrine, the probability of man's being possessed of it in his primæval state. Compare *Matt.* xiii. 43. xvii. 2. *Phil.* iii. 21. 1 *Cor.* xv. 43. and with reference to this some authors explain *Rom.* iii. 23. 2 *Cor.* v. 1—5. *Rom.* viii. 3. and even *Phil.* ii. 6. though not all with equal reason [c].

a BARRINGT. Ess. ibid. p. 20—25. Note 7.
BURN. Art. p. 111.
MOLIERE's Life, p. 17. note 6.
BURN. at Boyle's Lect. vol. ii. p. 55—61.
DELANY's Rev. exam. vol. i. Diss. i. p. 8.

b MILTON's Par. Lost, l. x. ver. 651—719.
WHITBY, HAMMOND and LOCKE, on Rom. viii. 19, &c.
Philosophical Survey of the Animal Creation, par. ii. § 1. par. iii. § 2.
WOODW. Nat. Hist. p. 73—106. Ed. 1.
SHERLOCK on Proph. Disc. iv. p. 87—118.
GROVE's Posth. Serm. vol. i. Serm. vi. p. 155—170.
WATTS's World to come.

c MEDE's Diatribe, ap. Opera.
BARRINGT. Ess. p. 11—14.
FLEM. Christol. vol. ii. p. 246, & 251. with the Note.

LECT. CLXVII.

Of the Imputation of Adam's Sin.

§ 1. *Def.* THE actions or sufferings of A, might be said to be IMPUTED to B, if B should on the account of them in any degree be treated, as if he had done or suffered what A has done or suffered, when he really has not, and when, without this action or suffering of A, B would not be so treated.

§ 2. *Cor.* 1. The *sin* of A may be said to be *imputed*, if B though innocent be upon that account treated in any degree as a sinner.

§ 3. 2. The *righteousness* of A may be said to be imputed to B, if, upon the account of it, B, though a sinner, be treated as if he were righteous.

§ 4. 3. There may be *real*, when there is not a *total* imputation either of the righteousness or sin of another.

§ 5. *Schol.* The justice of such imputation, on one hand or the other, can in the *general* be neither affirmed or denied, but is to be determined in particular cases, by a view of particular circumstances, and especially by considering the degree of the imputation.

§ 6. *Prop.* The *sin* of *Adam* is in some degree *imputed* to all those who descended from him in the way of ordinary generation.

§ 7. *Dem.* 1. We are all born with such constitutions as will produce some evil inclinations, which we probably should not have had in our original state; which evil inclinations are represented in scripture as derived from our parents, and therefore may be ultimately traced up to the first sinful parent from whom we descended.

§ 8. 2. Infants are plainly liable to diseases and death, though they have not committed any personal transgression, which, while they are incapable of knowing the law, it seems impossible they should be capable of, *Rom.* v. 12—14.

§ 9. 3. The seeds of diseases and death are no doubt derived to children from their immediate parents, and from thence may be traced up through preceding generations to the first diseased and mortal parent, i. e. *Adam*.

§ 10. 4. The scripture teaches us to consider *Adam* as having brought a sentence of death upon his whole race, and expressly says, "that by his transgression many were *constituted sinners*," i. e. on account of it, are treated as such, 1 *Cor.* xv. 22. *Rom.* v. 12—19.

§ 11. 5. The sin of *Adam* brought upon himself depraved inclinations, an impaired constitution, and at length, death. *Lect.* 165. § 1. &c.

§ 12. 6. There is no reason to believe, that had man continued in a state of innocence, his offspring would have been thus corrupt, and thus calamitous from their birth. *Valet propositio*[a].

§ 13. *Cor.* 1. Hence it appears, that the covenant was made with *Adam*, not only for himself, but in some measure for his *posterity;* so that he was to be considered as the great *head* and representative of all that were to descend from him[b].

§ 14. 2. It may seem probable, in consequence of this damage which *Adam's* posterity was to become liable to by his transgression, that they would have received some additional advantages from his continued obedience; but what those advantages were, the scripture does not expressly say, nor is it necessary for us particularly to know: in general, we are sure they must have been such, as would secure the honours of divine justice in the establishment of such a constitution; but more will be said concerning this, below.

§ 15. *Schol.* 1. This imputation of the sin o *Adam* to his posterity, is, what divines generally call, with some latitude of expression, *original sin*, distinguishing it from *actual* sin, i. e. from personal guilt. Vid. *Lect.* 164. § 23.

§ 16. 2. It is plain in fact, that children frequently fare the worse for those faults of their parents, which it was not in their power to help, especially as hereditary disorders are often communicated, which lay a foundation for a miserable life and a more early death. If therefore a righteous God does in fact govern the world, we must allow it consistent with justice that it should be thus; nor will there appear any inconsistence, if we consider, that justice determines not the manner, in which the creature shall be treated in any given time, in the beginning of

a LOCKE & WHITBY on Rom. v. 12, &c.
BURN. at Boyle's Lect. vol. ii. P. 38—65.
TAYL. of Orig. Sin, p. 25—64. with JENNINGS's Answer.
CHANDL. Posth. Serm. vol. iv. No. 6.
EDWARDS on Orig. Sin, par. ii. c. iv.
WESLEY on Orig. Sin.
b EDWARDS, ibid. part ii. c. i. § 3.
WATTS's Ruin and Recov. Q. 2.
TAYL. Suppl. § 6.

its existence, but the manner in which it shall *on the whole* be treated; a thought, which might be sufficient to vindicate those passages in which God threatens to punish the iniquity of parents by the calamities of their children, *Exod.* xx. 5. 1 *Kings* xiv. 9, 10. xxi. 21, 22. *Lam.* v. 7. *Matt.* xxiii. 35[a].

§ 17. 3. It is debated how far the imputation of *Adam's* sin reaches; particularly, whether it extends to eternal death, or everlasting misery, supposing that everlasting misery is the consequence of personal guilt.—We do here readily allow, that God might righteously have put a period to the whole human race, immediately after the transgression of *Adam*, and consequently that we might have been said to be *lost for ever* by that transgression: we also allow, that God might, for ought we know, consistently with his own perfections, suffer the souls of those who die in their infancy to be utterly extinguished, and to sink into everlasting insensibility; and in that case the transgression of that ancestor which made them mortal, might in a qualified sense, be said to *destroy* their souls. But that one rational creature should be made finally and eternally miserable for the action of another, which it was no way in his power to prevent, does so ill agree with our natural notions of divine justice and the repeated declarations of scripture, (v. g. *Ezek.* xviii. 2, 3, 4, 20. *Jer.* xxxi. 29, 30. *Deut.* xxiv. 16. 2 *Kings* xiv. 6.) and with what God is pleased to say concerning his compassion for infants, *Jonah* iv. *ult.* that we must at least wait for the plainest and fullest decision of scripture, before we can admit it as true[b].

§ 18. 4. The most considerable argument to prove the imputation of *Adam's* sin, to the eternal condemnation of his posterity, is taken from those passages of scripture, as well as those rational evidences, which prove eternal death to be the wages of sin, compared with those mentioned above, in which it is said, that *all died in Adam:* but it is so evident, that *death* does not always include *eternal misery*, and that a person may be said to die for the sins of another, who is not made eternally miserable for them, that one cannot but be surprized at the stress that has been laid upon it[c].

a TURRET. Instit. Loc. ix. Quest. xix. § 20. Ruin and Recov. Quest. iii, iv. p. 106—137. GROVE'S Posth. Works, vol. iv. p. 198—205. SAUR. Serm. vol. vii. p. 372—379.

b RIDGL. Body of Div. vol. i. p. 330, 331, 335, 336. —— of Orig. Sin, p. 42—53. 61—66. WATTS's Ruin and Recov. p. 330, 331.

c CALV. Instit. l. ii. c. i. § 8.

LECT. CLXVIII.

Of Adam as a Fœderal Head—The Ruin and Recovery of Mankind.

§ 1. *Schol.* 5. TO shew that a constitution, whereby all mankind should become obnoxious to eternal misery for the transgression of one common head, is consistent with divine justice, many have pleaded, that in consequence of such an appointment, we stood so fair a chance for happiness, that if we had then existed, and the proposal had been made us, we must in reason have been contented to put our eternal all on that issue: so that God might reasonably impute that to us *as our act*, which he knew *would have been* our act, if we had been consulted on the occasion. But nothing would seem sufficient to vindicate such a proceeding, unless we were to suppose, (as an obscure writer has done) that the souls of all the race of *Adam* were for that moment actually brought into being, and gave personal consent to that covenant, after which they were reduced to a state of insensibility, till the appointed moment came for their animating their respective bodies[a].

§ 2. 6. As a counterpart to the hardships put upon *Adam's* race by such a covenant as has been represented, it has been asserted, that all his posterity would after his short trial have been confirmed in a state of immutable happiness; and Dr. GUYSE, in particular, conjectures, it might have been as soon as the fruit of the forbidden tree dropped off: but all this seems to be said without any express warrant from scripture. Had any of the race of *Adam* committed any act of moral wickedness, we may conclude that such an offender, and probably his posterity, would have received some detriment; and had *Cain* for instance, at least when adult, eaten of the forbidden fruit, the *natural* consequences flowing thence to all mankind on *Adam's* transgression must, (so far as we can judge) have descended to the race of *Cain* alone. Now that the one of these was possible, none can deny, unless they suppose that the whole race would on the obedience of *Adam* have had such extraordinary degrees of divine influence entailed upon them, as would in fact have been an everlasting security to them against every degree of

a SALE's Koran, c. vii. p. 135. Note e. HOWE's Works, vol. ii. p. 252, 254. BLACKW. Schema Sac. p. 165—168.

WATTS's Ruin and Recov. Quest. 5. EDWARDS, ibid. part ii. c. 2. part iv. c. 3.

temptation: this was indeed *possible*, but we cannot discern such evidence of it from scripture, as should embolden us to such an assertion[a].

§ 3. 7. On the whole, the most plausible thing which is said to prove the probability of a covenant, in which eternal misery should be brought upon all men by the guilt of the first sin, is this; that we see in fact that mankind is brought into such a state, that every man does, in some instances or other, break the law of God himself, when he grows up; and this, in consequence of an original corruption, derived from *Adam*, as most at least acknowledge, even of those who deny the *total* imputation of his sin; now it is said, that it is as just to punish an innocent person *directly* for the guilt of another, as upon account of that other person's guilt to bring him into such a condition, that he *must necessarily sin*, and then inflict that punishment upon him for his own necessary act, which was objected against as unjust in the former case.—It is hard to say how this argument can be answered, unless we deny that any act of sin whatsoever is *necessarily* committed: on the other side it is urged, that upon this supposition, it is a *possible* thing that any man, even in this fallen state, may continue perfectly innocent throughout the whole period of his life. The consequence cannot be denied: therefore it must on the whole be considered, whether it be more rational to believe, that every man does, *in fact*, sin, though he *might possibly* in every instance have avoided it, or that God should plunge the whole race of mankind into perpetual and necessary ruin for the guilt of one of them[b]*.

a Berry-Street Lect. vol. i. p. 189—196.
b BURN. on the Art. p. 111—114.
BURN. de Fide, p. 141—151.
Schema Sac. p. 164, 165.
BAXT. End of Controv. c. x.
LIMB. Theol. l. iii. c. iii. § 20. c. iv. § 3—11. c. v. § 3—10.
CALV. Inst. l. ii. c. i. § 5—7.
EDWARDS on Orig. Sin, par. i. c. i.

* One important distinction is omitted throughout this reasoning, viz. That there is no *decretive necessity* for the commission of *any* sin; but that there is an *hypothetical necessity* for the commission of *every* sin, and this must be as equally applicable to a state of original probation as to the present state of mankind. The *possibility* of continuing perfectly innocent, can imply no more than exemption from decretive impulse to sin; and this, in *all cases*, is the privilege of accountable creatures. If the *real cause* of the *first sin* of Adam be but well considered, there will be, comparatively speaking, but little difficulty relative to the cause of sin in his posterity.—This profound subject requires more ample discussion than can be allowed in this place; but a few leading hints may be suggested, which may prepare the inquisitive mind for further investigation.

While Adam stood in a sinless condition, his being, his well-being, his holiness, and happiness, were entirely and exclusively the fruit of *sovereign* favour. For God *owes* to a *creature*, as such, nothing. But to an *accountable creature*, as such, he *owes* the *real grounds* of accountableness; otherwise his requisition of accountability

§ 4. 8. It may not be improper here to mention the singular opinion of Dr. WATTS, in his very ingenious treatise on the *Ruin*

would be capricious, arbitrary, and *unequitable*. The preservation of his *being* indeed is not his due, but if *that* be not continued, he ceases also to be accountable.—What God *owes* to an to accountable being, as such, is *intellect*, *will*, *freedom* from impulse, (or decretive, positive causation) to sin, and *objects suitable* to his wants exhibited to his choice; in short, a *capacity* for enjoying the chief good, and sufficient moral *(or objective) means* for that end. The *exercise* of *equity* is the giving to all their *due*; hence the being, or continuance in being, of an accountable creature, *is not* a point of *equity*, because this cannot be called the creature's *due* from the Creator; but to give him precisely *neither more nor less* than is sufficient to constitute his grounds of accountability, or moral agency, is to deal with him in *pure equity*. There are *assignable reasons*, why Adam, even in the state of original probation, possessing the *real grounds* of accountability, or moral obligation, if dealt with in *pure equity*, would *certainly* fall. *Superadded sovereignty*, indeed, which is a right to do every thing not unequitable, and which never can be exercised but in *favour* of the creature, (otherwise it would be no longer *sovereignty*, but *injustice*) might have prevented his fall, as it has prevented the fall of angels; but this was not the case.

The exercise of *mere equity*, therefore, towards a moral agent, is the rigid operation of justice to the *exclusion* of sovereignty; but the exercise of sovereignty is not incompatible with *equity*, though it is with *mere* equity towards the same person. All the possible dealings of the divine Governor with man are reducible to either *equity* or *sovereignty*, in different proportions. Equity engages to bestow *all* the good that is *due* to us, or that we can rightly claim; to give *less* would be injustice. But if its operation were equally and positively rigid on the other side, that no creature should from any source have *more good* than is *due* to him, the operation of grace and mercy would then be utterly excluded. Equity, therefore, never can distribute *more evil* or *more good* than is due to its object; but sovereignty may distribute *more good* than is *due* to it. Consequently sovereignty may counteract the operation of justice by giving its objects *more good* than equity could do.—This being the case, Adam was the subject of *passive power* and defectibility in his perfect state. This consists in that *tendency* to defection *physically* as to being, and *morally* as to well-being (when united with freedom) which is essential to all contingent or absolutely dependent existence. He also possessed the *grounds* of moral obligation before mentioned. If his sin was *certainly* future, in opposition to absolute contingence or mere chance, there must be an *adequate cause* of such an effect. This brings us to the *source* of the difficulty, or the ORIGIN OF EVIL.

In this affair there are *three* objects of primary consideration,—GOD—ADAM—and SIN. That God was a sovereign *cause*, *impelling* to the act, is evidently inconsistent with equity, or it would have been an act of *injustice*. To say that he interposed by sovereignty to *cause the event*, for the sake of *great consequent good*, does not mend the matter, but is to make him the *author of sin*, the "doer of evil that good may come;" and implies a vain attempt to annihilate the nature of moral evil, or to sanctify abomination. But as all the acts of the moral governor towards a free agent must be the exercise either of sovereignty or of equity, and as sovereignty cannot impel to sin, and was not exercised (though it might have been) in the prevention of sin, it remains that *equity alone* was exercised on the part of God.

The next object is ADAM, who may be considered as possessing *positive holiness*, *freedom*, and *passive power*. His positive *holiness* was the effect of *sovereignty*, and, had sovereign acts been continued, his fall would have been prevented. His *freedom* in order to accountableness was the effect of *equity*, for if he must account for his actions he might claim it as his rightful *due*; yet, abstractedly considered, it was a *natural* power capable of being instrumental to the production of moral effects either good or evil. His *passive power*, as before hinted, was that which constituted

and Recovery of mankind, which is, that the sin of *Adam* has subjected all his posterity not only to natural death, but to the

one essential difference between a necessary and contingent, and independent and a dependent being, implying a tendency to failure and defection in the use of liberty, except while preserved by sovereign goodness; and which it is not possible for *equity* to counteract, its nature being not the effect of *will* any more than the eternal essences of things are so.

The remaining object is SIN, which must proceed from one or more of the sources now mentioned. Positive *holiness* must be out of the question; for from a positively good cause nothing but good can come. *Freedom* and *passive power*, therefore, neither of which is the offspring of sovereignty, as before shewn, must claim the origin of moral evil. That is, it has been fairly excluded from *every other* source.

Now it remains to consider whether either of these is exempt. *Freedom* cannot be exempt, it is plain from this consideration, for were there no freedom, man would not be accountable, and could not be guilty of actual sin. And *passive power* cannot be exempt, because its very nature is a tendency to defection, (though it would never terminate in *moral* evil without the union of liberty) and it is not capable of being counteracted by equity. Sovereign favour alone can counteract its influence; but that was not exercised, for sin was not prevented. They are therefore *both* concerned, but in *what manner* and in *what proportion?* Here lies the chief difficulty. Let it be recollected, that *freedom* is a natural power which is capable of no *moral effect* where it does not terminate on a *subject*. From itself, unallied to a subject, no moral effect, either good or bad, can proceed; and the *subject cannot* be any other than the *disposition* of the mind. Freedom terminating on a *good* disposition, *supported* by sovereignty, produces *holy acts* alone, such were those of Adam while he stood, such are the acts of holy angels, such are those of renewed minds, and such are the acts proceeding from divine freedom terminating on infinite holiness. But a mind or *disposition not supported* by sovereignty, but left in *equity* to its native passive power, being now the *subject*, and freedom terminating on it in that state, becomes instantly the seat of moral evil. Here it may be asked, which of these two, freedom or passive power, has the greatest proportion of concern in the production of sin? *Each* of them is *essentially* necessary to the effect; but as *freedom* is an evil in no sense *per se*, and *passive power* is a natural (though not a moral) evil *per se*, it should seem that the hateful progeny, *sin*, claims the *latter* for its *more immediate* parent.

To render this view of the *origin of moral evil* still more plain, let it be well considered, that LIBERTY is a mere *natural instrument*; in itself, unconnected with disposition, it is neither good nor evil morally considered—that PASSIVE POWER, as before explained, prior to the action of liberty, remains morally innocent—that a RECTITUDE of disposition, which is the effect of sovereign influence counteracting passive power, and which is *antecedent* to the exercise of liberty, is *morally good*. That *rectitude* of disposition *is antecedent* to the exercise of liberty, is plain from the case of Adam, who was *holy, prior* to all volitions; the tree was good before it brought forth good fruit. The same ought to be concluded respecting angels; their *volitions* did not *constitute* them holy, but their dispositions being antecedently holy, their actions partook of the same character. And still more is this applicable to the great God who is *holy antecedently* to all will, and therefore his voluntary acts are holy. The absolute first cause is infinitely removed from passive power and infinitely secure of *antecedent* holiness in the highest perfection, his moral acts therefore must be *infallibly* and *infinitely* right. The holy angels who are absolutely dependent on the thrice holy Jehovah, owe the continuance of holy acts to a sovereign communication of antecedent holy influence to secure a holy disposition. A suspension of such influence would leave them in the state of their proper passive power; and this towards a moral agent is to deal with him in *mere equity*, The exercise of equity termi-

utter *extinction of being*; the consequence of which is, that all those who die in their *infancy* fall into a state of *annihilation*, excepting those who are the seed of God's people, who by virtue of the blessings of the covenant made with *Abraham*, and the promise to the seed of the righteous, (compare particularly *Isa.* lxv. 23. *Jer.* xxxi. 15, 16, 17.) shall, through the grace and power of Christ, obtain a part in a happy resurrection, in which other infants shall have no share.—It is certain *Rev.* xx. 12. will not disprove this opinion, because it may refer to persons of *all ranks in life*, as it often does, Vid. *Rev.* xi. 18. compare xx. 13. But on the whole, it seems best to acknowledge that we know nothing certain concerning the state of *infants*, and therefore can assert nothing positively, but that they are in the hands of a merciful God, who, as he cannot consistently with justice and truth give them a sense of guilt for an action they never committed, so probably will not hold their souls in being, merely to make them sensible of pain for the guilt of a remote ancestor.—Their existence in a state of everlasting *insensibility*, which was Dr. RIDGLEY's scheme, seems hardly intelligible: we must therefore either fall in with the above-mentioned hypothesis, or suppose them *all* to have a part in the resurrection to glory; which seems to put them all on a level, without a due distinction in favour of the seed of believers; or else must suppose they go through some new state of trial, a thing concerning which the scripture is wholly silent[a].

LECT. CLXIX.

Of Satisfaction or Atonement—The Satisfaction of Christ, a Scripture Doctrine.

§ 1. *Def.* WHATEVER that is, which being done or suffered either by an offending creature himself, or by another

a Ruin and Recov. Quest. xvi. p. 324—347. | EDWARDS on Orig. Sin, p. 431—434.

nated on Adam; but equity did not *constitute* him morally bad; it only left him to his passive power; liberty, however, acting on this latter, produced moral evil. The certainty of actions morally good is in proportion to that influence which counteracts passive power, and this has various gradations from the smallest degree of saving subjective grace, to the highest holy character.

Cor. 1. The *conversion* and *salvation* of a sinner can proceed from no other source than the sovereign, preventing, holy influence of GOD.

2. The *fall*, *sinful acts* and *misery* of a creature, are entirely of HIMSELF. W.

person for him, shall secure the honours of the divine government in bestowing upon the offender pardon and happiness, may properly be called a SATISFACTION or ATONEMENT made to God for him *[a].

§ 2. *Schol.* 1. It is not here our intention to assert, that it is in the power of an offending creature to *satisfy* for his *own* sins, but only to shew what we mean when we speak of his doing it.

§ 3. 2. Such a sense of the word *satisfaction*, though not in strict propriety of speech amounting to the payment of a debt, is agreeable to the use of the word in the *Roman law*; where it signifies *to content a person aggrieved*, and is put for some valuable consideration, substituted instead of what is a proper payment, and consistent with a remission of that debt or offence, for which such supposed satisfaction is made; which is a circumstance to be carefully observed, in order to vindicate the doctrine we are about to establish, and to maintain the consistency between different parts of the christian scheme See this sense abundantly confirmed by citations from GROTIUS, CAIUS, ULPIAN, and POMPONIUS [b].

§ 4. *Prop.* Christ has made *satisfaction* for the sins of all those who repent of their sins, and return to God in the way of sincere though imperfect obedience.

a WATTS's Redeemer and Sanctifier, p. 28—32. | BENSON on 1 Pet. 3 pp.
b CHAPM. EUS. vol. ii. p. 406—412.

* This mode of expression is not a little ambiguous; it seems to leave the *satisfaction itself* in a kind of dependence on the subsequent acts of men. Whereas the future actions of men, whether faith, repentance, obedience, or the like, can have no retrospective influence on Christ or his work, however they may affect ourselves. The *satisfaction* of Christ and its application include the following particulars:

1. Jesus Christ possessed a *fœderal perfection*, and in subserviency to that, a *moral* perfection (required of all moral agents) whereby the breach made by Adam in the covenant of works was made up.

2. This fœderal perfection was obtained by his *obedience unto death*; whereby the *law* as a covenant, and also divine *justice*, were *satisfied with him* as the Mediator, and Surety of his people, and gave him a full right to claim all the *ends* of such obedience.

3. One great end of his undertaking was, that on condition of his obtaining this fœderal perfection, he should have all authority and right to give and apply righteousness, life and salvation to the objects of sovereign choice. He had power over all flesh, that he should give eternal life to as many as the Father had given him.

4. In the fulness of the time appointed for their effectual calling, HE gives himself, and applies his righteousness, life and converting grace to all those whose Surety he is, but to no others. Thus they stand related to a new covenant head, are justified from all things, and are enabled, as alive from the dead, to perfect holiness, in the fear of God. Repentance and sincere obedience are therefore the *fruit* of the satisfaction made by Christ; though *required* of us on the ground of moral government. W.

§ 5. *Dem.* 1. Although Christ was innocent, nevertheless he endured very grievous sufferings both in body and mind, *Isa.* liii. 3. *Matt.* xxvi. 38. and this he did spontaneously, *Heb.* x. 7, 9.

§ 6. 2. It is expressly asserted in scripture, that these sufferings were brought upon Christ, *for the sake* of sinful men, *in whose stead* he is sometimes also said to have suffered, *Isa.* liii. 5, 6, 10. *Matt.* xx. 28. *Rom.* iii. 25. v. 6—8. 2 *Cor.* v. 21. *Gal.* iii. 13. *Eph.* v. 2. *Heb.* vii. 27. ix. 26. x. 12. 1 *Pet.* ii. 24. iii. 18 [a].

§ 7. 3. The offers of pardon and eternal salvation are made in scripture to those that repent and return to God, for the sake of what Christ has done and suffered, *in whom* they are therefore declared to be accepted by God, and *to whom* they are hereupon taught to ascribe the glory of their salvation, *John* iii. 14—17. *Acts* x. 35, 36, 43. ii. 38. iii. 18, 19. *Rom.* iv. 25. *Col.* i. 20—22. 2 *Cor.* v. 18—20. *Eph.* i. 5—7. *Heb.* i. 3. ix. 14. x. 4—10, 14. *Rev.* i. 5, 6. v. 9, 10. vii. 13, 14 [b].

§ 8. 4. It is evident, that according to the gospel institution, pardon and life were to be offered to *all* to whom the preaching of the gospel came, without any exception, *Mark* xvi. 15, 16. *Acts* xiii. 38, 39. 1 *John* ii. 1, 2. *Isa.* liii. 6. *John* i. 29.

§ 9. 5. It is plain from the whole tenor of the *epistolary* part of the New Testament, as well as from some particular passages of it, that there was a remainder of imperfection, generally at least to be found even in the best *Christians*, notwithstanding which they are encouraged to rejoice in the hope of salvation by Christ, *Phil.* iii. 13. *Gal.* v. 17. *James* iii. 2. 1 *John* i. 8—10. ii. 1, 2.

§ 10. 6. Whereas, so far as we can judge, the remission of sin, without any satisfaction at all, might have laid a foundation for men's thinking lightly of the law of God; it is certain, that by the obedience and sufferings of Christ a very great honour is done to it, and mercy, communicated to us as the purchase of his blood, comes in so awful as well as so endearing a manner, as may have the best tendency to engage those who embrace the gospel to a life of holy obedience [c].

a RAPHELII Annot. in Rom. v. 8. (ex Xenoph.) apud Op. vol. ii. p. 253—255.
b SYKES on Redemp. part i. c. 5, 6.
c WHITBY on John iii. 16. and Eph. i. 8. and on Heb. x. 14.
BURN. on Art. No. ii, p. 52. 53.
HOWE's Works, vol. i. p. 204.
TILLOTS. Works, vol. i. p. 477—487.
TURNER at Boyle's Lect. Serm. viii.
EMLYN's Tracts, vol. i. p. 235—442, 71—74. Ed. 1731. vol. ii. p. 43—50, 80—82. Ed. 1746.
TOMKINS's Christ the Mediat. c. i. p. 6—45.
BUTLER's Anal. part ii. c. v. præs. p. 207—209. 4to.
CLARKE's Posth. Serm. vol. v. No. ix. p. 203. Oct. p. 125, 126. 12mo.
STILLINGFLEET's Disc. on Christ's Satisfaction, præs. the pref.

§ 11. *Cor.* 1. It is a very peculiar glory of the gospel, that it gives so satisfactory an account of the method whereby sin may be pardoned, in a manner consistent with the honours of the divine government; and thereby relieves the mind from that anxiety, to which, if left merely to its own reasoning, it might otherwise be exposed on that account [a].

§ 12. 2. From comparing what has been said in this proposition with *Lect.* 167. § 2, 3. it appears, that on the one hand, *our sins* were imputed to *Christ*, and on the other, that we are *justified* by the *imputation* of Christ's *righteousness* to *us*, *i. e.* we, though guilty, on complying with the gospel, are finally *treated* by God *as righteous persons*, *i. e.* as if we had never offended him at all, or had ourselves satisfied the demands of his law for such offences, out of regard to what Christ has done or suffered; whereas we should not otherwise have been so treated. Compare *Isa.* xlv. 24, 25. liii. 11. *Jer.* xxiii. 6. *Rom.* iii. 22. v. 17, 18, 19. x. 3. iv. 4, 5, 6. 2 *Cor.* v. 21. *Phil.* iii. 9. 2 *Pet.* i. 1 [b].

§ 13. 3. It is plain from § 7, 8. that there is a sense, in which Christ may be said *to have died for all*, *i. e.* as he has procured an offer of pardon to all, provided they sincerely embrace the gospel: compare *John* iii. 16. vi. 50, 51. *Rom.* v. 18. viii. 32. 1 *Cor.* viii. 11. 2 *Cor.* v. 14, 15, 19. 1 *Tim.* ii. 4, 6. *Heb.* ii. 9. 1 *John* ii. 2 [c] *.

§ 14. 4. From the scriptures mentioned above, it appears, how wrong it is to represent the death of Christ, as merely the *natural* consequence of his undertaking the reformation of so corrupt an age, in the manner in which he did it: nothing can be plainer, than that Christ came into the world *on purpose* to die, *Matt.* xx. 28. *John* vi. 50, 51. x. 17, 18. xii. 27, 28.

a LELAND against Tind. vol. i. c. vi. p. 168, &c.
b TURRET. Loc. xvi. Quæst. ii. § 12.
LE BLANC's Thes. de Justif. Christi Imput. § 13, &c.
BOYSE's Works, vol i. p. 443, 455, 456,
WHITBY's Comment. vol. ii. p. 217—227.
RAWLIN's Serm. Just. p. 262—278.
c WHITBY on John iii. 17, and 2 Pet. ii. 1.
TURRET. Loc. iv. Quæst. xvii. § 29—31.
Time-Street Lect. vol. i. p. 454—462.
Ruin and Recov. Quest. xii. p. 244—252.
Quest. xiii. p. 265—268.
CALV. on Matt. xxvi. 8. Rom. v. 18. 1 Cor. viii. 11, 12. 1 John ii. 2. 2 Pet. ii. 1.
HOWE's Works, vol. ii. p. 50—52.

* This method of stating the subject seems to imply, that "the *offer* of pardon" is suspended on the condition of "men sincerely embracing the gospel." But the offer or proposal is made *antecedently* to the acceptance or the refusal; and therefore its nature cannot be affected by any subsequent conduct of mankind. Their own participation is indeed affected by the reception they give it, but the *offer itself* does not depend on *human* will. By the death of Christ the *means* of reconciliation are procured for all, but not the *grace* of reconciliation. If he *died for all*, in the greatest latitude of these expressions, it was only in a *rectoral* sense. But *decretively* and *federally* his death respected his elect only, for they only are ultimately saved. W.

Acts ii. 23. *Gal.* i. 4. *Heb.* ii. 14. x. 4, &c. 1 *Pet.* i. 19, 20. 1 *John* iv. 10. which is much illustrated by the apparent power which Christ had, and in many circumstances of his life and sufferings shewed, of delivering himself by miracle whenever he pleased [a].

LECT. CLXX.

Of the Justice of Christ's Sufferings—His Obedience, Active and Passive.

§ 1. *Schol.* 1. THOUGH Christ were perfectly innocent, he might be afflicted in the manner in which scripture represents, by reason of the imputation of our sins to him, seeing it appears that he *voluntarily* consented to it, and that ample recompence is made him, *Heb.* x. 7. *Phil.* ii. 9. *Psal.* cx. 7. to which may perhaps be added *Heb.* xii. 2 [b].

§ 2. 2. It appears from *Luke* xxiii. 43. *John* xix. 30. that the soul of Christ after his death did not go into a state of punishment, but that his sufferings ended when he expired. As for the argument brought from 1 *Pet.* iii. 19. it is well known there are many other interpretations of that text; of which the most probable seems to be this, that Christ by his spirit in *Noah* preached to those who continuing disobedient were destroyed by the flood, and whose separate spirits are now confined, and reserved to future punishment [c] *.

§ 3. 3. It is greatly debated, whether we are justified by Christ's *death* alone, or by the imputation of his *active* and *passive obedience*: but this seems to be a controversy of much

a FOST. against TIND. p. 316—325.
TOMKINS's Christ the Mediat. p. 45—56.
HALLET on Script. vol. ii. disc. 3. p. 283—295.
b Christ the Mediator, p. 119—122.
TIND. of Christianity, p. 376.
BATES's Harm. of Div. Attrib. p. 244—246.
BUTLER's Analogy, p. 210—214.
c BARRINGT. Essay on Disp. App. No. iii.
BURN on Art. iii. p. 55—58.
MORE's Theol. Works, p. 17, 18.
HARRIS's Diss. p. 73, 74.

* That the soul of our Saviour actually descended into hell, or the place of torment for the wicked, not by way of punishment, but of triumph over Satan's kingdom, was an opinion advanced by Bishop BILSON, in a treatise entitled, "The Survey of Christ's Sufferings for Man's Redemption; and of his Descent to Hades or Hell for our Deliverance." This opinion, which was supported by Archbishop WHITGIFT, and was very popular for a time, was attacked by Mr. HUGH BROUGHTON, in his "Explication of the Article of Christ's Descent to Hell." Mr. BROUGHTON maintained that the word *hades* no where, either among the Greeks, or in the Scriptures, did properly denote hell, or a place of torment, but only the place of souls, the state of the dead, or the invisible world. K.

less importance than it has generally been represented. All that Christ did or suffered to repair the violated honours of the divine law, and to secure the rights of God's government in the pardon of sin, must be taken into the view of his satisfaction, according to the definition given of it above: nevertheless, forasmuch as his *death* was a most glorious instance of his concern for the honour of God and the happiness of man, and that whereby the divine honour was most eminently secured, the scripture does in many places ascribe our acceptance to this. See the texts quoted before, especially those under § 7[a].

§ 4. 4. Hardly any controversy on this head has been more insisted upon, than that which arises from this question, viz. Whether such a satisfaction as the gospel represents were absolutely *necessary*; or whether God might have pardoned sin without it by a mere sovereign act. For the necessity of a satisfaction, the chief scripture argument is taken from *Heb.* ii. 10. but it is said on the other hand, that this text only proves the way actually taken to have been a way *worthy of God*, not that it was the *only* way that could have been so. It is likewise urged, that it is never to be imagined, that God would have subjected so glorious a person to such sufferings, if any other way could have been discovered equally eligible. On the whole, we must acknowledge that we can conceive of no other method so happily contrived to illustrate the divine glory, and secure the gratitude, obedience and happiness of the creature. Compare *Rom.* iii. 26[b].

§ 5. 5. The prevalency of *sacrifices* in the world, although from the light of nature there appears to have been no rational foundation for them, seems on the one hand, to intimate an apprehension in the mind of man, that some satisfaction for sin was requisite, and on the other may perhaps intimate, that there had been some *tradition* concerning an expiatory sacrifice appointed by God, which the sacrifices of animals were intended to represent. See the references under *Lect.* 150. § 12[c].

§ 6. 6. To shew with what propriety the *death of Christ* may be called *a sacrifice*, it may be proper more particularly to reflect on the nature and efficacy of those *Jewish* sacrifices, which were called *sin-offerings*, to which there is so plain a

a WILLIAMS's Works, vol. iv. p. 19—27.
TURRET. Loc. xvi. Quæst. iii.
b GOODW. Rest. of Man, l. i. c. iv. p. 13.
EMLYN's Tracts, vol. i. p. 242—263. Ed. 1731, vol ii. p. 50—72. Ed. 1736.
LOCKE on Rom. iii. 24.
WITSII Œcon. Fœd. l. ii. c. viii.
OWEN de Just. Div. pass.
Christ the Mediator, p. 90—101.
HALLET on Script. vol. ii. p 299—307.
c TILLOTSON's Works, vol. i. Serm. 47. p. 478, 479.
OUTRAM de Sacrif. l. i. c. xxi, xxii.
SYKES on Sacrifices.
TAYLOR on Deism, p. 249—251.
TAYLOR's Script. Doct. of Atonem.

reference in the epistle to the *Hebrews*, and other passages. Concerning such sacrifices then it may be observed.

§ 7. (1.) That in all the instances in which they were allowed, they were the *terms* or conditions on which men were *pardoned; i. e.* on which the penalties denounced against such offences by the *Mosaic* law were remitted, without which they could not have been so remitted on any pretence of repentance, or any satisfaction made to their injured neighbour; and for this reason, where crimes were declared *capital*, no sacrifices might be admitted at all; *Psal.* li. 16. and on the other hand, the *value* of the sin-offering was sunk so low in some instances, that the poorest of the people might be able to bring it. *Lev.* v. 11, 12.

§ 8. (2.) They were standing evidences of the evil and desert of sin; and,

§ 9. (3.) Of God's being ready to forgive those who in appointed circumstances presented them: but,

§ 10. (4.) They could not possibly *take away sin*, *i. e.* remove the moral guilt even of the least offence, so as to procure in any instance a remission of any thing more than the particular sentence pronounced against the offender, by God, as the *King* of the *Jews*.

§ 11. From this survey, it appears, by the preceding proposition, that the death of Christ was a proper sacrifice, and much more excellent than any other, in that it takes away the final sentence of condemnation; whereas the *Mosaic* sacrifices left the *Jews* still subject to death, and future punishment too, without such a sincere repentance, as made no part of the condition of procuring a *legal* remission. Compare *Heb.* x. 4, 11. and also *Acts* xiii. 39 [a].

§ 12. 7. Dr. THOMAS BURNET puts the doctrine of the satisfaction in something of a peculiar view. He says, that the death of Christ has not itself satisfied divine justice, but only put us into the capacity of doing it, by confessing our sins, and applying to God for pardon, with an humble dependence upon Christ's death; which he thinks so necessary a condition of salvation, that no man can obtain it without submitting to it: he thinks this to be the language of an attendance upon the Lord's supper; which he lays a very great stress upon, to such a degree as to think, that no man has a

a HALLET on Script. vol. ii. Disc. iii. p. 269—283, 295—299, 307—309.
TAYLOR, ut supra.
SYKES on Redempt. p. 324—352.
LAW's Theory, p. 274.

covenant claim to the mercy of God in Christ, if he does not by engaging in this ordinance declare his trust in Christ's sacrifice, and so atone the divine displeasure[a]*.

LECT. CLXXI.

Of Faith in Christ.

§ 1. *Def.* FAITH IN CHRIST is in general, committing our souls to him for salvation in his appointed way: or more largely, such a persuasion that he is the Messiah, and such a desire and expectation of the blessings which he has in his gospel promised to his people, as engages the soul to fix its dependence upon him, and subject itself to him in all the ways of holy obedience[b].

§ 2. *Cor.* 1. *Faith in Christ* is a very extensive principle, and includes in its nature and inseparable effects the whole of moral virtue; since the precepts of Christ evidently require that we should love God with all our heart, that we should be perfect as he is perfect, and pursue whatever things are pure, and lovely, virtuous, and honourable. *Matt.* xxii. 37. v. *ult. Phil.* iv. 8[c].

§ 3. 2. Those who assert, that under the gospel a man is *justified* by *faith*, cannot justly be accused of subverting or injuring practical religion, if faith be taken in the sense here defined[d].

§ 4. *Schol.* 1. If the account of faith here given, should appear to be agreeable to the scripture notion of that faith to which the promises of gospel-salvation are annexed, then it will follow, that Dr. WHITBY is much mistaken, when he represents faith as consisting merely in *an assent to the gospel as true*: and says, that upon declaring that assent, a man was justified from all past sins, without good works; but that good works were ne-

a BURNET on Redemption.
b GROVE of Faith, p. 5, 14—18.
BAXTER on Rev. p. 211, 212.
TILLOTS. Works, vol. iii. Serm. 173. p. 481—483.
c GROVE on Saving Faith, p. 35—48.
d SAUR. Serm. vol. ix. p. 245—249, 257—261.
GROVE ubi supra, p. 61—86.

* So strange and unscriptural a notion must owe its rise to a great want of attention to the very important difference there is between what God may *do* for us, and what he may *require* of us. He may *require* perfect obedience to the moral law, as well as to particular duties of the gospel, under pain of his displeasure; this however does not hinder, but he may *confer* benefits independent of such condition. W.

cessary in order to *continue* in a justified state: unless by this he means, that a person sincerely and fully resolved for good works would have been in a state of salvation, though he had died before he had any opportunity of putting these pious purposes into execution. If this be his sense, he has not expressed it clearly, and it would be very unsafe in the general to define faith according to his notion of it [a].

§ 5. Dr. TAYLOR of *Norwich*, seems to have entertained a notion much resembling this of Dr. WHITBY's, but with this difference, that his idea of justifying faith, seems to be a faith, upon professing which, a person was justly entitled to enter into the society of those, who were called *the justified ones*, or the *sanctified* people of God, *i. e.* into the visible church of Christ, who receive the visible signs of pardon and favour from him, and are set apart as his peculiar people, as the *Jewish* nation in general once was. This is what he calls the *first* justification, and on that principle attempts to explain St. *Paul's* discourse of justifying faith in the epistles to the *Romans* and *Galatians*, thereby, as it seems, sinking the passages in question, and others, in which the apostle speaks of the privileges of believers, far below their original sense. It seems much more reasonable to say, the apostle addressed the several churches as consisting of *sincere* Christians, as most of their members were, without taking particular notice of those few who might be otherwise [b].

§ 6. 2. Some divines have chosen to call this purpose of holy obedience, essential to true faith, by the name of *internal good works*, and the fruit actually produced in life, *external*: and in this sense of the words it must be acknowledged, that according to our definition of faith, compared with the following proposition, we maintain the universal necessity of good works as much as any can do: but it may be questioned whether this is the most natural sense of the word. Compare *John* vi. 29 [c].

§ 7. 3. We allow that the word *faith* has various significations in scripture besides this: viz. It is sometimes put for what is called a *miraculous* faith, i. e. a persuasion in a person who was endued with miraculous gifts, that God would perform some miracle, correspondent to some present impression made on his mind, *Matt.* xvii. 20. *Mark* xi. 22, 23. 1 *Cor.* xiii. 2. sometimes it signifies only an assent to the truth of the gospel, though perhaps ineffectual, in which sense it is taken in many passages of the epistle of *James*; Vid. *Jam.* ii. 14—26. *Acts* viii. 13.

a LOCKE's Reas. of Christianity, vol. i. p. 16—26. WHITBY's Pref. to Gal. p. 292—297.
b TAYLOR on the Romans.
DODD. on Regen. Postscr. to 2d Ed.
c WATERL. Serm. vol. ii. p. 54, 55.

sometimes an assent to the truth of any proposition, whether the evidence of it were that of testimony, reason, or sense, *John* xx. 8, 25, 29. *Heb.* xi. 3[a].

§ 8. *Prop.* The gospel absolutely requires such a faith as is here defined, of all those who would partake of the benefits of it; and also makes a promise of salvation to all those in whom such a faith is found.

§ 9. *Dem.* 1. Everlasting life is in the gospel promised to believers, and appropriated to them, whatever the import of that faith shall afterwards appear to be, *John* iii. 16—18, 36. *Mark* xvi. 15, 16. *Acts* xvi. 31.

§ 10. 2. That this faith implies a persuasion that Christ is the Messiah, or a person sent into the world under the character of the Saviour of fallen man, appears from *John* xvi. 27. *Acts* viii. 37. *Rom.* iii. 22, 26, 27. iv. 24, 25. x. 9. 1 *John* iv. 15. v. 1.

§ 11. 3. It is evidently asserted in scripture, that all true believers *receive Christ*, and *rejoice in him*, that he is *precious to them*, &c. *John* i. 12. *Phil.* iii. 1. 1 *Pet.* ii. 7. and for this reason believing in Christ is expressed *by coming to him*, *John* vi. 35. and considering the etymology of the word πιστις from πιστευω, and especially the import of πιστευειν εν τινι, this seems to be the primary idea of *faith*, though necessarily connected with the view given of it in the last step, and in that which follows, in order to distinguish a true faith from such a presumption, as would affront Christ rather than honour him. Compare 2 *Tim.* i. 12[b].

§ 12. 4. That no degree of persuasion, desire, expectation, or dependence will be accepted of God, without a firm and prevailing resolution of sincere obedience, appears, not only from *James* ii. 14—26. but also from all those passages, which declare holiness to be necessary in order to salvation, and which pronounce a sentence of final condemnation on all those who are disobedient to the truth, as *Rom.* ii. 8, 9. *Heb.* xii. 14. 2 *Thess.* i. 7—9. *Matt.* vii. 21—23. all which would be utterly inconsistent with those promises made to faith, gr. 1. if faith did not imply such a prevailing resolution of holy obedience. Compare *John* iii. 36. (*Greek.*) *Valet propositio*[c].

§ 13. *Cor.* 1. They who represent faith, as merely a firm persuasion that we *ourselves* are justified, or that Christ particularly died *for us*, do greatly misrepresent it; and lead their

a TILLOTS. vol. iii. Serm. 165. p. 428—430.
b WATTS's Div. Dispens. p. 64, 65.
c LIMB. Theol. l. v. c. viii. § 5. BARROW's Works, vol. ii. p. 46, 47.

followers into a dangerous error: not to insist upon the contradiction in such a definition of faith, which seems to imply, that we must have our interest in Christ revealed to us before we can believe, and yet must believe before it can be revealed to us; unless that revelation were supposed to have no foundation, or a person were allowed to be justified while actually an unbeliever, which is directly contrary to the whole tenor of the scriptures mentioned above, and to many more which declare the displeasure of God against the workers of iniquity, which all unbelievers are[a] *.

§ 14. 2. Those who are received into the divine favour in the method before described, can have no cause to *glory* before God, it being matter of pure favour that such a constitution should be established for the salvation of sinful creatures, *Eph.* ii. 8, 9. *Rom.* iii. 27. iv. 2—5. xi. 6[b].

a WILLIAM's Gosp. Truth, c. ix. p. 72—79.
CALV. Instit. l. iii. c. ii. § 15, 16, 19.
BARROW's Works, vol. ii. p. 50, 51.
BAXT. End of Contr. c. xx. § 34.
TRUMAN's Mor. Impot. p. 162, 163.
GROVE on Saving Faith, p. 18—22.
b DODD. Serm. on Salvat. by Grace, p. 19—25.

* Faith may be considered in two respects, as it relates either to justifying righteousness, or to moral obedience in general. Faith in the *former* sense is properly compared to an *eye*, the office of which is, not to dart forth rays on its object, but to *receive* them—to a hand, not as working, but as *receiving* a bounty—to the *ear*, (hear, that is, *believe*, and your souls shall live) which does not emit sound, but *receives* it—to a *mouth*, not as uttering words, but as *receiving* food. Such "receiving" implies an *antecedent grant* of things received, as the *warrant* for such reception. The favour thus granted is Jesus Christ, and with him righteousness and life, grace and glory. A fallen sinner, as yet destitute of all good because without Christ, must either by unbelief reject, or by faith receive this antecedent grant. The *conscious reception* of such exhibited benefit may be called justifying faith; and thus includes "a persuasion that we *ourselves* are justified," or *accepted* in the beloved. Faith is persuaded of the grant, on the divine testimony, and there is in the mind a consciousness of receiving the thing granted; therefore in the very act of believing unto righteousness, there is a persuasion of acceptance with God. Nevertheless, this definition of faith, "a firm persuasion that we *ourselves* are justified," may be taken enthusiastically, and without due caution, ought not to be used, though it is capable of a sound and important sense.

The other definition of justifying faith, "that Christ particularly died *for us*," ppears yet more exceptionable, though the meaning may be no more than what most serious Christians will allow, viz. That justifying faith is a *conscious* credence of the efficacy of Christ's death for *my* present pardon and acceptance. And, when held by Arminians, some such meaning it *must* have, when they say, "Christ particularly died *for us*;" for on their principles he died *alike for all*. However, it does not fairly follow, because a man may have a false consciousness, that therefore there is not a true. The *consideration* which our author imputes to these definitions, belongs to them only on the most obnoxious interpretation of them. For surely there is no "contradiction" in supposing a *conscious reception* of a justifying righteousness assuring me that I am thus *justified*. But this is a very different thing from believing a false proposition, such as our author states. W.

LECT. CLXXII.

Whether Faith be a Condition of Salvation—Law and Gospel—How Faith is imputed for Righteousness—What Articles of Faith are Fundamental.

§ 1. *Schol.* 1. IT has been greatly debated, whether faith be the *condition* of our salvation. If by *condition*, be intended something which is a valuable equivalent for a benefit received, or something which is to be performed entirely in our own strength, it is certain that nothing done by us can merit that title, considering on the one hand the great and glorious rewards of eternal happiness proposed in the gospel, and on the other, the weakness of our created, and the degeneracy of our corrupted nature: but if *condition* only signifies, as it generally does, something insisted upon, if we would receive a benefit, and upon the performance of which we shall in fact be entitled to that benefit, it is the very thing asserted and proved in the proposition, that *faith* is in this sense the condition of our salvation. Nevertheless, since so strong a prejudice is by many weakly and foolishly imbibed against that phrase, it may generally be matter of prudence to decline it; since it can express no more than is expressed by saying, that they who do believe, shall, and they who do not, shall not be saved; which is so scriptural a manner of speaking that it offends none [a].

§ 2. 2. Much of the same kind with the former, is that question, whether the gospel consists merely of *promises*, or whether it can in any sense be called *a law*. The answer plainly depends upon adjusting the meaning of the words *gospel* and *law:* if the *gospel* be taken for the declaration God has made to men by Christ concerning the manner in which he will treat them, and the conduct he expects from them, it is plain that this includes *commands*, and even *threatenings* as well as *promises:* but to define the gospel so, as only to express the favourable part of that declaration, is indeed taking the question for granted, and confining the word to a sense much less extensive than it often has in scripture: compare *Rom.* ii. 16. 2 *Thess.* i. 8. 1 *Tim.* i. 10, 11. and it is certain, that if the *gospel* be put for all the parts of the dispensation taken in connection one with an-

a WITSII. Œcon. Fœd. l. iii. c. i. § 8, 9, 12—15. WILLIAMS's Gosp. Truth, c. viii. | MORRIS's Serm. vol. i. No. 8. GROVE, ubi supra. p. 38—76.

other, it may well be called on the whole a *good message*, ευαγγελιον. In like manner, the question whether the gospel be a *law* or not, is to be determined by the definition of a law and of the gospel as above: if *law* signifies, as it generally does, the discovery of the will of a superior, teaching what he requires of those under his government, with the intimation of his intention of dispensing rewards and punishments, as this rule of their conduct is observed or neglected; in this latitude of expression, it is plain from the proposition, that the gospel, taken for the declaration made to men by Christ, is *a law*, as in scripture it is sometimes called: *James* i. 25. *Rom.* iv. 15. v. 13. viii. 2. but if *law* be taken in the greatest rigour of the expression, for such a discovery of the will of God and our duty, as contains in it no intimation of our obtaining the divine favour, otherwise than by a perfect and universal conformity to it, in that sense the gospel is not a law, as appears likewise from the proposition[a].

§ 3. 3. It has been denied, that any who are already *Christians* can be rationally exhorted to believe in Christ; and Dr. WHITBY expressly says, there are no instances of it in the New Testament. But it is to be considered, that faith is not any one act of the mind to be performed once for all, but it expresses the temper which a man is to carry along with him throughout his whole life; compare *Gal.* ii. 20. 2 *Cor.* v. 7. and 1 *Pet.* ii. 4, 5, 7. and the more lively the impressions and acts of it are, the more firmly may we be said to believe; or in other words, there may be different *degrees* of this faith; and consequently it is not an absurd or unprofitable thing to address to those who have already believed, for the *establishment* and *increase* of their faith; as it appears the apostles did, *John* xx. 31. 1 *John* v. 13. compare *John* xi. 15. xiii. 19. xiv. 1, 29. *Eph.* iii. 17[b].

§ 4. 4. It is further questioned, how far *faith* can be said, as *Rom.* iv. 5. to be *imputed for righteousness*, if it be by the *righteousness of Christ* imputed to us, that we are justified, as was asserted before, *Prop.* 136. *Cor.* 2. To this some have answered, that faith is there put for the *object* of faith, as hope is for the object of hope, *Jer.* xiv. 8. *Heb.* vi. 18. 1 *Tim.* i. 1. and fear for the object of fear, *Gen.* xxxi. 53. and this solution is maintained by RAWLINS on Just. p. 209—213. GUYSE in Loc.

§ 5. We answer, that any thing may be said to be imputed

a WITSII. ubi supra. WILLIAMS's Gosp. Truth, p. 133—137.

b WHITBY on the New Test. vol. ii. p. 296, 297. GROVE, ubi supra, p. 140.

to us for righteousness, or in order to our justification, which, being as it were set down to our account, serves in any degree as the means of our justification, as faith evidently does, though not by virtue of its own merit and excellency, but with regard to the righteousness of Christ, on the account of which God is pleased thus graciously to regard it: or as WITSIUS states it, "faith is set down to our account in the book of God, as an evidence that we are in the number of those, who by the righteousness of Christ, according to the tenor of the gospel, are to be justified [a]."

§ 6. 5. It has been questioned how far the precepts requiring faith in the gospel on the penalty of damnation, can be supposed to extend.—As to the *Heathens*, we shall briefly consider their case in the eighth *scholium*. It seems this declaration must at least extend to those who have an opportunity of enquiring into the truth of christianity, and who may by an honest enquiry attain to satisfaction in the truth of it. If there be any adult person in a christian country, who, not by his own fault, but by the circumstances in which providence has placed him, lies under difficulties absolutely invincible, it is as rational to suppose God will allow for such, as for the ignorance of infants: but where persons have genius and opportunity to enquire, it is hard to imagine how their difficulties should be invincible, unless we suppose that God has left the christian religion in such circumstances, that those who enquire most fully into its evidence, with the greatest sincerity and impartiality, may not see sufficient reason to embrace it, which is utterly incredible: (compare *John* vii. 17.) so that the case of most infidels in christian countries must be exceeding dangerous; and consequently the denunciation, *Mark* xvi. 16. must not be limited to those who heard the apostles preach, and saw their miracles, as some suppose [b].

§ 7. 6. The damnatory sentence which christianity pronounces on those who reject it, has been urged as in itself a most unreasonable thing, since faith depends not upon ourselves, but on the degree of evidence in the things to be believed.

But to this it may be answered,

§ 8. (1.) That it evidently appears from *Lect.* 171. § 1. that faith is not merely the assent of the *understanding* to a specula-

a WITSII. Œcon. Fæd. l. iii. c. viii. § 56.
WILL. Gosp. Truth, c. xii, p. 102—112.
DODD. on Salv. by Grace, p. 13—19.
BRINE's Effic. of Christ's Death.
GROVE, ubi supra, p. 140—146.

b WATTS of Infid. Sect. 3. Quest. vii. p. 83—95.
WELSTEAD's Con. of Prov. p. 131—134.
BARKER's Serm. No. vii. p. 147—151.
GROVE on saving Faith, p. 87.

tive truth, but implies our reposing such a confidence in Christ, and holding our souls in such a subjection to him, as depends upon the human *will* as much as any disposition and action of the mind, both as to the impartiality of enquiring and the manner of acting, when evidence is proposed and apprehended. Compare *Isa.* xxix. 13, 14. *Dan.* xii. 10. *Matt.* vi. 23. xi. 25. xiii. 11, 12. *John* iii. 19. v. 44. 1 *Cor.* ii. 14. 2 *Cor.* iv. 4. 2 *Tim.* iii. 13 [a].

§ 9. (2.) That there is in general no absurdity in supposing, that a divine revelation may be attended with a sentence of condemnation against those who reject it; since it is certain, God may contrive an evidence, which he knows to be reasonably sufficient for the conviction of every one to whom it is addressed, and on that supposition may condemn those who will not submit to it; which if he has determined to do, it is wise and gracious in him to add such a threatening; and indeed on the whole, it is most probable that this will be the case with regard to every revelation whatever.

§ 10. (3.) That these general reasonings have peculiar weight when applied to *christianity*, considering the representation which scripture makes of the degree of its evidence; the nature and circumstances of the scheme itself, bringing the guilty creature such important blessings in so extraordinary a way; the manner in which it was introduced, and the difficulties it was to struggle with, which required such strong sanctions [b].

§ 11. 7. It is a question of the utmost difficulty, how much of the gospel must be believed in order to salvation, or in other words, what articles of faith are *fundamental.* To this some have answered, by saying, it is only fundamental to believe that the scriptures are the word of God, and all things contained therein are true. But this answer is liable to a double objection; as on the one hand, it supposes it absolutely necessary that every man should believe both the plenary inspiration, and the extent of it to all the books of scripture, which can never be proved to be a thing absolutely required; on the other hand, such an implicit belief of this might be consistent with the ignorance of, and mistakes about many of the most important doctrines of christianity; and therefore this will determine nothing in regard to the main

a WHIST. Princ. of Rel. Pref.
b DODD. Ans. to Christian. not founded on Arg. Lett. 2. p. 28—47.
WATTS on Infid. Quest. ii. p. 42—47.
TAYLOR on Rom. iii. 10—19. p. 265.
BUTLER's Anal. part ii. c. vi. p. 228—235.
GROVE, ubi supra, p. 130—140.
MORRIS's Serm. vol. i. No. 3.

question: though it may be indeed admitted, that where a person is possessed of such a belief, and appears not to contradict it by gross errors, it may be expedient, to avoid endless disputes, for christian societies to acquiesce in such a declaration, rather than to insist upon others more critical. Mr. LOCKE and many others with him, maintain, that the only fundamental of christianity is, that Christ is the Messiah: but here a question arises concerning the extent of these words: perhaps it may be sufficient to answer it by saying, that wherever there appeared to be such a persuasion of the dignity of Christ's person and the extent of his power, as should encourage men to commit their souls to his care, and to subject them to his government, those who professed such a persuasion were admitted to baptism by the apostles, and ought to be owned as *Christians*: and it seems necessary in the general to acquiesce in some such determination; for the demand of drawing up a list of fundamentals, *i. e.* of doctrines without the belief of which none can be saved, seems to be founded on a mistaken supposition, that the same things are fundamental to *all*; whereas according to persons' different capacities and opportunities of enquiry, that may be fundamental to *one*, *i. e.* necessary to be believed by him, in order to approve the general sincerity of his heart before God, which is not so to *another* [a].

§ 12. 8. It has been much disputed, whether it be possible that the *Heathens* should be saved. Some have absolutely denied it, upon the authority of the texts mentioned in the proposition, which universally require *faith in Christ*: but to this it is answered, that they can only regard such to whom the gospel comes, and are capable of understanding the contents of it. The truth seems to be this, that none of the *Heathens* will be condemned for not believing the gospel, but they are liable to condemnation for the breach of God's natural law: nevertheless, if there by any of them in whom there is a prevailing love to the divine being, and care in the practice of virtue, there seems reason to believe, that for the sake of Christ, though to them unknown, they may be accepted by God: and so much the rather, as the ancient *Jews*, and even the *apostles* of Christ, during the time of our Saviour's abode upon earth, seem to have had but little notion of those doctrines, which those who deny the salvability of the *Heathens* are most apt to imagine funda-

a TURRET. on Fundamentals.
LOCKE's Reas. of Christian. vol. ii. p. 74—92.
BENNET's Irenicum, p. 54—58.
BAXT. Direct. for Peace, No. xxvi.
BAXT. Saint's Rest, part ii. c. iii. § 2.
CHILLINGW. Safe Way, c. ii. § 159. c. iii. § 13.
RYMER on Rev. l. i. c. x. p. 253—258.
MORE on Fundamentals, pass.

mental. Compare *Rom.* ii. 10, &c. 26. *Acts* x. 34, 35. *Matt.* viii. 11, 12. to which may be added 1 *John* ii. 2. which Mr. RYMER supposes intentionally decisive on this question, as to the application of Christ's merits to all virtuous men, who may not have opportunities of hearing of his name. Some also add *John* i. 29 [a].

LECT. CLXXIII.

Concerning Heresy.

§ 1. *Prop.* TO take a brief survey of what seems most important in the late controversy, especially between Dr. FOSTER and Dr. STEBBING, concerning *Heresy* *.

§ 2. *Sol.* It seems to be agreed on both sides, that *Christians* are to be concerned that they may maintain the purity of the faith as delivered in the scriptures; and that in proportion to the degree in which any particular error is apprehended to be pernicious, it is to be discouraged, and by all rational and christian methods opposed, by private persons and religious societies. *Rom.* xvi. 17. 1 *Tim.* i. 19, 20. 2 *Tim.* ii. 16—18. *Jude ver.* 3. 2 *John ver.* 10, 11.

§ 3. 2. Nevertheless, the frequent exhortations that every where occur in scripture to maintain mutual candour and love towards each other, should teach us to use the greatest tenderness on this head, and will oblige us to put the kindest construction on the different expressions, and even the mistakes of our fellow-christians that we rationally can. See the texts quoted at the end of *Turretine* on *Fundamentals* [b].

§ 4. 3. When these two points are allowed, if the question be, what those peculiar errors are which are to be discountenanced, so as to refuse acts of religious communion with those that hold them, the question is much the same with that of *the fundamentals* of christianity treated of before: if it be, whe-

a RYMER's Repres. of Rev. Rel. c. v. p. 88—133.
SCOTT's Christian Life, vol. ii. p. 265—268.
OWEN on the Spirit, p. 535.
TAYL. Key to the Rom. c. xiii. p. 104—106.
TURRET. Loc. i. Quæst. iv. § 1, 2, 17.
BAXT. Saint's Rest, p. 1. c. viii. § 2.
MEDE's Works, p. 166.
BAXT. Works, vol. iii. p. 846, 847. vol. iv. p. 959.
BARCLAY's Apol. p. 181—196.
Strength and Weakness of Human Reason, p. 264—276.
GOODW. Heathen's Debt and Dowry, pass.
BREKELL's Sermons, No. 1.

b DODD. on Christ. Cand. and Unanimity.

* Dean TUCKER, in his "Two Letters to Dr. KIPPIS," has taken the same ground with Dr. STEBBING. K.

ther persons censured and avoided as erroneous are to be called *Heretics*, or are so called in scripture, it is only then a debate concerning the particular use of a word, which indeed is the chief thing that seems in question between the two accurate and ingenious writers mentioned above; and with regard to that it may be remarked,

§ 5. (1.) That the word αιρεσις, from αιρεω *eligo*, seems to answer most exactly to the *English* word *sect*, and consequently though it may sometimes admit of an *indifferent* signification, is generally taken in an *ill* sense: so it certainly is in *Gal.* v. 20. compare 2 *Pet.* ii. 1. and though some have disputed it, yet it seems on the whole most probably to bear such a sense in 1 *Cor.* xi. 19. *Acts* xxiv. 5, 14. xxviii. 22. but the last instance seems the most doubtful.

§ 6. (2.) It seems dubious, whether heresy does in the New Testament signify any thing different from a high degree of *schism*, or breaking the peace of the church by uncharitable divisions and separations; the chief place where any pretend to find a difference is 1 *Cor.* xi. 19. compared with *ver.* 18. but if the word και in the 19th verse be supposed an *expletive*, the argument drawn from thence is inconclusive, or the two words may only express different *degrees* of the same thing.

§ 7. (3.) Nevertheless, we acknowledge that in the early ages of the church, the word *Heretic* signified those who erred in fundamentals, or doctrines reckoned of the greatest importance, and *Schismatics* were those who separated from others with a regard to discipline only [a].

§ 8. 4. It is further questioned, whether a *Heretic* in St. *Paul*'s sense, *Tit.* iii. 10, 11. is one, who *contrary to his conviction* maintains any doctrine in debate, or whether it may take in the case of one, who is *mistaken in his judgment.* Dr. FOSTER, following Dr. WHITBY, is of the first of these opinions; and would infer from it, that as none can ordinarily tell who is *self-condemned* without the gift of discerning spirits, the use of this rule was peculiar to the apostles' time. His chief argument is, not so much that such a person is said *to sin*, but that he is said to be αυτοκαλακριτος, which he supposes must signify *condemned by his own conscience.* But Dr. STEBBING thinks the meaning is, that such a person does not, like many other offenders, study to conceal his crime, and thereby oblige others to prove it, but that openly declaring and maintaining his sentiments, he is accused and condemned out of his own mouth:

[a] SUIC. Thes. vol. i. p. 120 & 124.

compare *Heb.* xi. 7. *Matt.* xii. 41, 42. *Acts* xiii. 46. where persons are said to be condemned by those, who furnish out matter for their condemnation. Compare also *Job* xv. 6. *Luke* xix. 22. It is a strong objection against Dr. FOSTER's scheme, that the *truth* or *falshood* of the doctrine professed, has, upon his principles, nothing to do with the question of a person's being a *Heretic;* but the most orthodox professor might be condemned under this view, if by a secret revelation, or otherwise, it should be manifested, that he was a deist; whereas, in this case, all the world would own he was condemned for *infidelity*, or for *knavery*, rather than *heresy*.

§ 9. 5. Some have urged, that if this text refers to the case of those who actually separated themselves from the church upon the account of *Jewish ceremonies*, which the context favours, they might be said to condemn or pass sentence on themselves, as by their separation they justified the conduct of the church in excluding them from their communion; but there seems no necessity for having recourse to this interpretation [a].

LECT. CLXXIV.

Concerning Heresy; continued—Of Human Forms as a Standard of Orthodoxy.

§ 1. *Schol.* 1. MR. HALLET's notion of *heresy* is, that there is only a *gradual* difference between *schism* and *heresy*, and that schisms grow up into heresies, when *separations* are occasioned: all *heretics* are therefore *sectaries*, and no *doctrine* alone can constitute a person a *heretic*. *Sects* in the christian church are evils, and wherever there is a needless and contentious separation, there is somewhere a guilt. The only rule, he says, to determine, which is heresy, in all places and all ages, is the declaration which God has made in scripture of the terms of acceptance with him; and when any thing more than this is insisted upon, in order to continue communion, there is the guilt of heresy on that side which insists on those unnecessary and unscriptural things. On this foundation, he concludes that the *Pope* is the chief *Heretic* in the world, and others in proportion to the usurpation of an authority not given by

a FOST. and STEBB. on Heresy, pass.
BAXT. on Tit. iii. 10, 11.
WHITBY and HAMMOND in Loc.
LOCKE on Toleration, Lett. i.
GROVE's Posth. Works, vol. iv. on the Terms of Com.
BENSON on the Epist. vol. i. p. 440—447. 2d Ed.

Christ; and adds, that wicked men can from him have no authority in the church at all [a].

§ 2. 2. Some have objected it as a defect in christianity, that there is no *infallible rule*, whereby exactly to judge what heresy is, though it be so expressly condemned, supposing it to signify such an error, as exposes a man to the regular censure of his christian brethren. It is answered, that a scheme of doctrine is laid down in scripture, to which all are obliged to assent so far as they can understand it: men may indeed mistake in the sense of these rules; and how far these mistakes are important, particular persons and particular societies are to judge for themselves: and though it is a necessary consequence of this, that some will disapprove the determination of societies, as well as the opinion of private persons, yet this is an imperfection of human nature for which there could be no imaginable remedy, unless it were to make every man infallible; for whatever decisions were given, and whatever living judge were to interpret these decisions, there would still be room for putting various senses even upon these interpretations themselves. And if men do not proceed to hate and persecute those whom they think erroneous, the consequences of men thus condemning each other for mere mental errors will not be very important: and probably leaving the matter in this latitude, will on the whole be attended with fewer inconveniences than any other scheme whatsoever; and it may deserve serious consideration, whether the way of arguing in the objection may not also affect Christ's rule, *Matt.* xviii. 15—18. and indeed all other rules and laws human or divine, in the interpretation or application of which it is certain, fallible men may err [b].

§ 3. 3. Some have thought the only remedy for the above-mentioned defects would be, to introduce some *human form* as a *standard of orthodoxy*, wherein certain disputed doctrines shall be expressed in such determinate phrases, as may be directly levelled against such errors as shall prevail from time to time, requiring those especially who are to be public teachers in the church to subscribe, or virtually to declare their assent to such formularies. On this head we may observe,

§ 4. (1.) Had this been requisite, it is probable the scriptures would have given us some such formularies as these, or some directions as to the manner in which they should be drawn up, proposed, and received.

a HALLET's Disc. vol. iii. No. ix. p. 358—408. [illegible] præs. p. 3[illegible]—364, 3[illegible]—390.
MANNE's Critical Notes on Gal. i. 8, 9.

b Letter to STEBBING in Lond. Mag. for 1735, [illegible]
BURNET's Four Disc. p. 186—191.

§ 5. (2.) It is impossible that weak and passionate men, who have perhaps been heated in the very controversy thus decided, should express themselves with greater propriety than the apostles did.

§ 6. (3.) It is plain in fact, that this practice has been the cause of great contention in the christian church, and such formularies have been the grand engine of dividing it, in proportion to the degree in which they have been multiplied and urged.

§ 7. (4.) This is laying a great temptation in the way of such as desire to undertake the office of teachers in the church, and will be most likely to deter and afflict those who have the greatest tenderness of conscience, and therefore *(cæt. par.)* best deserve encouragement.

§ 8. (5.) It is not likely to answer the end proposed, *viz.* the preserving a uniformity of opinion; since persons of little integrity may perhaps satisfy their consciences, in subscribing what they do not at all believe, as *articles of peace*, or in putting the most unnatural sense on the words. And whereas in answer to all these inconveniences it is pleaded, that such forms are necessary to keep the church from heresy, and it is better there should be some hypocrites under such forms of orthodoxy, than that a freedom of debate and opinion should be allowed to all teachers, the answer is plain; that when any one begins to preach doctrines, which appear to those who attend upon him, dangerous and subversive of christianity, it will be time enough to proceed to such an animadversion, as the nature of his error in their apprehension will require, and his relation to them will admit [a].

§ 9. 4. Nevertheless, it is very consistent with what we have said under the preceding scholium, that voluntary societies should demand such satisfaction, as they shall on serious enquiry think fit, of the orthodoxy of one who is to minister among them: nor can this be said to intrench at all upon christian liberty and the right of private judgment, since every private *Christian* has the same right of judging who is fit to teach him, as every teacher has of judging for himself what is the true christian doctrine. And the like may be said with respect to *ministers*, when desired to concur in any solemn act, by which they are to declare their approbation of the admission of any particular person to that office [b].

a DUNLOPE's Pref. to the Scotch Confess. vol. i. præs. p. 52—58.
EVANS's Script Standard.
Occas. Pap. vol. ii. No. i.
HALES's Tracts. p. 28—31.
CONYBEARE's 6 Scrm. No. ii.
CHANDLER of Subscript.
BURNET's History of his Times, Conclusion, p. 604. fol.
HARTLEY on Man, vol. ii. prop. 76.
POWEL's Serm. on Subscript. Confessional.
b Confessional, c. ii. p. 30—60. 3d Ed.

LECT. CLXXV.

Of Divine Gracious Influence.

§ 1. *Def.* ANY degree of divine influence on the mind, inclining it to believe in Christ and to practise virtue, is called GRACE.

§ 2. *Schol.* There are in scripture many other senses of the word *grace*, which does in the general signify any favour of God freely bestowed upon his creatures: compare 1 *Cor.* x. 30. 2 *Cor.* viii. 4, 5. *Eph.* iv. 7. but forasmuch as those which relate to the improvement of their temper, and their fitness for final happiness, are favours of the greatest importance, this name is by way of eminence applied to them, as we shall shew in what follows [a].

§ 3. *Def.* The communication of grace given to any soul in such a degree, as actually to bring that soul to faith in Christ, and consequently into a state of salvation, may properly be called SPECIAL GRACE *.

§ 4. *Cor. Special grace* is the work of the Spirit of God; *Tit.* iii. 5, 6. *Gal.* iv. 6. v. 18, 22. *Rom.* v. 5. viii. 9, 13, 14. 2 *Cor.* iii. 3. v. 5. to which may be added 2 *Thess.* ii. 13. and many other texts, several of which will be mentioned under the following proposition.

§ 5. *Def.* Those divine influences, which leave the mind short of faith and sincere obedience, may be called COMMON GRACE; but those which *introduce* special, though they do not

a CLARKE'S Posth. Serm. No. xxix. vol. ii. p. 265—275. Octavo Edit.

* Our author's distinction between *special* and *common grace* seems neither useful nor just. That there are in any case *divine influences*, in the proper, theological sense of these words, which are not *saving*, is mere assumption. The distinction appears to rest on the unfounded supposition before noticed, that no grace is properly termed "*special*" which does not "actually bring the soul to faith in Christ." If so, the *speciality* of grace is *constituted* either by the *degrees* of it rather than its *nature*, or else by *faith*; both of which must appear highly exceptionable. It remains to be proved that there are any divine influences communicated to a soul before actual regeneration; and surely whatever influence effects this, must be *special* and saving, whether in infancy or adult age. Therefore what our author terms *common* and *preparatory* grace ought either to be called special, though not in circumstances to exercise faith, as particularly in the case of infants; or, its *existence* should be proved, if any thing different from what is special. W.

yet amount to it, may with respect to that introduction be called PREPARATORY *.

§ 6. *Prop.* All those who do indeed believe in Christ, and in the main practise virtue, are to ascribe it not merely or chiefly to their own wisdom and goodness, but to the special operation of divine grace upon their souls, as the original cause of it.

§ 7. *Dem.* 1. None can deny, that God has such an access to the minds of men, that he can work upon them in what manner he pleases: and there is great reason to believe, that his secret influence on the mind gives a turn to many of the most important events relating to particular persons and societies, *Prov.* xxi. 1. as it is evident many of the public revolutions mentioned in the Old Testament are ascribed to this cause. *Ezra* i. 1 [a].

§ 8. 2. Though the mind of man be not invincibly determined by motives, yet in matters of great importance it is not determined without them: and it is reasonable to believe, that where a person goes through those difficulties which attend faith and obedience, he must have a very lively view of the great engagements to them, and probably upon the whole a more lively view than another, who in the same circumstances in all other respects acts in a different manner.

§ 9. 3. Whatever instruments are made use of as the means of making such powerful impressions on the mind, the efficacy of them is to be ascribed to the continual agency of the first cause. *Lect.* 36. § 1.

§ 10. 4. The prevalence of virtue and piety in the church is to be ascribed to God, as the great original author, even upon the principles of *natural religion.*

§ 11. 5. Good men in scripture, who appear best to have

a Rel. of Nat. delin. p. 105—107.

* To this definition an objection of some importance has been made, that it must either exclude all infants from heaven, or maintain that they may go to heaven without *special grace;* that it excludes them from salvation, because the communication of grace to them does not *actually* bring them to faith in Christ. But our author would not exclude infants from heaven, nor would he probably deny that they are incapable of special grace; therefore the definition is defective in the specific difference. We should reflect that a disposition *may* be holy, rather *must* be holy, *prior* to faith in Christ; for without a rectified or holy disposition no act of the mind could be good, and consequently there could be no believing with the heart unto righteousness. Now what can this *antecedently holy* disposition be but *special grace?* I would therefore say, the communication of grace to any soul to such a degree, as would *in favourable circumstances* bring the soul to faith in Christ, and which places it in a state of salvation, may properly be called SPECIAL GRACE. W.

understood the nature of God and his conduct towards men, and who wrote under the influence and inspiration of his Spirit, frequently offer up such petitions to God, as shew that they believed the reality and importance of his gracious agency upon the heart to promote piety and virtue, *Psal.* li. 10—12. xxxix. 4. xc. 12. cxix. 12, 18, 27, 33—37, 73, 80, 133. 1 *Chron.* xxix. 18, 19. *Eph.* i. 16, &c. *Col.* i. 9—11, *& sim.*

§ 12. 6. God promises to produce such a change in the hearts of those to whom the other valuable blessings of his word are promised, as plainly implies, that the alteration made in their temper and character is to be looked upon as his work, *Deut.* xxx. 6. *Psal.* cx. 3. *Jer.* xxxi. 33. xxxii. 39, 40. *Ezek.* xi. 19, 20. xxxvi. 26, 27. compare *Heb.* viii. 8—13.

§ 13. 7. The scripture expressly declares in many places, that the work of *faith* in the soul is to be ascribed to God, and describes the *change* made in a man's heart when he becomes truly religious in such language, as must lead the mind to some strength superior to our own, by which it is effected, *John* i. 13. iii. 3, 5, 6. *Acts* xi. 18. xvi. 14. 2 *Cor.* iii. 3. *Eph.* i. 19, 20. ii. 1, 10. iv. 24. *Phil.* i. 29. *Col.* i. 11, 12. ii. 12, 13. Vid. *James* i. 18. 2 *Tim.* ii. 25. To this catalogue we scruple not to add, *Eph.* ii. 8. though some have objected that τοῦτο cannot refer to πίστεως; since the like change of genders is often to be found in the New Testament; compare *Acts* xxiv. 16. xxvi. 17. *Phil.* i. 28. 1 *John* ii. 8. *Gal.* iii. 16. iv. 19. *Matt.* vi. *ult.* xxviii. 19. *Rom.* ii. 14[a].

§ 14. 8. The *increase* of Christians in faith and piety is spoken of as the work of God; which must more strongly imply, that the first *beginnings* of it are to be ascribed to him, *Psal.* cxix. 32. *Phil.* i. 6. ii. 13. 1 *Cor.* vii. 25. iii. 7. iv. 7. xv. 10. 2 *Cor.* v. 5. *Heb.* xiii. 20, 21. 1 *Pet.* v. 10. *Jude ver.* 24, 25.

§ 15. 9. The scripture does expressly assert the absolute necessity of such divine influences on the mind, in order to faith and holiness, and speaks of God's giving them to one while he withholds them from another, as the great reason of the difference to be found in the characters of different men in this important respect, *Deut.* xxix. 4. *Matt.* xi. 25, 26. *John* vi. 44, 45, 46. xii. 39, 40. *Rom.* ix. 18—23.

§ 16. 10. It appears probable from the light of nature, and certain from the word of God, that faith and repentance are ulti-

a ELSNER's Observ. vol. i. p. 128. RAPHEL. Obs. ex Herod. in Matt. xxviii. 19. | GLASSII Op. l. iii. Tract. ii. de pr. Can. xvi. p. 524—526.

mately to be ascribed to the work of special grace upon the hearts of men[a]. *2. E. D.*

LECT. CLXXVI.

The Importance of gracious Influences—the Manner mysterious.

§ 1. *Cor.* 1. WE may learn with what dependence gospel-ministers should undertake their work, and to what they should ascribe the success of it, 1 *Cor.* iii. 4. & xv. 10[b].

§ 2. 2. Those who are finally brought to faith, repentance, and salvation, have great reason to acknowledge the divine goodness to them, and no room to boast of themselves, 1 *Cor.* i. 29, 30.

§ 3. 3. It is a gross mistake, to assert, as some have done, that *grace* never signifies the operation of God upon men's minds, but only intimates his *gracious acceptance* of their repentance, brought about by the motives and assistances of the gospel, i. e. as it must here mean, by the discovery of the christian scheme: compare *Acts* xiv. 26. xv. 40. xviii. 27. 1 *Cor.* xv. 10. 2 *Cor.* i. 12. *Heb.* iv. 16. *Gal.* vi. 18. in all which places, and many more, *grace* makes very good sense, if taken for *a divine operation* on the heart, which, on the interpretation opposed, it would by no means do: and it may further be observed, that when grace is used to express *moral virtues* and good dispositions in our hearts, they are so called, not merely or chiefly, as recommending us to the divine favour, but as produced by divine influence, though still working in a manner suited to the freedom of our nature. Compare *Eph.* iv. 29. 2 *Pet.* iii. 18. 2 *Cor.* viii. 1, 6, 7[c].

§ 4. 4. They are greatly mistaken, who assert, that the assistances of God's Spirit were peculiar to the primitive ages; and who interpret such texts as those quoted above, merely of a miraculous agency on the *apostles* and *primitive* christians. See the scriptures under *Lect.* 175. § 4. and BENSON on the texts quoted above[d].

a Lime-street Lect. vol. ii. p. 242—245.
TILLOTS. Works, vol. ii. p. 80, 81.
LIMB. Theol. l. iv. c. xiv. § 4, 21.
BRANDT's Hist. of the Ref. vol. ii. p. 75.
DODD. on Regener. Serm. vii. p. 221—233.
JORTIN's Six Dissert. No. 1.
WARBURT. Doct. of Grace.
FOSTER's Serm. vol. ii. No. 5.

b SOMES's Fun. Serm. for Mr. Saund. pass.
c CLARKE at Boyle's Lect. p. 328—330.
CLARKE's Posth. Serm. vol. ii. No. xiii, xiv.
BALGUY's Serm. vol. ii. No. xix. præs. p. 361—369.
LARDNER's Serm. No. xiv. p. 297—305.
d WHITBY on the New Test. vol. ii. p. 283—288. 1st Ed. 215
BULK. Œcon. iii. 3, 4.

§ 5. 5. Forasmuch as *gratitude* is so powerful a principle in human nature; and the obligations arising from the divine goodness in imparting special grace to believers are so high and important, it must be the duty of those who preach the gospel, to lead their people diligently to reflect upon it, and to appear themselves under an affectionate sense of its value and excellency.

§ 6. 6. On the principles of the proposition it will appear proper, that the distinction between the *regenerate* and *unregenerate* should be kept up in preaching. And though there be some, on whom divine grace has wrought so early, that perhaps it is difficult to find a time from the first dawning of reason, when they did not appear in the main under the influences of it, yet such instances are comparatively few: and as those early good dispositions must appear to be in a peculiar manner the work of God's Spirit, considering the strength of appetite and passion in children, and the weakness of reason, it would be extremely wrong to exempt such out of the class of the regenerate, and to confine the phrase to those who have been reclaimed from a vicious and immoral course[a].

§ 7. *Schol.* 1. As it appears that by the corruption of our nature the whole symmetry of it is broken, it has generally been maintained by those who assert the doctrine in the proposition, that divine grace may work, not only by enlightening the understanding, and awakening the affections, but also by some immediate influences upon the *will*, in order to restore that harmony of all the faculties, in which the perfection of our nature consists: and many have thought that the *body* as well as the mind may be the subject of such divine operations*: compare 1 *Thess.*

[a] SHARP's Serm. vol. iii. p. 290—294.

* The *faculties* of the mind, as they are called, are, properly speaking, only different *modifications* of one spiritual, active substance, according to different objects to which it stands related. The will, therefore, is that spiritual active substance as it stands related to good. Hence, it should seem, there is no propriety in representing divine influence as terminating on this or the other *faculty* of the mind; for if it be on the *substance* of this active being, which is the most consistent supposition, all the phenomena are accounted for without multiplying causes. The mind itself being rectified in its moral disposition and temperature, must imply a morally right understanding and will. The notion, that the *body* is the subject of divine influence seems not only destitute of scriptural evidence, but is altogether unphilosophical, except the system of materialism could be established. For if the soul be an immaterial substance, it is self-evident that it must have a greater affinity to divine influence than the body has, and the *end* of imparting such influence must be more directly, completely and universally attained by making it terminate on the most radical *principle* rather than on a mere *instrument* of action. W.

v. 23. and *Lect.* 18. § 13. *Lect.* 21. § 6. but it is extremely difficult to conceive of the distinction in all its branches, and it does not seem of so much importance as some have thought[a].

§ 8. 2. As to the *manner* in which divine grace operates upon the mind, considering how little it is we know of the nature and constitution of our own souls, and of the frame of nature around us, it is no wonder that it should be unaccountable to us : (*John* iii. 8.) perhaps it may often be, by impelling the animal spirits or nerves, in such a manner as is proper to excite certain ideas in the mind with a degree of vivacity, which they would not otherwise have had : by this means various passions are excited : but the great motives addressed to *gratitude* and *love* seems generally if not always to operate upon the will more powerfully than any other, which many divines have therefore chosen to express by the phrase of *delectatio victrix :* compare *Deut.* xxx. 6. *Psal.* cxix. 16, 20, 32, 47, 48, 97, 103. *Psal.* xix. 10, 11. *Rom.* vii. 22. 1 *John* iv. 18, 19. *Rom.* v. 5[b].

LECT. CLXXVII.

Of Grace, whether irresistible.

§ 1. *Schol.* 3. IT enters into the definition of *special grace*, that it is never on the whole finally *rejected*, so as to fail of working faith in those who are the happy objects of it. But there is a great controversy, whether these operations be in their own nature *irresistible* or not ; or in other words, whether it was possible that those who in consequence of it do believe, should in these circumstances have continued in their infidelity, and finally have rejected the gospel. To prove that special grace is irresistible, the following arguments have chiefly been insisted upon.

§ 2. (1.) That the scripture represents men as by nature in a condition entirely helpless ; compare *Eph* ii. 1. *Luke* iv. 18. *Acts* xxvi. 18. *Rom.* viii. 7.

§ 3. (2.) That the action of God in the conversion of a sinner

a FOSTER's Serm. vol. ii. p. 96—98.
b LE BLANC's Thes. p. 532. § 53.
BURN. Life of Roch. p. 43—51.
BARCLAY's Apol. p. 148.
BURNET on Art. p. 120.
WHITBY's Comment. vol. ii. p. 289, 290.
SCOUGAL's Works, p. 6—10.
SEED's Serm. vol. i. p. 291.
RIDLEY on the Spirit, p. 210.
KING's Orig. of Evil, p. 71, 376, 4th ed.

is described in such terms, as plainly to shew it is *invincible*, *v. g.* by *raising from the dead*, by *giving a new heart*, by *writing the law of God in the soul*, &c. Compare *Lect.* 175. § 11, 12. But to both these arguments it is answered, that these are figurative expressions which are not to be interpreted in the utmost rigour: that they do indeed intimate a strong disinclination in men to faith and repentance, and a powerful, but not therefore irresistible operation of God upon the mind: compare *Rom.* vi. 2. 1 *John* iii. 9. and other texts of the like import.

§ 4. (3.) It is said, that if special grace were not irresistible, then it would be uncertain whether any would believe or no, and consequently possible that all which Christ had done and suffered in the work of redemption might have been done and suffered in vain.

§ 5. To this it is answered, that the event may be certain where it is not necessary, or, otherwise, there can be no foundation for a certain foreknowledge of future contingencies*, which those who maintain this doctrine of irresistible grace do generally grant; this likewise will answer the arguments brought from those scriptures, in which conversion to God is made the subject of a divine *promise*. Those who are on the other side of the question allow, that in *some* instances divine operations on the mind may be irresistible, as in the case of St. *Paul's* conversion; but they say, that to maintain that it is thus in *every* instance, is to destroy the liberty of the mind in all these cases, and consequently to leave no room for the exercise of justice in conferring rewards and inflicting punishments; not to say, that the grace of God itself cannot be said to *assist* us, if there be no co-operation of our own with it. Compare *Phil.* ii. 12, 13 [a].

a TURRET. Loc. xv. Quæst. vi. § 1—21.
LIMB. Theol. l. iv. c. xiv. præs. § 11, &c.
——— Collat. cum. Jud. p. 83—85.
Lime-str. Lect. vol. ii. p. 251—255.
TILLOTS. Works, vol. ii. p. 371—374.
BARCLAY's Apol. Prop, v. vi.
SAURIN's Serm. vol. vii. No. xiii. p. 471—495.
SHARP's Serm. vol. iii. p. 287.
WHITBY's Com. vol. ii. App. prop. 3d.
FOST. Serm. vol. ii. No. 5.

* On the subject of *grace* as *resistible* or *irresistible* it may be observed, that there is an impropriety in making grace, or divine influence, the *object* of resistence. Resistence belongs to the will, and the will has to do properly with objects, propositions and moral means; but not with grace, whose work it is to ameliorate the mind. The proper contrast to *grace* is not a wrong choice but *passive power*. Freedom connected with the former divinely supported in any given degree, is productive of proportionable good only; but connected with the latter it produces evil. From the nature of grace, therefore, from its residence, and the relation it bears to the will, it is not resistible. Yet of *objective* goodness, of whatever kind, it may be properly said, that it is *resistible;* and the resistence will be in proportion to the want or the weakness of subjective grace.

The answer given to this third argument, "that the event may be *certain*

LECT. CLXXVIII.

Whether common Grace be sufficient—whether the Mind be passive in Conversion—and the Work instantaneous—a State of Salvation, and Perseverance.

§ 1. *Schol.* 1. IT is also questioned, whether *common* grace be *sufficient:* and here it is to be observed that the question has some ambiguity. If that grace alone is to be called *sufficient*, which is such, as to put it into a man's power immediately to believe, without any further or higher influence on his mind, it seems that the sufficiency of common grace cannot be proved; but if that is sufficient, by which, a man is enabled to take some steps, on his taking which, further grace will be communicated, till at length, by a longer or shorter train of convictions, *special* grace is given, it is difficult to reconcile the denial of such a sufficiency of common grace with the divine justice in condemning men for their infidelity *, and the frequent declarations which God makes in scripture, that he does not desire the death of a sinner, *Prov.* i. 21—25. *Ezek.* xviii. 23. xxxiii. 11. *Isa.* v. 1, &c. *Ezek.* xii. 2. *Matt.* xi. 21—24. xxiii. 37, 38. xxv. 26, 27. The most considerable argument for the negative is, that grace which is always in fact ineffectual, as common grace is by the very definition of it, cannot properly be said to have been always sufficient: but not to insist upon its being taken for granted in this objection, that there is a *specific* difference

where it is not *necessary*," and the reason by which it is supported, are quite insufficient. Whatever is indeed *certain* must have some ground of certainty, and what can this be but *hypothetical necessity?* What are called "future contingencies" are merely *relative* things; what is contingent to man is not so to God; nor can there be any event which has not *some necessity* of existence. Nor does a *necessity* of *consequence*, or that which is merely hypothetical, "destroy the liberty of the mind;" for infallible certainty may be predicated of an event from the state of the mind in respect of rectitude, while the freedom of the agent is complete. W.

* Is then a sufficiency of common *grace* a *sine quâ non* in the basis of moral *obligation?* Is it an act of *injustice* to condemn men for infidelity, except they are first made the subjects of *grace?* Suppositions these, that in their just consequences must either discharge men of all moral obligation, or father all their crimes on God. Surely "grace" whether common or special, introductory or preparatory, to use our author's terms, is in *no sense* necessary to constitute the obligation of believing a divine testimony. For if so, the more *graceless* a man is, the less obliged he is to credit what God says; that is, the way to become free of blame would be for a man to plunge himself still deeper in wickedness, to stupify his mind and conscience, and to be as free as possible from the interference of grace by abstaining from the *means* of grace, which is absurd. This is far from being the sentiment of our author in his excellent practical writings. W.

between common and special grace; the objection seems only to be saying in other words, that the mind of man is so formed, that it *could not* be determined by considerations by which it *is not in fact* determined, which is only an obscure way of denying the liberty of choice; for if that be allowed, it must be owned, that in every crime which has been committed from the first original of mankind, there have been sufficient reasons against it, which yet have never in fact prevailed in any one of those instances [a].

§ 2. 5. This may teach us in what sense God may be said to *will* the salvation of those that *perish*, *i. e.* he wills it *conditionally*, and determines to do what may be sufficient to effect it, if it be not their own fault; but he does not will it to such a degree, as to do the utmost which his almighty power could effect for that purpose, nor to do any thing more for their salvation, than he knows in fact will by their own perverseness be overborne. Fact proves that this is the highest sense in which he can be said to will their salvation; and it seems that any thing short of this, would not be a foundation for using the phrase at all, especially with such great solemnity as is observable in some of the passages quoted above, § 1 [b] *.

§ 3. 6. Whether the mind be entirely *passive* in the first moment of its conversion, or whether there be any co-operation of *our own* together with the influences of divine grace upon our heart, is a question which has also been very much disputed. It chiefly depends on what is meant by *conversion*: if a man is then only said to be converted, when his heart is in a prevailing degree really determined for the service of God through Christ, he is plainly *active* in such a determination, though there may have been some preceding scenes in which he has been passive, *i. e.* while God has made those impressions on his mind which

a LIMB. Theol. l. iv. c. xiii. pass.
TILLOTS. Works, vol. ii. p. 380—382.
TURRET. ubi supra, § 22—34.
BAXT. End of Controv. c. xiii.
GUYSE's Paraph. on Matt. xxv. 26, & Note.

b HOWE'S Redeem. Tears. ap. Op. vol. ii. p. 13, 22, 51, 52.
HOWE on Prescience, § 11, 12, 19.
WATTS's Ruin and Recov. Quæst. xiv. p. 202—319.

* The distinction of the divine *will* into *absolute* and *conditional* is not unexceptionable because a sufficient *reason* for the terms is not intimated by them. To say, for instance, that God *wills* the salvation of those that perish on a *condition* to be performed by them, leaves us further to seek *why* he should so will. The other distinction into *secret* and *revealed*, leaves us to learn *why* one should be revealed and the other secret, or what is a sufficient *cause* of the distinction. It is presumed that the terms *decretive* and *rectoral* do not labour under any such inconvenience. The one expresses that essential character of God as a *sovereign* whereby he has decreed whatever he operates; the other expresses that essential relation he bears to free agents as their *governor*. W.

have led to this determination: and, as according to the natural constitution of our mind, some motives must precede the volition leading towards this final determination, it is proper to own God as the first mover in this blessed work, and to acknowledge that in this sense as well as others we love him because he has first loved us. Compare 1 *Cor.* i. 30, 31. *Psal.* xcv. 7, 8. *Eph.* iv. 30. *Rev.* iii. 20. *Phil.* ii. 13. *Ezek.* xi. 19. with *Ezek.* xviii. 31. *Deut.* xxx. 6. with *Jer.* iv. 4. *Acts* ii. 40. 1 *Tim.* iv. 16 [a].

§ 4. 7. The question, whether the work of regeneration and conversion be accomplished *in an instant*, is nearly akin to the former. It must be acknowledged, there is some one moment, in which there is the first preponderancy of religious impressions and resolution, in the soul; but if all that the Spirit does to bring a man to real religion, is called, (as with some latitude of expression it may) the work of his converting or regenerating grace, it is evidently a gradual thing; and it would certainly have an ill influence upon practical religion, to encourage men to expect an instantaneous miraculous change in the neglect of proper means [b].

§ 5. 8. We most readily allow, that the rules by which God proceeds in dispensing his special grace are to us unaccountable; for it plainly appears, that it is not always given in proportion to the use that has been made of common grace, since many who have been the most abandoned sinners are in a very sudden and surprising manner brought to repentance and faith, while others of a fairer character go on in impenitence and unbelief: compare 1 *Cor.* vi. 9—11. 1 *Tim.* i. 14, 15, 16. Nevertheless, it would be very unjust to accuse God of partiality on that account, because in his final judgment he will distribute rewards and punishments according to the characters of men, *Rom.* ii. 6. and dealing justly by all, so far as to inflict no undeserved punishments, he may certainly be allowed to dispense his favour, as he pleases, *Matt.* xx. 13—15. and if we will not allow this, we shall find invincible difficulties in the dispensations of *nature* as well as of grace, considering the vast difference which God is pleased to make in the circumstances of various creatures, even where there has been no correspondent difference in their previous character and behaviour [c].

a SAURIN's Serm. vol. i. p. 78—80.
TILLOTS. vol. ii. p. 374—376.
TURRET. Loc. xv. Quæst. 5. vol. ii. p. 591.
SHARP's Serm. vol. iii. p. 281—289.

b WITSII Œcon. Fæd. l. iii. c. vi. § 8.
TILLOTS. vol. ii. p. 393—396.

c LE BLANC's Thes. p. 635. § 8. p. 634. § 2.
HOWE's Works, vol. ii. p. 27, 28.
CLARKE's Posth. Serm. vol. i. p. 235—239, 374—378, 380—385. Oct.
EVANS's Serm. vol. i. No. 1.

§ 6. 9. Some of the *Heathens* seem to have had a notion of divine influences on the mind as necessary to make them wise and good, and have ascribed their *virtues* as well as their intellectual endowments to it; though others have spoke in a very haughty manner upon this head [a].

§ 7. That is said to be A STATE OF SALVATION, in which if a person die, he would partake of the future salvation and happiness promised in the gospel.

§ 8. *Def.* The doctrine of the PERSEVERANCE OF SAINTS, is that doctrine which asserts, that all who have ever believed in Christ according to *Def.* 82. or who have ever been in a state of salvation, are never suffered finally to perish, but do either continue in that state to the end of their lives, or if they fall from it are again recovered to it.

§ 9. *Cor.* 1. A person may be said to believe the doctrine of the perseverance of the saints in this sense, who believes their apostacy to be in the nature of things *possible*, provided he believes it in fact certain that they will not actually apostatize.

§ 10. 2. A person may be said to believe the doctrine of perseverance in this sense, who admits of a total apostacy *for a time*, from which the person so fallen away is afterwards recovered; but whether this belief be consistent with scripture or not will be afterwards enquired [b].

LECT. CLXXIX.

Of the Saints' Perseverance.

§ 1. *Prop.* TO enquire whether the doctrine of the perseverance of the saints, as stated above, be or be not the scripture doctrine.

§ 2. *Sol.* SECT. I. For the *negative*, that it is not a scripture doctrine, the following arguments are produced.

a SENECA's Epist. No. 73.
WITSII. Misc. vol. ii. Ex. 6. § 10.
SIMPLIC. in Epictet. ad fin.
MAXIM. Tyr. Diss. 22. apud
BARROW's Works, vol. iii. p. 331.
XENOPH. Cyrop. l. viii. c. vii. § 1.
PLATO de Repub. l. vi. apud
WHITBY on Matt. vi. 13.
ARRIAN in Epict. l. iii. c. xxi. p. 306.
TULL. de Nat. Deor. l. ii. ad fin.
Minute Philos. vol. ii. p. 47.
HIEROCLES ap. LUCAS on Happiness, vol. i. c. ii § 1. p. 112.
ÆSCHINES, MAX. TYRIUS, and PLAT. apud
CHAPMAN's Euseb. vol. ii. p. 179. not.
DODD. on Regen. No. vii. p. 212—214.
ÆSCHIN. Dial. i. pass.
APULEII Herm. Trismegist. ap. Op. vol. ii. p. 309, 310.
PRICE's Dissert. p. 302—306.
b MARKII Medulla, c. xxvii. § 2.
TURRET. vol. ii. Loc. xv. Quæst. 16. § 7, 8.

Arg. I. There are various threatenings denounced against those who do apostatize, both under the Old Testament and under the New, which the patrons of the doctrine of the perseverance allow to have contained the same covenant of grace, *v. g. Ezek.* iii. 20. xviii. 24. *Heb.* vi. 4—8, 29. *Psal.* cxxv 3, 4, 5. To this it has been answered, that some of these texts do not so much as *suppose* the falling away of a truly good man; and to all of them it is said, they only shew what would be the consequence, *if* such should fall away, or at most prove it in the nature of things *possible*, but cannot prove that it ever in fact happens. Compare *James* ii. 10. *Matt.* xviii. 8, 9, 22. *Luke* xvii. 4. xvi. 26. 31 [a].

§ 3. *Arg.* II. It is foretold as a future event, that some *true* Christians shall fall away, *Matt.* xxiv. 12, 13. *John* xv. 6. *Matt.* xiii. 20, 21.

§ 4. To the *first* of these passages it is answered, that their *love* might be said *to wax cold*, without totally ceasing; or there might have been an outward zeal where there never was a true faith.—To the *second*, that persons may be said *to be in Christ*, only by an external profession; see *John* xv. 2. compare *Rom.* viii. 1. *Gal.* iii. 27.—As to *Matt.* xiii. 20, 21. it is replied, that this may refer to the joy with which some may entertain the offers of pardon, who never attentively considered them, nor cordially acquiesced in the method in which that and the other blessings of the gospel covenant were proposed [b].

§ 5. *Arg.* III. It is urged, that many have in fact fallen away, as *David* and *Solomon*, and those mentioned 1 *Tim.* i. 19, 20. 2 *Tim.* iv. 10. compare *Phil.* iv. 3. *Col.* iv. 14. *Philem. ver.* 24. 2 *Pet.* ii. 18.

To those instances it is answered,

§ 6. 1. By some, that with regard to *David* and *Solomon*, there might be some habits of grace remaining in their hearts, even when they were overborne by the remainders of corruption.

§ 7. 2. By others, that *David* and *Solomon* were recovered, and that *Demas* might possibly be so; and as to *others*, that there is no proof of their ever having been sincere Christians and truly good men, which is particularly applicable to *Alexander* and *Hymeneus*.—As for 1 *Tim.* v. 12. which some add to the above-mentioned instances, it is answered, that their *first faith*

a LIMB. Theol. l. v. c. lxxxi. ¿ 1—6, 10—19. TILLOTS. Works, vol. ii. p. 490. OWEN on Apost. p. 2—10.

b LIMB. Theol. ibid. ¿ 5—9. MAURICE'S Serm. No. i.

might be a mere ineffectual assent; or that it may mean only their promise given to the church that they would continue widows[a].

§ 8. *Arg.* IV. It is urged, that the doctrine of perseverance supersedes the use of means, and renders those exhortations and motives insignificant, which are so often to be found in scripture, v. g. *Luke* xii. 5. *Rom.* xi. 20. 1 *Cor.* ix. 27. *Heb.* iii. 12. iv. 1. *Rev.* ii. 10. iii. 11. 2 *Tim.* ii. 12. To this it is replied, that these admonitions and exhortations have their use, being the means by which God continues his saints in their holy course, it being still true, that continued holiness is absolutely necessary in order to their salvation, with which the *certainty* of their salvation in that way is not by any means inconsistent. Compare *Acts* xxvii. 22—24, 31[b].

§ 9. *Arg.* V. It is urged, that the doctrine of perseverance gives great encouragement to carnal security and presumptuous sin.

§ 10. *Ans.* 1. We allow that it may be abused, but that will not prove it to be false, though it is a reason against admitting it to be true without clear evidence; but the free pardon of the greatest sins upon repentance and faith, though so certain a truth, is also liable to as fatal and obvious abuse.

§ 11. 2. None can assure themselves of their own perseverance, (allowing the doctrine in general to be true,) any further than as they have an evidence that they are already true believers: to all therefore who are in any doubt with regard to the sincerity of grace in their hearts, the argument taken from the fear of eternal condemnation and misery must have its full weight.

§ 12. 3. As for those who are true believers, and know themselves to be such, allowing the doctrine of perseverance, they may nevertheless receive great damage by sin. There is on this very principle so much the more reason to believe that God will visit it, (as he remarkably did in the instance of *David*) with *temporal* afflictions; and the diminution of future glory in proportion to the degree in which sin prevails, will still remain as a consideration of great moment with the most excellent saints.

§ 13. 4. If the motive taken from the fear of everlasting misery be weakened, that from love and gratitude, which is the

a ROBERTSON'S Clavis Biblica, p. 86, 87. LIMB. ibid. l. v. c. lxxxii. § 5. HAMMOND on 1 Tim. v. 12.

b LIMB. Theol. l. v. c. lxxxiii. § 1—10. SAURIN'S Serm. vol. ix. No. 1.

most powerful and acceptable principle of obedience, is greatly strengthened: so that upon the whole this doctrine is not likely to prove a snare to a man, except when he is in so ill a situation of mind, that nothing but the fear of immediate damnation will restrain him from the commission of sin; and the probability of dying *immediately* upon the commission of sin, before there is room for renewed acts of faith and repentance, is so small, that few persons who do not believe perseverance will be restrained from guilt merely by that fear. And to conclude, before a man can with any plausible appearance draw an argument from this doctrine to encourage himself to sin, he must be *sure* he is a believer: but how can he know it? if by a pretended *revelation*, strong proof must be demanded; for it will seem in theory very improbable that such a favour should be granted to a wretch disposed so vilely to abuse it: if by *rational evidence*, what past impressions which he may have felt can give a stronger evidence of true piety, than arise to the contrary from so detestable a disposition as is now supposed to prevail? So that, though on the whole it is possible this doctrine may be abused, the probability of such an abuse is less, and the absurdity of it much greater, than persons on the other side the question have seemed generally to apprehend[a].

LECT. CLXXX.

Arguments in favour of Perseverance.

§ 1. SECT. II. TO enumerate the principal arguments in *favour* of the doctrine. And,

1. It is argued from the promises of persevering grace. *Jer.* xxxii. 38—40. *John* iv. 14. vi. 39. x. 28. xi. 26.—To the *first* of these it is answered, that the clause on which the argument turns, may be translated, "that they *may not* depart from me:" but it is replied, that the apostle quotes this text, *Heb.* viii. 10. in a manner not liable to this ambiguity. As to the other passages, some understand them merely as a *conditional* promise, expressing the safety of believers while they adhere to Christ: but the relation of *a shepherd*, professed in some of them, intimates a care to prevent a seduction of the flock, as

[a] LIMB. ibid. § 11. | Lime-street Lect. vol. ii. p. 343—346.

well as to defend them from violence. To these texts some add all those passages, in which Christ owns such a relation to his church, and expresses such a care of it, as must in fact be a security to every true member; as when he calls himself its head, husband, Saviour, &c [a].

§ 2. *Arg.* II. The doctrine is argued from the cheerful hope and persuasion which the apostles often express of their own persevering, and that of their fellow saints, as will appear from consulting the following texts.

§ 3. *Rom.* viii. 35—39.—*Ans.* The apostle only expresses his confidence, that none of those evils should hurt them, while they continued stedfast to Christ. But this is sinking the sense very low: it could never have been imagined or suspected, that *calamities* alone should alienate the love of God from good men, especially when a regard to the cause of God brought on those calamities; but it was very important to assure them, that God would so strengthen them under their trials, that they should be enabled to bear them without final apostacy [b].

§ 4. *Phil.* i. 6.—*Ans.* It expresses what appeared *probable* rather than certain. It is replied, that, admitting the answer, it must be granted that the perseverance of good men is at least *probable*, and the reason insinuated, which is God's having begun a good work in them, is applicable to all believers; as the following words intimate, that it is through the divine inspection and care to finish his work, that they are secured.

§ 5. 1 *Pet.* i. 4, 5.—*Ans.* The apostle speaks of their having been kept *hitherto*, but does not assert that they shall *still* be kept. But this does not seem to amount to their being *kept to salvation.*

§ 6. 1 *Cor.* i. 8, 9.—*Object.* This refers to the confirming of the saints in a state of perpetual holiness at the last day.—*Ans.* It would not be so proper to say, they were then confirmed *unto the end;* and there may be (as our version supposes) an ellipsis in the expression, *q. d.* "He shall confirm you even to the end, *that ye may be* blameless," &c [c].

§ 7. 1 *Thess.* v. 23, 24. The turn of phrase here is so much the same with the last text, that the same objection and the same answer may easily be applied; as there is indeed a remarkable resemblance between the two texts.

a LIMB. ibid. l. v. c. lxxxiv. § 3—5. Lime-street Lect. vol. ii. p. 331—336. LIMB. ibid. § 10, 11.

c WHITBY in Loc. BEZA in Loc. DODD. in Loc.

§ 8. *Arg.* III. Those passages are pleaded, in which this doctrine is said to be expressly asserted, v. g.

§ 9. *Rom.* viii. 28—30.—Dr. WHITBY understands the phrase, *who are called according to his purpose*, of their being called to a profession of christianity, and by being *glorified*, their receiving the Spirit of God, whereby a very considerable glory was conferred upon them: compare 1 *Pet.* iv. 4. But it is certain this is a very uncommon sense of the word; to which we may add, that *the called* are spoken of as *lovers of God;* not to insist upon that part of the argument, which is taken from the mention of God's *purpose* and *predestination* concerning them.

§ 10. *Matt.* xxiv. 24.—*Ans.* Ει δυνατον only implies the *exceeding difficulty*, not impossibility of the case[a].

§ 11. 1 *John* iii. 9. *Object.* It is only, *q. d.* an allowed course of sin is inconsistent with true christianity.

Ans. Such an explication will by no means suit the phrase of *the seed abiding* in such, (compare 1 *Pet.* i. 23.) even though it should be granted that *abiding* signifies no more than *is in them*[b].

§ 12. *Matt.* vii. 25.—It is answered, that by *storms* and *tempests* are to be understood persecution, or the final trial all are to expect from God; and in either sense the meaning will only be, that he who does the will of Christ shall have a secure foundation of hope and confidence under this trial. Compare *Prov.* iv. 18. *Job* xvii. 9. *Psal.* xcii. 12—15. *Isa.* xl. 31. to which texts nothing can be answered, but that they express either the happiness of good men, or what is generally their character.

§ 13. *Arg.* IV. There are many passages in which it is asserted, that those who have fallen away from their profession were never sincere in it, which plainly implies that those who are sincere do never fall away. They are such as these,

§ 14. 1 *John* ii. 19. compare *Deut.* xiii. 13.—*Object.* The apostle speaks of what would *probably*, though not certainly have been the case: or, considering the peculiar evidence which attended christianity, he might have peculiar reason to say, that no sincere professor would be ashamed of the gospel: but even this must only be on supposition that there is a certain degree of wickedness, into which no one who had once been good could fall, which few grant who deny perseverance.—*Matt.* vii. 23.—

a LIMB. Theol. l. v. c. lxxxiv. § 8. | b LIMB. ibid. § 12, 13.

Object. Christ might say this concerning *many* though not *all:* and if it might be said of the greater part, it would justify such a general representation, as it may be only of the *greater* part of sinners he speaks, when he describes all at the left hand as condemned for uncharitableness, *Matt.* xxv. 42, 43.—*Luke* viii. 4—15. where *only* those who brought forth fruit to perfection, are said to have received the word *in an honest heart.*—*Object.* It is only a circumstance of a parable, therefore not to be strained too far. *Ans.* It is a very material circumstance, and not merely incidental.—It is further urged, by way of objection to this argument, that they may be called *good ground*, who receive it with an honest heart, and bring forth fruit, even though their fruit should wither and they themselves perish. But it is replied, that this is the very case of the *stony ground* hearers; nor can those be said to bring forth fruit *to perfection*, who never attain to more than an imperfect state, and at last fall from that, and incur aggravated guilt and ruin [a].

§ 15. *Cor.* There is on the whole reason to believe, that the doctrine of *perseverance* as stated and limited above, is indeed the scripture doctrine.

LECT. CLXXXI.

Whether Apostacy may be total, though not final—Of Christian Perfection.

§ 1. *Schol.* 1. MOST of those who believe that the saints shall not *finally* fall away, so as actually to *perish*, do likewise believe that they never *totally* apostatize, even for a *time*; and consequently allow that *David*, under his greatest guilt, was still in a state of favour and acceptance with God, as having a secret principle of spiritual life, though at that time overborne by the prevalency of sin. The chief stress of the argument lies on *Heb.* vi. 4, &c. and it is urged, that if this text be allowed to speak of those who fall short of real piety, as the patterns of perseverance generally suppose, yet in pronouncing *their* recovery impossible, it must much more strongly conclude against the recovery of a *true* saint, if he should fall away. But we answer, if it be allowed, as perhaps there

a Lime-str. Lect. vol. ii. p. 284—311. BAXT. End of Controv. chap. xxvi. —— of Persever. pass. | WITSII. Œcon. Fæd. l. iii. c. xiii. Act. Syn. Dordt. part ii. p. 403, &c.

may be reason to allow it that the *falling away*, here spoken of, is such a total apostacy from christianity, as implies the sin against the Holy Ghost, then it will follow, that whatever argument there is to prove final perseverance, will prove that true believers shall not be suffered to fall into that sin; and if it be supposed only to express *inferior* degrees of apostacy, then it must be granted that ἀδύνατον only signifies *extremely difficult*; and so on either supposition, no certain conclusion can be drawn from this passage. Compare *Heb.* x. 26—29 [a].

§ 2. To this it has been added by some, that if several of the texts urged above have any weight to prove perseverance at all, it must be a *total* as well as a *final* perseverance: compare particularly 1 *John* ii. 19. iii. 9. 1 *Pet.* i. 4, 5 [b].

§ 3. 2. Perseverance is owing to the continued influence of the Spirit of God upon the hearts of true believers, Vid. *Lect.* 175. § 13, 14. and this seems to be the foundation of that metaphor, by which the Spirit is said to *dwell in them*, and they are described as *his temple*, *Rom.* viii. 9. 1 *Cor.* iii. 16. vi. 19. *Eph.* ii. 22. *John* vii. 37—39 [c].

§ 4. 3. The preceding scholium may serve to explain the foundation of that metaphor, by which Christ is represented as the *head of the church*, which together with him makes up one *mystical body*. For his created nature being thus inhabited by the Holy Ghost, and the influences of that Spirit being communicated from him to believers, to animate them to the same great end of cultivating holiness and glorifying God, it is evident that such an allegory as we have mentioned above is just and beautiful; since the several parts of the human body are actuated by the same mind, and have sensation and motion communicated to them by virtue of their union with the head. Compare *John* i. 16. xvii. 21. xv. 5. 1 *Cor.* vi. 17. xii. 12, 13. *Eph.* iv. 15, 16. *Col.* ii. 19 [d].

§ 5. 4. From those texts, in which God engages to cause all things to operate for the good of his people, such as *Rom.* viii. 28. v. 3. 1 *Cor.* iii. 21, 22. many have inferred, that God will order all events in such a manner, that the good of every particular believer shall in fact be advanced and promoted thereby; and some have carried this so far as to say, that even *sin* itself shall be for the believer's advantage; though some have contradicted themselves again, by adding, that to have

a WITSII Œcon. Fœd. l. iii. c. xiii. § 10, 11, 26. Lime-str. Lect. vol. ii. p. 297—299.
b LIMB. Theol. l. v. c. lxxxv. § 4, 5. HALE's Gold. Rem. p. 129—133.
c HOWE's Liv. Temple, apud Op. vol. i. p. 215. Lime-str. Lect. vol. ii. p. 330, &c.
d WITSII ubi supra, § 25. Lime-str. Lect. vol. ii. p. 331, &c.

resisted the temptation would have been much more so. But it seems that the design of those texts will be sufficiently answered, if we allow that God's dispensations are so adjusted, that good men, if they are not wanting to themselves, may receive some good from all, and probably in general do so [a].

§ 6. 5. It seems from some of the texts enumerated, *Lect.* 164. § 3. that none have made such a progress in piety, as to be entirely free from the remainders of indwelling sin, and *Rom.* vii. 14, &c. is often urged as a confirmation of this doctrine. It is answered, that the *seventh* chapter to the *Romans* describes the state of an *unregenerate man.* The arguments on both sides may be seen in the commentators; but on the whole, it seems most probable, that the context there describes the state of a *good man* under the imperfection of the *Mosaic* dispensation, and therefore is not so much to the purpose of the present question as some suppose. It is certain St. *Paul* sometimes speaks in the *first* person, when he means to represent the circumstances and sentiments of *another*, *Rom.* iii. 7, 8. 1 *Cor.* iv. 4—6. and perhaps upon the whole, the true key to this much controverted passage may be this: St. *Paul* first represents a man as ignorant of the law, and then insensible of sin, but afterwards becoming acquainted with it, and then thrown into a kind of despair, by the sentence of death which it denounces, on account of sins he is now conscious of having committed: he then further shews, that even where there is so good a disposition, as even *to delight in the law*, yet the motives are too weak to maintain that uniform tenor of obedience, which a good man greatly desires, and which the gospel by its superior motives and grace does in fact produce [b].

§ 7. 1 *John* iii. 9. if it prove the perfection of *any* man, would prove, contrary to the most evident experience, the perfection of *all* believers: and whereas it is said, the precepts of the gospel require us to aim at perfection, it is replied, they may answer their end by exciting us to press after it, though in the present state it be not actually attained: and as for those who are said in scripture to have been *perfect*, such as *Noah* and *Job*, it appears from the infirmities which attended their character, that the most which can be meant by it is, that they were not only sincere in religion, but had made eminent progress in it. On the whole, none can pretend to say, that it is absolutely impossible for us to do our best, or that God now requires

a TURRET. vol. ii. Loc. xv. Quæst. xvi. § 18. | DODD. in Loc.
b TAYLOR on Rom. vii. | STAFFORD's Serm. on Rom. vii.

of us to do better than we possibly can in present circumstances; nor can we certainly say, that no one has ever exerted the utmost of the capacities God has given in any particular act of duty: but we find in fact those who seem the best of men, generally most ready to acknowledge their own remaining imperfections; and the perfection that some have talked of, seems only to be a freedom from known, wilful, deliberate sin, which it is to be hoped many have attained for some considerable time, who yet lament numberless imperfections attending the best of their services. *Christians* would in general be better employed in seeking greater degrees of perfection, than in disputing in a subtle and abstruse manner the nicety of such questions, as have sometimes been started upon this head. And we may add, that where the progress towards perfection is greatest, the remembrance of past sins, only pardoned by the free grace of God in Christ, and of our continued dependance upon the aids of God's Spirit for every step we take in our holy course, may be sufficient to keep us humble; and it is certain, that pride in our religious attainments, is one of the greatest of the imperfections to be found in good men: compare *Job* ix. 20 [a].

LECT. CLXXXII.

Of Assurance of Salvation—extraordinary Impressions—particular Revelations.

§ 1. *Schol.* 6. THE Spirit of God produces in the hearts of good men the hope of eternal life, which in various persons and circumstances prevails in various degrees. Some who are fully persuaded of the doctrine of perseverance, and have a clear evidence that they are true believers, grounded on extraordinary attainments in piety, or approved fidelity in some great and remarkable trials, may have an undoubted certainty of their own salvation: and it appears in fact that this is the case with many, if we may credit the living and dying testimony of some, on their own experience, who seem to have been among the best persons of their age. It is probable, that in times of difficulty and persecution, this persuasion may be more common, than in persons of equal attainments in religion, in more peace-

a BARCL. Apol. Prop. viii.
HESSE's Def. of Quak. p. 193—202.
LUCAS's Enq. vol. iii. p. 11—42. i. c. § 1. c. i. ii.

CLARKE's Posth. Serm. vol. ix. No. v.
LAW of Perfection, p. 1—9.
JOHN WESTLEY's Serm. on Perfect.
DODD. Expos. on 1 John iii. 9.

ful circumstances ; which may be one reason, why it is sometimes spoken of by the apostles as so common a case in their days: Vid. *John* ii. 5. iii. 14, 19—21. v. 13. *Heb.* vi. 11. x. 34, 35. 2 *Pet.* i. 10. 1 *Thess.* i. 4. *Rom.* viii. 16, 17. and something like this may be traced in the writings of our first reformers. Where there is not such a full *assurance*, there may nevertheless be a chearful and prevailing *hope* ; and this even in those, who do not apprehend the doctrine of perseverance to be universally true ; since they may see, that there is at least a degree of probability, that every particular saint, whose case may be under consideration, will in fact finally persevere, though the conclusion may be attended with some degree of uncertainty. How far full assurance is to be ascribed to the immediate testimony of the Spirit, is a question difficult to decide : it is allowed that God can by an immediate impression reveal such truths to the soul beyond all possibility of doubt, and cause us to apprehend it as his own voice speaking to us ; but this is a thing, the idea and evidence of which can be communicated to none : it seems therefore improper to lay a stress upon it, as absolutely necessary to a well grounded comfort and hope ; though it is on the other hand great rashness, universally to deride all pretences of this kind, especially when coming from persons of wisdom and piety. That the generality of Christians are exercised with so many doubts about their own state, is generally to be ascribed to the imperfection of their attainments in religion, to their entertaining wrong notions of it, especially their laying too great a stress upon present frames, and regarding the lively exercise of the passions more than the steady determination of the will, which is the only sure standard by which to judge [a]*.

§ 2. 7. There are a great variety of different methods in which the work of religion is carried on in the hearts of believers, in order to their final perseverance, and their improvement in piety. Sometimes certain texts of scripture occur with such

[a] HOWE's Works, vol. i. p. 342—348. | MASON's Sermons, vol. iv.

* On the doctrine of *assurance* we may remark, that frequent misunderstandings have arisen, for want of distinguishing the *objects* of which the mind is *assured*. A full persuasion of the truth in general revealed and testified in the gospel, is the assurance of *faith*. A full persuasion of the reality of future good things promised as suited to our wants, with a conscious desire and expectation of them, is the assurance of *hope*. A full persuasion of the meaning and design of the gospel in the most essential parts is assurance of *understanding*. And each of these may be called *objective* assurance. But a full persuasion of a personal interest in Christ and salvation by him, is assurance of *salvation* ; and to distinguish it from all the preceding, *subjective* assurance. W.

power and efficacy to the mind, as at other times they have never had; and these scriptures are not always applied in a sense most agreeable to the context, but frequently according to the most obvious sense of the words, considered as alone, and compared with some present occasion on which they are given: sometimes a strong persuasion arises in the mind of a Christian, as to the answer of some particular request, which takes off a heavy and almost overwhelming burthen which before lay upon his heart: and in a variety of other instances, consolation is sometimes so strongly poured in upon their minds from principles before known, considered and believed, yet not attended with any such sensible effects, that all who believe the fact must acknowledge it an extraordinary phænomenon; and considering the great usefulness of such experiences for establishing Christians in the way of piety, it seems reasonable to suppose, that these impressions may frequently at least be the extraordinary work of the Holy Spirit on their minds. It is observable, that these peculiar experiences are most frequent, where persons' natural faculties are weak; or that if they are imparted to persons of higher genius and stronger reason, it is generally when under the pressure of some uncommon calamity, or when called out to any service which requires an extraordinary share of courage and resolution.

§ 3. From considering these things, it appears, that all, especially christian *ministers*, should be cautious how they deride and expose such impressions as mere enthusiasm. If it be asked, how they can be distinguished from those which are indeed so, (as many warm impressions no doubt are) it may be answered, that in order to prevent any dangerous mistake here, the *tendency* of them is by all means to be regarded: it would be very dangerous to venture on any thing, which in other circumstances would be evil, from the apprehension which some have entertained, that the common rules of morality are to be dispensed with, in consequence of such a supernatural impulse; for no impulse in such cases is to be believed, without stronger evidence than can commonly be given: but where they lead only to a more chearful acquiescence in the divine care, and a more zealous discharge of certain duties, they may safely be regarded as coming, whether in a more or less natural way, from God; unless any medium of argument be thus suggested, which is evidently absurd and ridiculous [a].

a HOWE's Life, p. 229—231. Oct. ap. Op. vol. i. p. 75, 76.
GOODWIN's Works, vol. iv. Pref. p. 95, 96.
BAXT. Cure of Church Div. Direct. 27 28.
WATTS on Prayer, c. iv. § 3. Caut. 3.
BENNET's Christian Orat. vol. i. p. 388—391.
FLEM. of fulfil. Script. pass. præs. p. 197—210.
WATTS's Evang. Disc. No. xii. præs. p. 251—266.

§ 4. 8. Besides these *particular* revelations, which seem intended only or chiefly for the use of the persons to whom they are made, some have thought that there may still continue in the church, something of what was before called an *inspiration of elevation, (Lect.* 137. § 8.) chiefly imparted to those who are to lead the devotions of public assemblies: but how far in any given instance uncommon enlargements are supernatural, it is impossible for us to discover, who know so little of the constitution of our own minds, and of the degree in which they may sometimes be influenced by something peculiar in the state of the brain and animal spirits; but as for those gifts and powers which attended the *apostolic* ages, *Lect.* 141. § 2. they seem to be so generally ceased, that none pretending to them ought to be believed, without the most clear and convincing proof [a].

LECT. CLXXXIII.

Of the Unpardonable Sin—the Case of Paul.

§ 1. *Prop.* TO enquire into the scripture doctrine of *the unpardonable sin.*

§ 2. *Sol. and Dem.* 1. The scripture declares, that there was at least in the *first* ages of christianity, a sin, that *should not be forgiven, Matt.* xii. 31. *Mark* iii. 28, 29. compare 1 *John* v. 16. which has been interpreted by some as referring to the cure of diseases by prayer; but there seems to have been no note given, by which a sin could be known to be *to death*, in that sense: it seems therefore more rational to refer it to those cases, upon which God had so expressly decided; and the refusing upon any occasion ever to pray for one who had committed it, might be a proper expedient to keep up a due horror of it, and care to stand at the greatest distance from it [b].

§ 3. 2. This plainly appears to have been some sin of *the tongue*, by which a particular affront and injury was offered to the Holy Spirit, and therefore it is called by way of eminence, *the blasphemy against the Holy Ghost* [c].

§ 4. 3. It is plain that the occasion on which our Lord uttered the words referred to above, was the *Pharisees* ascribing

a DODD. Answ. to Christian. not founded, &c. No. iii. p. 24, 25.
BARCLAY's Apol. Prop. iii. p. 82—91.

b HORBERRY of future Pun. p. 130—132.
CHAPM. Eus. vol. ii. p. 448—455.

c WATERLAND's Serm. vol. ii. p. 167—176.

those miracles to the *devil*, which he wrought by the power of the Holy Ghost: and undoubtedly, any, who under the ministry of the apostles, after the effusion of the Holy Ghost, on the day of *Pentecost*, had ascribed the miraculous operations of the Spirit in them to *Satan*, would have incurred an equal degree of guilt. But we cannot certainly say, that this *last* was the *only* case in which it could be committed, and that what our Lord said, *gr.* 1. was only a *caution* addressed to the *Pharisees*, lest they should in time come to be guilty of it; though Dr. WHITBY has advanced some considerable arguments to support this hypothesis, which deserve to be attentively weighed.

§ 5. 4. If any in these latter days manifest an obstinate enmity to the truth, so far as to contradict a degree of evidence, on the whole equal to that which those persons had, who in the primitive ages were said to have committed the sin against the Holy Ghost, there is reason to believe, that the guilt being equal, it would be equally fatal and unpardonable; but how in present circumstances this can be, it is not easy to conceive [a].

§ 6. *Schol.* 1. Many have defined this sin to be *a malicious opposition to known truth*, or as others have expressed it, to truth *as truth:* but it may be doubted whether the human mind be capable of the *latter*, nor does the *former* enter into the account of this sin as given in scripture; nor can we imagine that every wilful opposition to truth is absolutely unpardonable, since every known and deliberate sin seems to carry in it this guilt, 1 *John* i. 6. *John* iii. 20.

§ 7. 2. The reason why this sin is declared *unpardonable*, seems to be, that persons who commit it cut themselves off from the very possibility of being convinced by other arguments for the truth of christianity, and can never be brought to conviction, without such a miraculous influence of God upon the soul, as in righteous judgment he sees fit universally to deny to all such.

§ 8. 3. Those celebrated texts *Heb.* vi. 4—6. x. 29. refer to an apostacy from christianity, and such an impious contempt of Christ and his gospel, as one can hardly imagine any one in the primitive ages could be guilty of, who did not ascribe the miracles wrought in confirmation of it to some evil spirit;

a WHITBY's fourth Append. to Matt.
TURRET. Loc. ix. Quæst. xiv. § 4.
HOWE's Works, vol. ii. p. 46, &c.
TILLOTS. Serm. vol. i. No. xvii. pass.
SAURIN's Serm. vol. i. No. vi, vii.
LIMB. Theol. l. v. c. iv. § 24—27.
BAXTER's Works, vol. ii. p. 299—305. & p. 554. b.

and this indeed seems intimated in the phrase of *crucifying Christ afresh*, and *judging his blood an unholy thing*, which they must surely do, who esteemed him a *magician*, and consequently by the *Jewish* law worthy of death: and therefore these texts may perhaps be considered as referring to the same purpose with those in the proposition [a].

§ 9. 4. It is said, that according to the account of the unpardonable sin given above, *Paul* must have committed it, who could not with any consistency have opposed the christian cause, unless he believed the miracles wrought in confirmation of it to have been of an *infernal* original. To this it is answered,

§ 10. (1.) That possibly, not being an eye-witness to any of them, which we are not sure that he was, he might make a shift, with a great deal of artifice and prejudice, to disbelieve the facts. Or,

§ 11. (2.) That if he believed they were miraculous, he might think, as Bishop FLEETWOOD plainly did, that miracles wrought in the cause of falsehood, might be wrought by God, and not the devil, and might expect that, as in the case of the *Egyptian* magicians, God would at length visibly interpose to overbear them, and turn the balance on the contrary side; and that text *Deut.* xiii. 3. might be so interpreted by him as to favour this hypothesis: or possibly he might have recourse to some foolish hypothesis of the influence of the stars, the power of imagination, a secret charm in the name of God, or the like, which we know some *Jews* have acquiesced in, when they could not dispute the facts of Christ's miracles: Vid. *Lect.* 112. § 9. This is something illustrated by the account which JOSEPHUS gives of *Solomon's* skill in dispossessing *Demons* and the traditional art which he left behind him, of which see below [b].

§ 12. 5. Though perhaps this sin cannot be committed now, at least by any who continue to retain an external profession, yet it is of great importance that the strictest care be taken to keep at the remotest distance from all the appearances of it; and perhaps it was expressed the more obscurely in scripture, on purpose to promote such a caution. But in dealing with those dejected souls, who fear they have committed it, it is generally the safest way to assure them, that such a tender concern lest they should have been guilty of it, implies such a reve-

a MAURICE in Loc.
b FLEETWOOD on Mirac. p. 42.

JOSEPHUS's Antiq. B. viii. c. ii. § 5.

rence for Christ and the gospel, and such remaining operations of the Spirit on their hearts, as plainly proves they have not [a].

§ 13. 6. Dr. WATERLAND seems to intimate a doubt, whether the sin in question be absolutely unpardonable, pleading that αδυνατον signifies only *exceeding difficult:* and this if granted might afford another solution for the difficulty started in the *fourth* scholium: but it seems the texts in the first step are too determinate to admit of these softenings [b].

LECT. CLXXXIV.

Of Predestination and personal Election—The Supralapsarian and Sublapsarian Schemes.

§ 1. *Def.* THOSE are said to be PREDESTINATED TO LIFE, whom God did from all eternity intend actually to make partakers of the gospel salvation in a future state: and those are said to be PREDESTINATED TO DEATH, whom God did from all eternity purpose finally to condemn.

§ 2. *Cor.* It follows from this definition, that if, as many grant, an event may be allowed *contingent*, though it will *certainly* in fact happen; divine *predestination*, as stated above, does not imply the *necessary* salvation or condemnation of any *.

§ 3. *Schol.* It may perhaps be questioned whether this be the scriptural sense of the word; but considering that the ruin of sinners is in scripture charged not upon the necessitating act of God, but the abuse of their own liberty, Vid. *Lect.* 178. § 1. it is necessary, in order to make scripture consistent with itself, as we shall afterwards see, to suppose that this is the precise sense in which the word is to be taken.

a BAXT. Works, vol. ii. p. 30—37. b.
—— Reasons of Relig. part i. c. 10.

b WATERLAND's Serm. vol. ii. No. ix. p. 177—183.

* The distinction between *contingent*, *certain*, and *necessary*, is often made by our author. If by a *contingent* event he here mean that which has no assignable, infallible cause of its existence, it is demonstrable that there is no such thing. If by a *certain* event he means that which will in fact happen, but for which there is no *necessity of consequence*, the sentiment is totally unphilosophical. And whatever he means by "*necessity*" in this corollary, the term is either abused or the sentiment erroneous. It is first assumed that some events are *contingent* as opposed to all *necessity*; and then it is inferred, that neither salvation nor condemnation is *necessary*. But is it not more consistent to say, that salvation is from *decretive necessity*, and condemnation only *certain* or hypothetically necessary? And this seems best to agree with the doctrine of the following proposition. W.

§ 4. *Prop.* All those who do finally partake of eternal life by the gospel, were from *all eternity predestinated* unto it.

§ 5. *Dem.* 1. God from all eternity did foreknow all events, and consequently the salvation of every particular person who is or shall finally be saved.

§ 6. 2. God from all eternity willed the salvation of those who are finally saved, in the circumstances in which he saw they would then be: for it is by his act they must be made finally happy, and whatever determines him to will their happiness in the moment when it is accomplished, must on the same principles have determined his volitions, upon a full view of the case, even from all eternity.

§ 7. 3. The *light of nature* assures us, that all those who are finally happy were predestinated by God to eternal life.

§ 8. 4. The *scripture* frequently asserts the doctrine laid down in the proposition: Vid. *Matt.* xxv. 34. *Rom.* viii. 29, 30. *Eph.* i. 3—6, 11. 2 *Tim.* i. 9. 2 *Thess.* ii. 13. 1 *Pet.* i. 1, 2. *John* vi. 37. xvii. 2, 9, 10, 24. *Rev.* xiii. 8. compared with xvii. 8. *Valet propositio* [a].

§ 9. *Cor.* 1. It evidently appears from hence, that they who represent the election and predestination spoken of in scripture, as relative only to *nations*, and not to particular persons, are greatly mistaken: several of these scriptures lie directly against such a notion, particularly those in the epistle to *Timothy*, and the *Revelations*: and whatever arguments could be brought to prove that God had a respect to nations as such, or indeed that he before the foundation of the world foresaw any thing concerning the idolatrous Gentiles under that character, would certainly prove on the like principles a regard to particular persons, since we cannot suppose the views of God to be merely general and indeterminate*.

a BURNET on Art. xvii. pass.
WHITBY in Loc. Cit.
SAURIN's Serm. vol. i. p. 202—218.
Archbishop KING on Predest. § 33—36.
Account of Holland, p. 189.
Lime-street Lect. vol. i. p. 162—205.

* One of the most strenuous defenders of the Calvinistic doctrine of predestination, both upon philosophical and christian principles, is Mr. JONATHAN EDWARDS, in his "Enquiry into the freedom of the Will," and his "History of the Work of Redemption." Mr. TOPLADY, in his "Doctrine of absolute Predestination stated and asserted," in his "Letter to JOHN WESLEY," in his "More Work for Mr. John Wesley," and in his "Scheme of christian and philosophical Necessity," maintains the same sentiments which are contended for by Mr. EDWARDS. Sir RICHARD HILL, in his "Review of Mr. WESLEY's Doctrines," in his "Logica Wesleiensis," and in his "Strictures on Mr. FLETCHER," is another defender of Calvinism. Mr. WESLEY, in his "Predestination calmly considered," and in other parts of his

§ 10. 2. If the reasoning of *Lect.* 175—181. relating to the special influences of divine grace, and to the perseverance of the saints, be admitted, it will follow, on the same principles with those in the proposition, that all those who are predestinated to life, are also predestinated to receive special grace, and to persevere in a holy course; and on the other hand, that all those who are predestinated to holiness, are also predestinated to perseverance and life.

§ 11. 3. From hence it will further appear, that the reason of God's predestinating some to everlasting life, was not fetched from a foresight of their faith and obedience, considered as independent upon any communication of grace from him, but that it is to be referred into his sovereign mercy and free grace; which is also the language of many other scriptures, *Tit.* iii. 4, 5. *Eph.* ii. 8, 9.

§ 12. 4. It further appears, that if any represent divine predestination, as a determination to save such and such persons, let their temper, character, and behaviour be what it will; and on the other hand, assert a corresponding purpose of making such and such finally miserable, without any regard at all to their temper and behaviour, they greatly misrepresent the scripture doctrine on this head: but this is by no means the *Calvinistical* scheme, which always teaches that the *means* are decreed as well as the *end*, and that God purposes to save none but such as by his grace he shall prepare for salvation by sanctification: and it is very remarkable, that though this doctrine of predestination is expressly asserted and often referred to in scripture, which shews that the apostles esteemed it of considerable importance, yet the process of the final judgment is described, as turning, not upon the secret decrees of God, but upon the actions and characters of men.

§ 13. *Schol.* 1. On the same principles, those who finally *perish*, may be said to have been *predestinated to death:* compare *Prov.* xvi. 4. *John* x. 26. *Rom.* ix. 17. 1 *Pet.* ii. 8. *Jude*, 4. On the whole, comparing one part of scripture with the other, there seems to be this remarkable difference between the predestination to *life* and to *death*, that in the former case, God determines by the influence of his grace to work such a change in the hearts of his elect, as that their salvation should on the whole be ascribed to him, and not unto themselves:

Writings, vindicates the Arminian tenets. This, too, is the case with his great friend and advocate, Mr. FLETCHER, in his "Checks to Antinomianism," and in several additional publications. K.

whereas he determines to bring others into such circumstances, that though their ruin should in fact happen, yet they themselves should be the authors of it, and the blame lie as entirely upon themselves, as if it had not been so much as foreknown. Vid *Rom.* ix. 22, 23. *Matt.* xxv. 34, 41.

§ 14. 2. The *Remonstrants* generally believed that God's electing some to everlasting life, was only a purpose of making believers finally happy, and of giving all, to whom the gospel came, sufficient means of faith; and that predestination to death was only a purpose of making all unbelievers finally miserable; that God did not purpose the happiness of one more than another, and that neither of these predestinations could properly be said to be *personal*, wherein their notion evidently differed from that stated above. It is indeed answered, that this predestination of all believers in general, implies a predestination of every particular believer, on condition of his faith; and on the principles of the proposition and scholium, it may be allowed, that none are chosen but on this condition, provided we further add, that every particular person who does believe, was chosen freely by divine grace to receive those assistances, which God saw would in fact prevail to bring him to faith, and so by consequence to salvation[a].

§ 15. 3. The chief objection against this doctrine is, that it tends to make those who believe themselves predestinated to life careless, and to make others desperate. It is replied, that as those only are in scripture said to be predestinated to life, who are also chosen to be saints, there can be no reason for any who do not find a prevailing principle of holiness in their hearts, to conclude they are in that number: and on the whole, this objection nearly coincides with that against perseverance, more largely considered, *Lect.* 179. § 10, &c. and if persons will venture to argue themselves into negligence in matters of everlasting importance, from principles, on which (though they are equally applicable to them) they will not neglect their lives or their secular business, it is perverseness, for which they are justly responsible before God. As to the second part of the objection, if it be granted, that *sufficient* assistances are given to *all*, none will have reason to despair, nor will any have an excuse to plead before God, in consequence of his secret purposes, which will not be made a rule of his final judgment. If it be said, that nevertheless those who are not predestinated to life are left under a necessity of perishing, and an impossibility of

a LIMB. Theol. l. iv. c. i. § 3—14.

salvation; it must be owned, that it is difficult to say, how the doctrine, as explained by some, can be freed from this objection; but this consequence does not necessarily follow from it, as we have stated it above[a].

§ 16. 4. The *Supralapsarian* and *Sublapsarian* schemes agree in asserting the doctrine of predestination, but with this difference, that the *former* supposes, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose decreed that *Adam* should necessarily fall, and by that fall bring himself and all his offspring into a state of everlasting condemnation: the *latter* scheme supposes, that the decree of predestination regards man as fallen, by an abuse of that freedom which *Adam* had, into a state, in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination. The chief difficulties which may be urged against the former, do likewise attend the latter; but the scheme stated in the proposition does properly agree with neither[b] *.

LECT. CLXXXV.

Of the Covenant of Redemption—Extent of Christ's Death—Eternal Justification.

§ 1. *Def.* THE *mutual stipulation* between Christ and the Father, relating to the *redemption* of sinners by him, previous to any act on Christ's part under the character of *Mediator*, has generally been called by divines the COVENANT OF REDEMPTION.

§ 2. *Schol.* That there was such a covenant, either tacit or express, we may assuredly conclude, considering the importance of the work undertaken by Christ, and the expensive rate at which it was to be accomplished: and the scriptures afterwards to be produced, relating to the *particulars* of this covenant, will

a Time-Street Lect. vol. i. p 241—244. Note. Ruin and Recov. Quest. xiii. p. 278—291.

b LE BLANC's Theses, p. 121—159.

* Of these two schemes the *supralapsarian* divested of some needless appendages, which give it a harshness that does not properly belong to it, appears to claim the just preference; as better calculated to harmonize with undoubted facts, to display sovereign mercy and equitable government, and satisfactorily to account for that awful part of the divine dispensations, the introduction of moral evil into our world, and our deliverance from it by a Mediator. W.

consequently prove the *existence* of it in the general: as indeed all those *prophecies*, which relate to what was to be done by the Messiah on the one hand, and what benefits and rewards were to be conferred upon him and his people on the other, may properly be considered as intimations of such a covenant, supposing (what has been already proved) the existence of Christ as a *distinct person* from the Father, in the *philosophical* sense of the word, and his interposition in the suggestion and promulgation of those prophecies, 1 *Pet.* i. 11. compare *John* xvii. 1—5, 24. vi. 37. *Tit.* i. 2. 2 *Tim.* i. 9. *Rev.* xiii. 8. *Psal.* lxxxix. 19, &c.

§ 3. *Prop.* To enquire into the tenor of the *Covenant of redemption.*

§ 4. *Sol. and Dem.* 1. By this covenant, Christ undertook to become incarnate, to dwell a certain time upon earth, subject not only to the law of the human nature, but likewise to that of the *Jewish* dispensation; directing the whole of his conduct while he should continue here, in such a manner as most effectually to promote the honour of his Father and the salvation of his people: that at length he would voluntarily deliver himself to sufferings and death, and remain for a time in the grave; and also, that after his resurrection and ascension into heaven, he would employ his renewed life and extensive authority in the mediatorial kingdom to the same great purposes, which engaged him to become incarnate. See *Psal.* xl. 6—9. *Heb.* x. 5—10. *Isa.* lxi. 1—3. *Luke* iv. 18, &c. *Isa.* l. 5, 6 [a].

§ 5. 2. God the Father on the other hand stipulated, that he would by his miraculous power produce Christ's human body in the womb of the virgin, that he would strengthen him by the gifts and graces of his Holy Spirit for the extraordinary work before him, that he would raise him from the dead, and set him at his right-hand, giving him a universal command over the whole created world, as the judge of which he should at length appear; in the mean time, that he would send forth the influences of his Spirit to confirm his doctrine, so that hereby it should be established even among the Gentile nations; and that, besides all the advantages which others might receive, they who were predestinated to life, and were in a peculiar manner given to him, should in fact be regenerated by divine grace, and strengthened even to the end, and after death should be made completely happy in their whole persons in his heavenly kingdom for ever. See, (besides the scriptures quoted *Lect.* 185.

[a] PEIRCE on Heb. x. 5. Note r. | JENNINGS's Jewish Antiq. vol. ii. p. 201.

§ 2.) *Isa.* vii. 14. xi. 2, &c. lii. 13, 15. liii. 10—12. lv. 4, 5. xlix. 1—12. compared with *Luke* ii. 32. 2 *Cor.* vi. 2. and *Rev.* vii. 16, 17. *Psal.* ii. 7—9. cx. 1. *Micah.* v. 4. *Luke* xxii. 29. *John* v. 22—29[a].

§ 6. *Cor.* As we before observed, *Lect.* 185. § 2. that the reality of this covenant would follow from the distinct personal existence of Christ, and his interposition in the prophecies, so on the other hand, from those scriptures here enumerated, which more directly prove that covenant, we may draw another argument for the pre-existence of Christ, as a distinct philosophical person from the Father, distinct from and independent upon those arguments urged *Lect.* 155. § 1, &c[b].

§ 7. *Schol.* 1. This may seem a proper place to enquire into the *extent* of redemption, or that celebrated question, *for whom Christ died*; but all that is important on that head has been said under the preceding propositions, *Lect.* 175. § 6, &c. *Lect.* 179. § 1, &c. *Lect.* 184. § 4, &c. If those relating to predestination and special grace be allowed, as also those concerning the divine prescience and decrees in general, then it evidently follows, there was a sense, in which Christ might be said to die for *all*; as all men partake of some benefit by his death, and such provision is made for their salvation, as lays the blame of their ruin, if they miscarry, entirely upon themselves: but it was in a very peculiar and much nobler sense, that he died for *the elect*, intending evidently to secure for them, and only for them the everlasting blessings of his gospel: and it seems, that the scripture uses such a latitude and variety in the sense of the phrase; otherwise it will be very difficult to make one part of it agree with another: compare on the one hand, the texts quoted, *Prop.* 136. *Cor.* 3. and on the other, *John* x. 15, 16, 26. xvii. 2, 9, 16.

§ 8. 2. It is objected, that if Christ did in any sense die for *all*, then forasmuch as all are not saved, the purposes of Christ's death are in many, and probably in most instances, frustrated.

§ 9. *Ans.* Were we to say, that the *only* end of Christ's death was, that all men might actually obtain eternal life, the objection might be just: but it may be said, the purposes of Christ's death are *various*, and the *ultimate end* of it was, to glorify God in the actual salvation of all believers, and the giv-

a Berry-Street Lect. vol. i. p. 232—241. WITSII. Œcon. Fœd. l. ii. c. ii. iii. RYMER of Rev. Rel. part i. c. iii. p. 37—62. FLAVEL's Fount. of Life, Serm. iii. HARRIS's Observ. p. 134—186. BURNET on Redempt. p. 11—15.

b ——— 25—32.

ing others such advantages, as should silence them, and justify God in their condemnation and punishment, for wilfully rejecting his mercy. It plainly appears, in fact, that this matter can be carried no further, for the hypothesis of the actual salvation of all at last, is so contrary to scripture, as to be entirely insupportable, as we shall shew in the progress of this work: (Vid. *Lect.* 171. § 3.) and indeed, the granting this great absurdity would not thoroughly relieve us from the difficulty here mentioned; for the coming of Christ into our world is represented as in prosecution of a design to prevent the condemnation of men, not to rescue and to recover them from the final sentence of the judgment day, 1 *Thess.* i. 10. *John* iii. 16—18. v. 24.

§ 10. 3. It is urged, that instead of magnifying it rather asperses the divine goodness, to say, that he appointed Christ to bring those into a salvable state whom he certainly knew would never be saved; since this instead of being any favour to them, lays a foundation for tormenting reflections at last. It is answered, that on these principles it is unkindness in God to bestow any advantages of genius or circumstances, which he knew men would through their own wilful folly abuse to their detriment: but God is to be considered as dealing with rational creatures in a way suitable to their rational nature; and if they will turn the gifts of his providence or grace to their own disadvantage, they only are responsible for it; nor will they find either their refuge or comfort in an ungrateful denial of the reality or importance of the mercies they abuse[a].

§ 11. 4. There is perhaps a reference to this covenant of redemption in *Heb.* vii. 22. and Christ is commonly said to have been the *surety* of the elect, as he undertook for them that they should through the influences of divine grace, be in fact brought to faith and salvation: compare 2 *Cor.* i. 20. from hence some have inferred, that they were actually *justified from eternity*, and consequently are in a justified state, even while they are going on in a course of unrepented sin: but this seems most directly contrary to the whole tenor of scripture; and it is certain, that on the same principles on which they may be said to be justified, they may also be said to be *glorified* from eternity. If the expression be intended to signify no more, than that God *purposed* to justify them, it is not denied; but it is a most improper way of speaking, and the arguments drawn from thence

a Lime-Street Lect. vol. i. p. 395, 396, 400, 403, 446, 454—462. | BAXT. End of Controv. c. xi. xii. § 5. WITSII. Œcon. Fœd. l. ii. c. ix.

in favour of any kind of licentiousness are utterly inconclusive[a]*.

§ 12. 5. Some have thought that the whole human race would have been destroyed by the death of *Adam*, immediately on his first transgression, if God had not purposed by Christ to bring them into such a state, as should make necessary provision for their deliverance from those evils, to which they were subjected by his sin, *Rom.* v. 12—21.

LECT. CLXXXVI.

Of the Intercession of Christ.

§ 1. *Prop.* TO lay down the scripture doctrine relating to the *intercession* of Christ.

§ 2. *Sol. and Dem.* 1. Christ is expressly said in many places of scripture to *intercede*, i. e. to plead with God in favour of his people, *Rom.* viii. 34. *Heb.* vii. 25. 1 *John* ii. 1.

§ 3. 2. The appearance of the high-priest among the *Jews* in the presence of God, on the day of atonement, when he presented before him the blood of the sin-offering, is at large referred to by St. *Paul*, as illustrating the intercession of Christ, *Heb.* ix. 11—14, 22—26. x. 19—21.

§ 4. 3. The appearance of Christ in his Father's presence, in that body wherein he suffered on the cross, though with such alterations as are suited to the heavenly state, may be considered as a *virtual* intercession, as the appearance of the high-priest on the day of atonement, referred to above, seems to have been; for we find no form of words prescribed on this occasion, as there are upon some others, where they might seem less necessary, considering the manner in which the mind would be overawed in circumstances of such unparalleled solemnity: Vid. *Lev.* xvi. *pass.*

§ 5. 4. Nevertheless, it does not seem proper to take upon us positively to assert, that our Lord does never *verbally* intercede for his people; that being a point which scripture does not appear to have absolutely determined either way.

[a] WILLIAMS's Gosp. Truth, c. i.

* Recent divines, who have gone to the height of supralapsarian Calvinism, are Mr. BRINE and Dr. GILL. K.

§ 6. 5. However it be that our Lord expresses his fixed and determined desire and demand in favour of his people, we may assure ourselves, that on the one hand, it is in a manner consistent with that dignity and authority to which he is now advanced; and on the other, that it is always successful for the vindication and preservation of his people, and the acceptance of their services; (compare *Zech.* iii. 1, 2. *Rom.* viii. 33, 34. *Rev.* viii. 3, 4.) with reference to which, he is described as an advocate or patron of his own people continually residing in the court of heaven[a].

§ 7. *Cor.* 1. It must be the duty of Christians, to maintain frequent regards to the intercession of Christ in their addresses to God, and to comfort themselves with the thoughts of such a guardian and advocate, in the midst of those dangers to which they are here exposed[b].

§ 8. 2. The consideration of Christ's intercession is an engagement to serious humility, faith, and fervor in prayer, peculiar to the christian dispensation[c].

§ 9. *Schol.* 1. If there be any thing *verbal* in the intercession of Christ, there is no reason to believe that he is actually speaking to God at all times without intermission, which would be inconsistent with other things which the scripture tells us, relating to that state of majesty and authority in which he appears. There is a sufficient foundation for saying, as the apostle does, that *he makes continual intercession for us*, if, perhaps at some stated seasons of peculiar solemnity, some express declaration be made of his habitual desire, that his people may receive the benefits purchased by his death, and of his readiness to appear under the character of their Mediator and Advocate, in any particular instances, as occasion may require; or even if his appearance in the body in which he suffered be intended as such a virtual declaration, though *words* should never be used. Compare *Luke* ii. 37. 1 *Thess.* i. 2, 3. ii. 13. v. 17. *Exod.* xxix. 39, 42. 2 *Sam.* ix. 7. *Job* i. 5.

§ 10. 2. It may be questioned, what *end* the intercession of Christ can answer. It cannot be intended to remind the divine being of any thing which he would otherwise forget, nor to persuade him to any thing which he is not disposed to do; but it may serve to illustrate the majesty and holiness of the Father,

a HOPKINS's Serm. xv. p. 525, 526.
Christ the Mediat. p. 73, 74.
SCOTT's Christian Life, vol. iii. p. 757—765.
OWEN on the Spirit, p. 445.
DODD. x Serm. No. iii. p. 64—81. Ed. 2.
Berry-street Lect. No. xviii.
HARRIS's Observ. Diss. i. p. 49—64.
b LARDN. Serm. vol. ii. No. 2.
c LAW of Christian Perfect. p. 257, 258.

and the wisdom and grace of the Son, not to say, that it may have other unknown uses with respect to the inhabitants of the invisible world: it is certainly a great comfort and encouragement to believers under their many infirmities; and indeed it is impossible to enter into the beauty of the gospel scheme in general, without observing how it is accommodated to the nature and circumstances of fallen imperfect creatures [a].

LECT. CLXXXVII.

Objection to the Mediatorial Scheme considered—Of Christ's Priestly Office, &c.

§ 1. *Schol.* 3. IT has been urged as an objection against the christian scheme in general, that it appoints our worshipping God through *a Mediator;* which (say some) derogates from the divine goodness, leads us into a neglect of God, is a sort of indecency, when we consider that we are always in his presence, and may lay a foundation for many superstitions, as it is said in fact to have done in the *Roman* church. To this it is replied,

§ 2. (1.) That the goodness of God is most eminently displayed in that constitution, by which his guilty creatures may be most effectually emboldened in their addresses to him, and yet at the same time reminded in every approach of their own sinfulness and unworthiness, and of the displeasure of God which is consequent upon it; which ends seem to be excellently answered, by appointing his Son to be the mediator of our approaches.

§ 3. (2.) The christian scheme directs us not to *terminate* our regards in the Mediator, but to address our petitions to God *through* him, and every where represents it as his office to bring us *to God.*

§ 4. (3.) It is so far from being an indecency to approach a sovereign by the person he appoints to introduce us to him, that if such an appointment be made, (for which in some cases there may be an apparent reason) it would be a great indecency to come directly and immediately to him.

§ 5. (4.) The propensity of mankind to make use of mediators of their own chusing and inventing, which appeared

[a] Berry-Street Lect. vol. i. p. 391—396

among the *Heathens*, and still appears in the church of *Rome*, plainly shews how well the notion of a mediator is suited to the common apprehension of mankind; and it seems that no wiser provision could be made, to prevent their multiplying such mediators, than appointing one such illustrious person as the scripture exhibits under this character, who consequently would be wronged by such a supposed multiplication [a].

§ 6. 4. It is to be remembered, in all the christian doctrine relating both to the atonement and intercession of Christ, that we are to consider him as a person graciously *appointed by God* to this purpose; which, if it be duly attended to, will prevent the apprehension, as if God were the less gracious, or our obligations to the Father at all diminished, by those we are under to the Son, 1 *Cor.* i. 30. 2 *Cor.* v. 18. *Eph.* i. 3—6, 9, 11, 12. 1 *Pet.* i. 2—5. *Heb.* v. 4, 5 [b].

§ 7. 5. The *priestly* office of Christ has generally been explained, as executed in his offering himself as a sacrifice to God for us, and interceding with God upon this sacrifice; but Mr. PEIRCE, and most of the *Socinians*, suppose it only to consist in the *latter*: and Mr. PEIRCE argues from *Heb.* viii. 4. that the execution of it *begun* upon Christ's entering into heaven: but the text in question only proves that Christ, being of the tribe of *Judah*, could not, according to the *Mosaic* law, be a priest to minister in the *Jewish* temple, which none can reasonably maintain that he was: compare *Heb.* vii. 14. Nevertheless, as the apostle often assures us that he is a priest of a higher order, all that he has done and suffered to make atonement for the sins of men, may, according to the most common acceptation of the word, be called a series of sacerdotal actions; as it is certain there were many acts of atonement performed by *Mosaic* priests, besides that which passed on the great days of atonement, and sacrifices were sometimes offered with acceptance by those who were not regularly priests. Compare *Judges* vi. 25, 26. xiii. 16. 1 *Kings* xviii. 33, 38 [c].

§ 8. 6. Some have thought the comparative smallness and meanness of this earth of ours, as it appears upon the justest principles of astronomy, to be something inconsistent with the system of doctrines laid down in several preceding propositions, in which so great and glorious a person is represented as dying

a TINDAL's Christianity as old, &c. p. 73—75.
LELAND against TIND. vol. ii. c. xv. p. 529—538.
BLOUNT's Oracles of Reason, p. 89.
BUTLER's Anal. part ii. c. v. p. 284, 285.
TILLOTS. Serm. vol. i. No. xlvi. p. 408—472.
BOURN's Serm. vol. ii. p. 180.

b DODDRIDGE on Education, p. 16.
BOURN, ubi supra, p. 175—180.

c PEIRCE on Heb. v. 5, 6. viii. 4. Note z.
EMLYN's Serm. No. xvi. p. 326—333.
Essay on Christ's Priesthood.
OWEN's Dissertation on Heb.
SYKES in Locis.

and suffering so much to promote our happiness. But it may be answered,

§ 9. (1.) That we know not what influence the history of our redemption by the death of the Son of God, and salvation by his continued care may have throughout all eternity upon the rest of God's rational creation, to whom it may be made known. Compare *Eph.* iii. 10. 1 *Pet.* i. 12. The monuments of God's displeasure against sin, and compassion to sinners, will no doubt for ever remain, and perhaps the happiness of all the redeemed from among *men* may bear a very small proportion to the whole sum of happiness arising to *other* beings, from the knowledge and remembrance of it: compare *Rev.* v. 11—14.

§ 10. (2.) That if we consider, as we shall afterwards endeavour to shew, that the appearance of God's own Son in the flesh is a glorious victory, which he has obtained over the prince of darkness; the meanness of those creatures, who are made finally triumphant through Christ, as the great captain of salvation, may render the power and grace of God in him more illustrious than it could have been, had the creatures so redeemed and delivered been originally of a nobler order, and fixed in a more considerable state and abode.

§ 11. (3.) That if, (as may hereafter be shewn) the *angelic* order of beings are by this means confirmed in a state of indefectible happiness, and incorporated with the glorified saints in one holy and triumphant society, (*Eph.* i. 10. iii. 15. *Heb.* xii. 22—24.) it is an important circumstance added to both the former to obviate the objection, and seems to have proceeded on the same principles, which determined God to chuse that the Redeemer should appear in the form of a poor and destitute infant, and that of a mean man, rather than of some mighty prince, while here upon earth [a].

a BAKER's Reflections on Learning, p. 97, 98. WHIST. Theory, Introd. p. 58. 59. | TAYLOR's Key to Rom. § 131—133. p. 52, 53. CLARKE at Boyle's Lect. p. 271.

PART IX.

A SURVEY OF THE CHIEF DUTIES WHICH THE GOSPEL REQUIRES; AND MORE PARTICULARLY OF ITS POSITIVE INSTITUTIONS; IN WHICH THE DOCTRINE OF THE CHRISTIAN SABBATH, THE SACRAMENTS, AND THE CONSTITUTION OF THE CHURCH ARE PARTICULARLY CONSIDERED.

LECT. CLXXXVIII.

Of the Covenant of Grace—the Abrahamic Covenant.

§ 1. *Def.* THE covenant which is made between God and those who believe the gospel, whereby they declare their subjection to him, and he declares his acceptance of them and favour to them, is commonly called by divines the COVENANT OF GRACE.

§ 2. *Def.* Any covenant whereby God requires *perfect obedience* from his creatures, in such a manner as to make no express provision for the pardon of offences to be committed against the precepts of it, on the repentance of such supposed offenders, but pronounces a sentence of death upon them, may be called A COVENANT OF WORKS, whatever the particular duties required by it may be.

§ 3. *Cor.* 1. The covenant made with *Adam*, as described above, *Lect.* 165. § 1, &c. was a covenant of *works.*

§ 4. *Cor.* 2. What was peculiar to the covenant made with *Israel* at mount *Sinai*, seems to have been, at least in a great measure, a covenant of *works*; for though it made some provision for purification from *ceremonial* pollutions, and for the pardon of the offender, *i. e.* for his restoration to the privileges of the *Jewish* republic, upon his offering the appointed sacrifices for sins of *ignorance* and *inadvertency*; yet it pronounced sentence of death on all that *presumptuously* offended, appointing no sacrifice at all for such, but declaring the curse of God to be upon all that continued not in all things which were

written in the book of the law to do them, *Numb.* xv. 30, 31. *Deut.* xxvii. 26. *Gal.* iii. 10—12. *Rom.* x. 5 [a].

§ 5. *Prop.* To enquire into the constitution of the *covenant of grace*, or the mutual stipulations of it.

§ 6. *Sol. & Dem.* 1. God promises to believers the full pardon of all their past sins, how great and aggravated soever they may have been; the influences of his Spirit, whereby they may be enabled to resist temptations, to discharge the duties of life, and to persevere in their christian course to the end of it. He also engages to dispose all the affairs of life for them in the most gracious manner, and at death to receive their departed spirits to a state of happiness, till at last their bodies be raised, and their whole persons made completely and eternally blessed, *Heb.* viii. 10—12. *Jer.* xxxii. 38—40. *Ezek.* xxxvi. 25—27. *Rom.* viii. 28. *Psal.* lxxiii. 24. *Rev.* xiv. 13. *Tit.* i. 2. *John* vi. 40.

§ 7. 2. They on the other hand engage, that, by the assistance of his grace, they will make it their care and endeavour to render sincere and universal obedience to all the discoveries and intimations of the will of God, with regard to their duty to God, to the Redeemer, to their fellow-creatures, or to themselves, not making a reserve in favour of any sin whatsoever; and they engage to make this their main care even to the end of their lives; and that they will openly maintain their christian profession, whatever circumstances of danger or difficulty may arise, and how expensive soever such a series of faithful services may prove; on the whole, depending for their acceptance with God, not upon the merit of their own complete obedience, but on the riches of his free grace manifested in and by Christ, *Rom.* vi. 13. xii. 1. *Heb.* xii. 9. *Tit.* ii. 11—14. *Matt.* x. 32, 39. xvi. 24—26. *Luke* xvii. 9, 10. *Gal.* v. 4, 5. The demonstration of most of these particulars may be found in the preceding propositions, or will be more particularly exhibited in those that follow; and the whole tenor of scripture does so plainly run this way, as to render it less necessary to attempt a full enumeration of all the passages, which may be brought to illustrate what has been asserted.

§ 8. *Cor.* They misrepresent the nature of this covenant, who consider it merely under the notion of an *absolute promise* on God's part, which indeed can, properly speaking, be no

[a] Berry-street Lect. vol. i. Serm. xiii. p. 274—276. | EMLYN's Tracts, vol. i. p. 127.
WITSII. Œcon. Fœd. l. iv. c. iv. § 51—57.

covenant at all; (compare *Lect.* 69. § 2.) and who represent all that we have to do, as consisting in casting ourselves upon that promise, and passively leaving ourselves to God, to do what he pleases with us, in subserviency to his own gracious purpose concerning us. Compare [a]

§ 9. *Schol.* 1. There have been various dispensations of this covenant to the people of God in different ages of the church. Obscure intimations were given to the patriarchs, and to *Israel* by *Moses* and the prophets, as was shewn above; and it seems to have been gradually opened, till at length it was fully revealed to the apostles, after the effusion of the Spirit upon them, and was probably the *word of wisdom* in their mouths. Vid. *Lect.* 141. § 3. Perhaps the gradual openings of it are no where better represented than in [b]

§ 10. 2. It has been debated, whether the covenant made with *Abraham*, of which *circumcision* was the appointed token, were that covenant of grace, or merely a *temporal* covenant, relating to the land of *Canaan*, and other secular blessings to be conferred upon his seed. It seems most reasonable to conclude, that it comprehended *spiritual* blessings.

§ 11. (1.) Because otherwise there would not have been a proper foundation for God's calling himself *their God*, which must import being their friend with regard to their highest and most important interests, *Matt.* xxii. 32. *Heb.* xi. 16.

§ 12. (2.) The apostle seems expressly to have decided this question, both when he calls circumcision a *seal of the righteousness of faith*, *Rom.* iv. 11. (*i. e.* the token of *Abraham*'s being accepted with God as righteous, upon his believing;) and also, when he declares that believers are *the children of Abraham*, as heirs of the blessings promised to him, *Rom.* iv. 11—17. *Gal.* iii. 6—9, 14—17, 29. compare *Gen.* xvii. 4—12. which contains the greatest and most excellent promises any where made to *Abraham* and his seed, and consequently must include spiritual blessings, if such blessings are any where included, as we have shewn they are [c].

§ 13. 3. We readily allow, that there were temporal promises made to *Abraham*, of the multiplication of his seed, of an inheritance in the land of *Canaan*, and the deliverance of his descendants from the *Egyptian* bondage; and some of those promises were undoubtedly sealed to them by circumcision, on

a BOSTOCK on the Covenant.
RAMSAY's Princ. vol. i. p. 307.
DODD. Rise and Prog. c. xvii. p. 161—163.
b WATTS's Harm. of Div. Dispens. pass.
TAYLOR's Scheme of Div. c. ii. iii. in WATSON's Tracts, vol. i. p. 8—12.
c WITSII. Œcon. Fæd. l. iv. c. iii. § 10—23.
TAYLOR's Cov. of Grace.

condition that they submitted to the particular statute law given by God to the *Jewish* nation: but it seems reasonable to suppose that circumcision, considering the view in which it was originally instituted, did likewise import, that the infants circumcised should be considered, not as under a covenant of works, but that, on their believing, as their father *Abraham* did, they should also be entitled to those spiritual blessings which he by faith received; as the seeming rigour of the *Sinai* covenant might be intended to awaken their minds, to search for those intimations of gospel grace which were given; (though with such degrees of obscurity as suited the gradual openings of the grand scheme) and to endear to them any such discoveries, when they were convinced of the necessity of seeking justification and life, in that way of humble faith, in which *Abraham* their father found it: and in this view they are likewise a lesson to all *Christians: Rom.* iv. and *Gal.* iii. 24, 25. *Rom.* v. 20, 21. and the awful solemnity with which the *Mosaic* law was promulgated from mount *Sinai*, might not a little subserve this great purpose, *Heb.* xii. 18—29[a].

LECT. CLXXXIX.

Of Christian Duties.

§ 1. *Prop.* TO enquire into the principal heads of *christian duty*, as they are laid down in scripture.

§ 2. *Lem.* We do not intend a large enumeration of scriptures on each head, by which it might easily be shewn, that all the most considerable particulars mentioned above in our *ethical lectures*, as branches of the *law of nature*, are recommended in the *Old and New Testament:* we shall here content ourselves with a general survey; only hinting, that it might not be an unprofitable employment to add such texts of scripture in their proper places to this lecture, to which purpose the collection in Dr. GASTREL and Dr. WRIGHT may be very serviceable.

§ 3. *Sol. and Dem.* 1. With regard to *God*, we are evidently required to love him above all, to consecrate ourselves entirely to his service, to submit in all things to his will, and to imitate his universal holiness, which must necessarily imply all

a WATTS's Harm. on Div. Dispens. c. vi. p. 40—54.

those branches of divine virtue, mentioned *Prop.* l. *Matt.* xxii. 37. *Rom.* vi. 11. xii. 1. *Heb.* xii. 9—11. *Matt.* v. 48. *Eph.* v. 1.

§ 4. 2. With regard to the *Lord Jesus Christ*, we are required not only to receive him by such a faith as has been before described, but to maintain such habitual regards to him, as our instructor, atonement, intercessor, governor, guardian, strength, example and forerunner, as are correspondent to those relations in which he is represented as standing to us in the scriptures urged under preceding propositions, to which may be added *John* x. 27. *Phil.* iii. 3. *Gal.* ii. 20. 1 *Pet.* i. 8. *Heb.* xii. 2. 1 *Cor.* xvi. 22. *Eph.* vi. *ult.*

§ 5. 3. As to the *Holy Spirit*, we are required to pray for it, to endeavour at all times to behave ourselves in such a manner as that we may not offend it, and forfeit his influences, but on the contrary, may engage a fuller communication of them, *Luke* xi. 13. 1 *Thess.* v. 19. *Eph.* iv. 30. v. 18. *Gal.* v. 25.

§ 6. 4. Towards *each other*, we are required not only carefully to maintain a harmless and inoffensive conduct, but to take all opportunities of doing good to the bodies and souls of our fellow-creatures; and as a foundation of all friendly offices towards them, to love our neighbour as ourselves, and to do to others as we would, they should do to us, and this universally to all our fellow-creatures, not excepting even the worst of our enemies, *Phil.* ii. 4. *Gal.* vi. 2, 10. *Matt.* xxii. 39. vii. 12. v. 43—48. *Rom.* xiii. 8—10. *Col.* iii. 12—14. *Eph.* v. 2. *Rom.* xii. *ult.*

§ 7. 5. With regard to *ourselves*, we are required to mortify our corporeal appetites, and so to regulate our passions, that we may not be transported into any degree of intemperance, unchastity, rash anger, excessive grief, or any other disorder of mind; but may keep ourselves in such a posture, as to be always fit for the service of God in the duties of our respective stations and callings, in which we are to employ ourselves therefore with diligence and vigour, always maintaining an humble opinion of our own abilities and improvements, arrogating nothing to ourselves of merit before God, nor seeking among men our own applause and honour, dominions, or possessions, but willingly giving place to others, and in honour esteeming them better than ourselves: and, as such great prospects are opened upon us in another life, we are cautioned against being excessively attached to the things of the present world, and urged to set our affections on those of a better, *Eph.* v. 18. *Col.* iii. 5, 6. *Rom.* xiii. 11—14. *Matt.* v. 27—30. *Luke* xii. 35. *Rom.* xii.

11. *Matt.* xviii. 3, 4. *Phil.* ii. 3, &c. *John* xiii. 14. *Luke* xvii. 10. *Mat.* vi. 19, 20. *Col.* iii. 1, 2 [a].

§ 8. *Cor.* Such an evident agreement between the moral part of christianity, and the law of nature, as deduced in the preceding parts of this work, is a great confirmation of the divine original of the gospel, especially when compared with its external evidence; and makes it apparent, that neither *good* men nor angels would have published such a system of morality, in connection with a fraud, most contrary to many of its fundamental branches [b].

§ 9. *Schol.* 1. As *Image-worship* was expressly forbidden to the *Jews*, in numberless passages of their law and prophets, so it was charged as an immorality upon the *Gentiles*, *Jer.* x. 2, 3, &c. *Acts* xvii. 29. *Rom.* i. 21—25. 1 *John* v. 21 [c].

§ 10. 2. Many have inferred from *Matt.* v. 33, 34. and *James* v. 12. that *oaths* are in all cases forbidden to *Christians:* but it is evident this prohibition can only refer to swearing in *common conversation.*

§ 11. (1). Because otherwise Christ must have charged all swearing as an *immorality* in its own nature, for he says, *whatsoever is more than this comes of evil:* now as swearing was in some cases expressly required by the *Mosaic* law, Vid. *Lev.* v. 1. *Numb.* xxx. 2. *Exod.* xxii. 11. we cannot imagine that Christ would have condemned it universally in such terms as these.

§ 12. (2.) Because Christ answered when interrogated upon oath, *Matt.* xxvi. 63, 64. *Mark* xiv. 61.

§ 13. (3.) Because St. *Paul*, who must, no doubt, be instructed in the will of Christ, does in several of his writings make use of expressions equivalent to an oath, at least much more than *yea* and *nay*, *Rom.* i. 9. 1 *Cor.* xv. 31. 2 *Cor.* i. 18, 23. *Gal.* i. 20. *Phil.* i. 8. 1 *Thess.* ii. 5.

§ 14. (4.) Because the lawfulness of oaths on great and important occasions seems to be granted, *Heb.* vi. 13—17. compare *Rev.* x. 5, 6. *Deut.* xxxii. 40.

§ 15. (5.) There are other passages in Christ's sermon on the mountain, which in order to make a rational and consistent sense must be interpreted in as great a latitude, as we here sup-

a WRIGHT's great Concern and subsequent Treatises, pass. GAUTREL's Christian Institutes, c. vi—ix.

GASTON's Script. Account, c. 14, &c.

b DODD. x. Serm. p. 211, 212, 220, 221. Oct.

c MOYLE's Posth. Works, vol. ii. p. 181.

pose in that passage, on which the argument against swearing is built, *Matt.* v. 39—42. compare 1 *Tim.* v. 8 [a].

§ 16. 3. It is debated whether those sorts of falshoods, which are called *officious lies, i. e.* such as seem in their immediate consequence to tend to the advantage rather than the detriment of mankind, be forbidden in scripture. To prove them unlawful, the following places are urged, *Col.* iii. 9. *Eph.* iv. 25. *Rev.* xxi. 8. *Rom.* iii. 78. On the other hand it is urged, that some instances of such falshood are mentioned in scripture with approbation rather than blame, *Exod.* i. 19, 20. *Josh.* ii. 5. compared with *Heb.* xi. 31. *Judges* iv. 18, &c. compared with v. 24—26. 2 *Kings* vi. 19. But it may be answered, that where there does evidently appear to have been a falshood in the preceding cases, which perhaps in the last there was not, it is by no means plain that the falshood was approved by God, though the *faith* with which it was mixed, and which was the leading principle in the main series of action referred to, be applauded. That in some instances, persons are allowed not to have been bound by their oaths, is readily confessed, *i. e.* where the things which they sware to do were in themselves unlawful, or when the oath was taken by those who were not regularly in this respect *sui juris*, or where the oath was made on a false supposition, occasioned by the fraud of those who expected to receive advantage from it, 1 *Sam.* xxv. 22, 23. *Num.* xxx. 4, 5. *Josh.* ix. 7, 14, 15 [b].

LECT. CLXXXIX.

Of Divorce, Polygamy, and Incest—Obedience to Magistrates.

§ 1 *Schol.* 4. DIVORCE, except in cases of adultery, appears to be so expressly forbidden by Christ, *Mat.* v. 32. xix. 3—9. compare 1 *Cor.* vii. 10, 11. that it is strange it should ever have been disputed among Christians. To say, as some have done, that πορνεια does in the general signify *any great crime*, is very arbitrary; for though it is frequently put for *idolatry* in scripture, it is then plainly used in a *metaphorical* sense, in which it is represented as a breach of something analogous to a *marriage covenant* between God and *Israel:* com-

a GROT. de Jure, l. ii. c. xiii. § 21. TILLOTS. Serm. vol. i. No. xxii. p. 212—215. BESSE's Def. of Quak. p. 209—212. DODD. Fam. Expos. vol. i. § 39. not. h, i, k.

b GROT. de Jure, l. ii. c. xiii. § 4. TURRET. vol. ii. Loc. xi. Quæst. xx. § 8— 18 SHUCKF. Hist. vol. ii. p. 212—216. LELAND against Tindal. vol. i. p. 248—250.

pare *Ezek.* xvi. 8, 15, &c. Nevertheless many divines of great note have maintained, that in case of *obstinate desertion* in one of the parties, the other is thereby set at liberty, since the very primary end of the marriage covenant is defeated; and have thought the case to be expressly determined by St. *Paul*, 1 *Cor.* vii. 10—15. But it is to be remembered, that this determination can only be applied, when it is not in the power of the party injured to procure the return of the other by any *legal process*. It may be alledged, it is so difficult to reconcile this interpretation with the decision of our Lord, and with what *Paul* says, *ver.* 11. that perhaps it may be more advisable to understand the *liberty* spoken of, as relating to a liberty of continuing to live apart, without eagerly soliciting a return to the party, by whom the *Christian* had been on a religious account thus injuriously dismissed. But it may be replied, that *ver.* 11. above, determines on the case of the believing wife having *voluntarily* withdrawn, and not on that of her being *divorced* by her husband. If the party that had *committed* the injury married another, as that was adultery on Christ's decision, there could be no doubt, but in that case the *injured* party was at liberty to marry again [a].

§ 2. 5. It has been debated, how far *polygamy* was allowed in the Old Testament, or whether it were not rather condemned: *Mal.* ii. 14—16. has been urged in that view, and some have apprehended this to be the sense of *Lev.* xviii. 18. But it may be answered, that the precept of marrying the brother's widow, which was not limited to the case of the succeeding brother's being a single man, might require polygamy in some cases, and that the providing for it so expressly in others, *Deut.* xxi. 15. *Exod.* xxi. 10. plainly shews the law is not to be interpreted in this sense: and indeed one can hardly imagine, that had polygamy been regarded as adultery in the sight of God, he would have favoured the patriarchs who lived in it with such intimate converse and friendship; not to insist on the argument from 2 *Sam.* xii. 8. seeing *ver.* 11. may seem a sufficient reply. The decision of Christ, *Mat.* xix. 4—6. and that of the apostle, 1 *Cor.* vii. 2. does indeed plainly shew that it was not to be practised by Christians, and *Matt.* xix. 9. especially intimates it to be a kind of *adultery*, *i. e.* some breach of the *seventh* commandment. Compare *Matt.* v. 28. Nevertheless, it is no where expressly declared, that if a person,

a MILT. of Divorce, l. ii. c. xvii. xviii. p. 43—47. PUFF. de Jure, l. vi. c. i. § 23, 24. BUCER of Divorce, apud Milt. p. 162, 163. LIMB. Theol. l. v. c. lx. § 39. GALEACIUS Caracciolus's Life, c. xxi. xxiv. xxv. CALVIN in Loc.

who before married several wives, were converted to christianity, he must be obliged to put away all but the first; it seems that the Holy Spirit judged it sufficient to discountenance polygamy by such intimations as these above-mentioned, and also by declaring those who practise it, incapable of the ministerial office, which was certainly a proper brand of infamy set upon it, 1 *Tim.* iii. 2. Vid. *Lect.* 72. *præs.* § 15. *note* [a].

§ 3. 6. That *incest* was condemned under the old law as an immorality of the heathens, *Lev.* xviii. 24—27. and is also in one instance spoken of by the apostle with great abhorrence, 1 *Cor.* v. 1, 13. is evident; but there is a great deal of room to debate, how far those degrees of *affinity* and *consanguinity*, within which it was unlawful for the *Jews* to contract marriage, are to be a rule for *us*. The chief question is about the lawfulness of marrying a *brother's wife*, which the express precept for doing it in *some* cases proves not to be a natural immorality, though it were forbidden in others: yet from *Lev.* xviii. 18. it may well be questioned, whether the marrying two sisters *successively*, were by the *Mosaic* law forbidden; though where the civil law of a country forbids such marriages, it is certainly much better to avoid contracting them [b].

§ 4. 7. It is most evident, that scripture requires obedience to governors, *Rom.* xiii. 1—6. *Tit.* iii. 1. 1 *Pet.* ii. 13, 14, 17. but it has been the subject of great dispute how far these precepts extend. All grant that they cannot oblige us to do any thing in obedience to the magistrate, which is contrary to the divine law: compare *Acts* iv. 19. but many have maintained *unlimited passive obedience*, and the unlawfulness of *resistance* in subjects upon any consideration whatsoever. The controversy is too large to be fully examined here, but the following general remarks may be of use, when enquiring into it.

§ 5. (1.) That it is in itself very unlikely, that so benevolent a scheme as that of the gospel should be so calculated, as necessarily to destroy the civil rights of mankind, and to enslave free nations, depriving the subject of those privileges which express contract had given them, in those countries, where either a monarchy or aristocracy was limited by law; so that it may reasonably be expected, that very strong proofs be brought of this, before a thing so improbable can be admitted *.

a OWEN's Theol. l. v. c. x.
BOWER's Hist. of the Popes, vol. i. p. 381, 382. Note.
WHITBY on Mark x. 11. Note c.
BAXT. Works, vol. iv. p. 122.
Reflect. on Polyg. p. 7—15, 29. & Diss. iv. v.
b GROT. de Jure, l. ii. c. v. § 13, 14.
BLOUNT's Oracles of Reas. p. 135—151.

* There can be no doubt that civil rights, liberties and privileges are great

§ 6. (2.) That there are many general prohibitions in scripture, which common sense requires us to explain with some limitations. Vid. *Lect.* 188. § 10, &c.

§ 7. (3.) The apostles did no doubt intend to teach Christians, that they ought to be very cautious how they disturb a government; and if any circumstances arise, in which it appears probable, that resistance will occasion more evil than good to the public, then the texts quoted above enforce the obligation which Christians are under, by the general laws of the gospel, as well as those of nature, cautiously to forbear it *.

§ 8. (4.) The chief argument on which the apostle insists, *Rom.* xiii. will not infer unlimited passive obedience.

§ 9. (5.) Christianity was in the apostle's time in so weak a state, that Christians, as such, might be under some obligation to further submission than in all cases can now be required; and it would have been a hazardous matter, and perhaps liable to great abuses and scandal, if the apostles had entered nicely into various circumstances, and stated the case when resistance is, and when it is not lawful; which, under so unrighteous and tyrannical a government as the *Roman*, might easily have been interpreted as sedition: it was therefore prudent to rest in such general advices and cautions to obedience, as to be sure, do commonly though not universally oblige.

§ 10. (6.) Nevertheless, if it should on the whole be acknowledged, that subjects are in all cases bound to submit to the *supreme* power, which is not by any means proved from

blessings, and therefore ought to be secured by all fair and *lawful* means. But the question is, Whether it becomes the christian character to secure these things any more than other desirable enjoyments by *destructive violence?* Christians are to be thankful to Providence for blessings, and so are they for *sufferings* too as of that number, when endured in the way of righteousness. It is but a fair question, Would the Christians have done right, supposing it had been in their power to dethrone Nero in favour of another more promising emperor, while the probable sacrifice of lives in the atchievement, including both sides, were less than the number of innocent Christians who should be sufferers by Nero? But before the decision is made, let *Rom.* xiii. 1—5. be read and well considered. W.

* To make the *public good* to consist in civil rights, freedom from slavery, and privileges promised by express contract; and then to make the *probable* advancement of such public good to be the *rule* of conduct *at all events*, may pass for good doctrine with secular politicians, but surely spiritual christians have not so learned Christ. If indeed any kind of considerable improvement could be effected without inflicting any *real injury*, as voluntarily to deprive men of life is, it is plain that no law either of nature or of christianity prohibits it. Even *coercive* measures in the way of disciplinary corrections, and the prevention of social mischief, are not only innocent, but to be commended, and encouraged by suitable rewards. W.

the texts above quoted, yet it would not follow from thence, that where the supreme legislative power is, as among us, divided among *many* persons, all the other branches of it, and all the people subject to it, must therefore universally submit to him, in whom the supreme *executive* power is lodged; *i. e.* that the *King* is to be obeyed, without and against the consent of his *Parliaments*. Vid. *Lect.* 79. *præs.* § 14. *note* [a].

LECT. CXCI.

Of the Lawfulness of War—Magistracy—Persecution.

§ 1. *Schol.* 8. FEW christians have questioned the lawfulness of *war*, but the *Quakers* deny it, and urge *Matt.* v. 38—41. *Rom.* xii. 17—21. and *Matt.* xxvi. 52. For an answer to the *first* of these texts, see *Lect.* 188. § 10, &c. As to the *second*, it is granted that *revenge* is there forbidden, but if any circumstances shall arise, in which we are persuaded, that by resisting evil and endeavouring to punish the aggressor, the public good will be promoted, resistance may be made, and punishment executed, without any degree of *malice* against the offenders *. And as to *Matt.* xxvi. 52. our Lord cannot be understood, *q. d.* "they that have recourse to the sword, shall perish by the *righteous judgment of God*," since war had been so often undertaken, and prosecuted in its greatest rigor, by an express divine command in the Old Testament: it must therefore be considered, only as a determination on this particular case, to which our Lord seems to have applied a proverbial expression among the *Jews*, that those who are readiest to meddle with weapons of war are often the first that fall by them, and prove the occasion of their own destruction.—On the other hand, the following scriptures are often referrred to, as *countenancing*, if

a ATTERBURY Concio ad Clerum.
HOADLEY's Lett. to Atterb.
——— on Government, p. 192—194.
BLACKW. Serm. No. iv.
HOADLEY's Tracts, No. vi.
BLACKW. Ans.
HOADLEY's Reply.
GROT. de Jure, l. i. c. iv. § 7. No. 8—15. § 13.
SACHEVE. Trial.
Trial of the Seven Bishops.

* Nor is it necessary that a judge, even one appointed to pronounce the deathful sentence dictated by a black inquisitorial court on the innocent, should have "any degree of *malice*" against the injured victim; it is effected according to a certain legal process, and private *revenge* is out of the question. But *ought* he to be thus employed, because the higher powers appoint him, or because the "public good requires it? The previous question with him should be, are they *right* in making such appointment? and is *that* public good which requires this of me consistent with the laws of Christ? W.

not vindicating arms, *Luke* iii. 14. *Matt.* viii. 10. *Acts* x. 1, &c. But it is an argument of much greater importance, that the doctrine we have here been opposing would make every desperate villain irresistible, and consequently would give up all the property and lives in a city or province to one such person; and this, even though the person denying resistance or war should allow of *magistracy*; for the degree of the magistrate against such a one could not regularly take place, till he has been brought to a trial, which, on this hypothesis, he could not be, or till he proceeded for want of such appearance to an *outlawry*, and then it could not be executed, without such a forcible attack upon that person as this principle opposes. The common law therefore of benevolence to society requires an assault on such a person, which does not imply any such malevolence to him, as is inconsistent with the christian temper in its greatest heights[a] *.

a GROT. de Jure, l. i. c. §7—10. c. iii. §3. | BESSE's Def. of Quak. p. 212—224.

* This representation gives but a very confined and partial view of the subject in debate. It leaves no alternative between deathful force and the most infantile or idiotic helplessness. But is it a fair inference from the doctrine of the unlawfulness of war, that it "would make every desperate villain irresistible, and consequently would give up all the property and lives in a city or province to one such person?" Nothing less; though he were a Goliah in arms, or a Polypheme for human victims. He *must* have *food*, he also *must* have *sleep*; and, though a sword, a pike, or a bullet, might save time, trouble and money, yet were there a thousand guineas reward for taking him a *living* prisoner, depend upon it, we should soon behold many a courageous champion equipped with helmet, shield and habergeon; and soon should we find him safely lodged in a prison. An argument so improbable deserves not a more serious reply.

He who would disallow of *magistracy*, must be strangely inattentive to the wants of human nature, the necessity of subordination, and the real welfare of mankind, as well as the whole tenor of revealed religion. But cannot "the decree of the magistrate against *a desperate villain* regularly take place, before he has been brought to trial, &c." consistently with the principle of the unlawfulness of war? Why not? May not a magistrate on the *pacific* system, which all Christians expect will one day take place of the *martial* one, *decree* that every desperate villain, as well as every disorderly person, should be apprehended? May he not decree, that those whose immediate office it would be, should have *ample* rewards in securing them without injury to their persons, but *none* if they killed them in the attempt? Lives might occasionally be lost, but *always* by an *unlawful* hand; and all *rewardable* courage would be in *saving* of men's lives, not destroying them. After all, the number of human victims, if the sacrificers of such victims were branded as *illegal* and *dishonourable*, and also deprived of all selfish *interest*, would not in all probability be one in a hundred of those who fall on the current system.

But the most formidable objection to that system which *opposes the necessity* of war, a system which consistent christians expect will be put in practice at some distant period, and which therefore it may reasonably be expected ought to begin with individuals, is the difficulty of keeping free from the insults of external foes. In the present state of society pacific men form but a small portion of any state; much less

§ 2. It must indeed be allowed, that many of the *Primitive* Christians scrupled the lawfulness of war, but they were not

have they the formation and direction of public arrangements. They, therefore, have given no provocation, their advice is neither sought nor valued; they may therefore consistently say, Let those who war upon the principle of utility, abide by the consequences; and let those who act on the pacific principle from conscience, prepare for the result with undaunted fortitude, yet with humble dependance on Almighty Providence and All-sufficient Grace. But when in any future period the principle in question is adopted by a majority, and the rulers of a state; war will be shunned as worse than a pestilential contagion, the attention will be turned to a revision of existing laws, moral and religious education will share largely in the national encouragement and bounty, and evangelical virtue will be set up as the national good. Wisdom, a soft answer, prudence, moderation, an appeal to the universe in a cause of importance, will generally preserve the neutrality of any state without further insults. But suppose the worst, shall we suppose the adventures of Huns, Goths and Mahometans, to be repeated? The fury of conquerors are evermore directed more against the warlike and wealthy, than the peaceable and moderate. An instance or two will tend perhaps more effectually to illustrate this remark than a volume of abstract reasoning.

Among furious conquerors of ancient, middle, or modern times, it would be difficult to select one more lost to humanity than *Attila*. This warrior, after having brought into subjection all the northern nations, began, as his ambition had no bounds, and his arms had been hitherto attended with wonderful success, to entertain thoughts of reducing not only the Goths, settled in Thrace, but the Romans themselves, and making himself master of the whole empire. With this view, having drawn together a vast army, without any regard to an existing treaty which his uncle *Rouas* had entered into with the Emperor *Theodosius* II. he passed the Danube, and, entering Thrace, put all to the sword, without distinction of sex, age or condition. Elated with the success of conquest, he sent to *Theodosius* a messenger with haughty claims, adding, that there was no time to be lost, since he could no longer restrain or moderate the ardor of his troops thirsting after blood and spoil. *Theodosius* at first chose rather to try the chance of war, but afterwards more wisely concluded a peace with *Attila*. According to PRISCUS, no Prince ever subdued such numerous countries in so short a time. His authority was acknowledged by all the states and princes from the Rhine to the most northern boundaries of the Persian empire. What views he had of his own superiority may be gathered from this contemptuous observation of his, "That the emperors had slaves for their generals, whereas his generals were upon a level with the emperors themselves." He had a passion for war; but depended more upon his council than his sword, employing not only force and menaces, but frequently craft, and sometimes low artifices, and even falshood, to obtain his end. He was constantly forming new projects, and vast designs, aspiring at nothing less than the monarchy of the universe. He was so elated with his great power and success, as not to hearken to reason, however clear and evident. The pride and haughtiness of his mind appeared in all his actions and motions, in his gait, eyes and looks; insomuch that no one could behold him without concluding that he was sent into the world to disturb its repose. His presence, joined to the reputation he had acquired, struck all who beheld him (though low in stature, with small eyes) with such awe and terror, that very few ventured to approach him, or speak to him. We are told, however, that an ambassador sent to him by *Valentinian III.* appeared quite unconcerned before a man who made the world to tremble. As the ambassador had justice on his side, he was not intimidated by his wild and menacing looks; but, in spite of the rage to which he abandoned himself, answered all his complaints without betraying the least fear, leaving him at his departure, calm, and capable of reason,

uniform in their opinions about it; and if they had, no certain argument could have been drawn from thence. See what MOYLE and KING have written upon this subject, in the curious controversy about the *Thundering Legion* [a] *.

a MOYLE's Posth. Works, vol. ii. p. 81, &c.

though he had found him quite outrageous and untractable. Let those who have to do with an *Attila*, follow the example of this illustrious ambassador of *Valentinian*.

While the *Romans* carried on a war against the *Volsci*, under the generalship of *Camillus* and *L. Furius*, military Tribunes, they made themselves masters not only of the field of battle, but of the enemy's camp. Among the prisoners were discovered some *Tusculans*, who confessed that they had aided the *Volsci* by order of the public, and the authority of their magistrates. The senate, on this report, thought it necessary to declare war against *Tusculum*, and charged *Camillus* with that expedition. The *Tusculans* opposed the Roman arms by a method entirely new, that made it impossible to commit hostilities against them. When the troops entered their country, the inhabitants neither abandoned their places upon their march, nor desisted from cultivating their lands. A great number of citizens, drest as in times of peace, came out to meet the generals. Camillus having encamped before the gates, which were open, and desiring to know whether the same tranquility prevailed within the walls as he had found in the country, he entered the city. All the houses and shops were open, and all the artificers were intent upon their trades. The schools resounded with the voice of children at their books; the streets were full of people going backwards and forwards on business, without any sign of terror, or even amazement, and not the least trace of war. Every thing was tranquil and pacific. *Camillus* surprized at such a sight, and overcome by the enemy's patience, caused the assembly to be summoned by the magistrates. *Tusculans*, said he, *you are the only people who till now have found out the true arms and forces capable of securing them against the anger of the Romans.*

Such probably will be the conduct of future christians, on gospel principles, as an introduction to the glorious Millennium—the empire of universal tranquility, under the spiritual government of the true Solomon, the *Prince of Peace*. W.

* The excellent CYPRIAN saith expressly, when shewing the obligations of Christians, "*quibus occidere non licet*," that it is not lawful for them to kill their enemies. Epist. 58. Ed. FELL. The Christians of his day are further described in these words: "Hoc ipso invictos esse, quia mori non timent; *nec repugnare contra impugnantes, cum occidere innocentibus nec nocentem liceat*; sed prompté et animas et sanguinem tradere." They are invincible, because they dread not death; and they make no warlike resistance, because though innocent it is not lawful for them to kill an aggressor. Ep. 60. TERTULLIAN, in his "Apology for the Christians against the Gentiles," says, "Christianus etiam damnatus gratias agit—Aristotelen familiarem suum Hermiam turpiter loco excedere fecit; *Christianus nec inimicum suum lædit*." A Christian though condemned (and we may be sure unjustly) gives thanks—Aristotle behaved haughtily to his intimate friend Hermias; but a Christian does not injure even his enemy. Cap. 46. And again, "Male enim velle, male facere, male dicere, male cogitare de quoquam, æquo vetamur," to wish ill, to do ill, to speak ill, or even to think ill with respect to any man we are justly prohibited.—Cap. 36. "Si inimicos jubemur diligere, quem habemus odisse? Item si læsi vicem referre prohibemur, ne de facto pares simus, quem possumus lædere?" If we are commanded to love our enemies, whom have we to hate? In like manner, if when injured we are prohibited a retaliation, lest we degrade ourselves like them, whom can we injure? Once more: "Cui bello non idonei, non prompti fuissemus, etiam impares copiis, qui tam libenter trucidamur, si non apud istam disciplinam magis

§ 3. 9. The office of *magistracy* appears so absolutely necessary, in order to preserve the peace of society, (Vid. *Lect.* 76. § 3. *Lect.* 81. § 1.) that it may justly be wondered, especially considering the passages quoted, *Schol.* 7. that any should have imagined it unlawful for a Christian to bear such an office. The chief texts urged in defence of so absurd a notion are *Matt.* xx. 25. *Mark* x. 42. *Luke* xxii. 25. but it is plain our Lord there only intends to discourage the ambitious temper prevailing among the apostles, which inclined them to contend about that secular power which was not designed for any of them. Were the interpretation here opposed to be admitted, it would follow, either that there must be no magistrate at all in christian countries, which would be their utter dissolution and ruin, or else that magistrates who are *not Christian* must be established among them, which is in itself very absurd, and directly contrary to the whole of the apostle's reasoning, 1 *Cor.* vi. 1, &c. compare *Isa.* xlix. 23 [a].

§ 4. It is plain that the genius of the gospel leads so strongly to the exercise of love and benevolence, that we can never believe that *persecution* for conscience sake, which seems in the nature of things so irrational and so mischievous, (*Lect.* 87. § 1.) should make a part of that scheme, unless it were very expressly asserted: but this is so far from being the case, that hardly so much as the shadow of an argument for persecution can be produced from the whole New Testament, and many passages of it are most directly contrary to it, *Luke* ix. 55, 56. 2 *Tim.* ii. 24—26. 2 *Cor.* x. 4. *Isa.* xlii. 3. see also *Matt.* xiii. 30. and it is no contemptible argument, which is drawn from the silence of the New Testament, as to any use which might be made of the secular power, to enforce the truths of christianity; for though it may be objected, that in the apostles' time few Christians were possessed of such power, yet it might have been convenient, that some provision should be made against the time when that power might come into their hands, since

[a] ATTERB. Serm. vol. ii. p. 89—91. | LIMB. Theol. l. v. c. lxiii. § 1—18.

occidi liceret quam occidere?" What war are we not prepared for, though with unequal forces, since we are in the habit of cheerfully meeting death, were it not the genius of our religion that we should suffer ourselves to be killed rather than to kill others.

ORIGEN says in reply to CELSUS, Ουκεθι λαμβανομεν επ' εθνος μαχαιραν, ουδε μανθανομεν ετι πολεμειν, γινομενοι δια τον Ιησουν υιοι ειρηνης; We no longer take the sword against any nation, nor do we learn the art of war, being made by Jesus *the sons of peace*. W.

there would otherwise be apparent danger of abusing it. To which we may add, not only that *Sergius Paulus* was a magistrate when converted, but that the power of masters over their slaves was so absolute, that they might on what penalties they pleased have obliged them to profess their own religion, yet there is not the least intimation, that christian masters were to take any such advantages.

§ 5. On the other side, the arguments drawn from *Luke* xiv. 23. (compare *Luke* xxiv. 29.) and *John* xxi. 15. not to mention *Acts* x. 13. are so ridiculous, as hardly to deserve a particular examination. The chief argument from the *New* Testament, is that drawn from the corporal severities which were sometimes exercised by the apostles: see 1 *Cor.* v. 5. *Acts* v. 5. xiii. 11. 1 *Tim.* i. 20. but it is evident that punishments *miraculously* inflicted on those that opposed the gospel, had, in their own nature, such a tendency to convince men's *understandings*, as those inflicted by the *magistrate* in an ordinary way cannot possibly have. From the *Old* Testament, besides the argument taken from the penal laws of *Moses*, (which was considered above, *Lect.* 147. § 22.) some have urged *Isa.* xlix. 23. but this can only intimate, that christian princes should by all regular methods endeavour to promote the gospel, and can never prove persecution to be one of those methods. As to the argument from *Job* xxxi. 28. it may be granted, that *Job* intimates by this, that there was in his time in *Arabia* a law which punished idolatry, and that he approved it; at least, that he should have approved it, if such a law had been enacted: but it will not by any means follow from hence, that if there were such a law, it was of *divine* authority, or that, if he approved of it, it was therefore *right;* for it is plain, that in some instances *Job* had expressed himself in a very improper manner, and is not to be considered as under a plenary inspiration. As to *Zech.* xiii. 3. which indeed is one of the strongest texts of its kind, it may be replied, either that the peculiar law against idolatry in the land of *Israel* shall still continue after the restoration of the *Jews*, God being still their temporal king; or else, (which I should rather think) that some converted *Jews*, warmed with a zeal for the gospel, but not thoroughly instructed in the gentleness of its nature, shall be ready with their own hands to put to death their own children, if they should oppose it, upon a mistaken notion that *Deut.* xiii. 1, &c. would be a warrant to them in so doing: but that these converted *Jews* should be under an infallible

guidance in all their judgments and actions, is no where intimated in scripture by any argument, which would not as well prove the infallibility of the whole christian church. Vid. *Lect.* 87. and additional *Note* [a].

LECT. CXCII.

Of the Obligation of New Testament Precepts—the Eating of Blood—Anointing the Sick—Imposition of Hands—Passive Obedience to Magistrates—Supererogation.

§ 1. *Prop.* THE obligation of the precepts contained in the New Testament continues so long as the reasons on which they are founded continue, and ceases when the observation of any particular precept is inconsistent with another of a more general nature, or of greater importance for promoting the essential branches of virtue.

§ 2. *Dem.* 1. Many precepts are delivered in such a manner, that they must necessarily admit of some exception, in order to reconcile them with each other, and with the natural law of God, founded on the mutable and immutable relation of things. Vid. *Lect.* 189. § 10, &c.

§ 3. 2. The law of *Moses*, which is delivered in as general and universal a stile as the precepts of Christ, was in some instances violated, without any crime, by those who were still in general under the obligations of that law, 2 *Chron.* xxx. 17—19. (which seems not so proper an instance as some have thought, see *ver.* 20.) 2 *Sam.* xxi. 9, 10, 14. compared with *Deut.* xxi. 23. *Matt.* xii. 1—6. *John* v. 8, 9. *Luke* xiii. 15. *Hos.* vi. 6 [b].

§ 4. 3. When two precepts become inconsistent, one of them must necessarily lose its force; and it is plainly fit that the more particular precept should give way to the more general, and that which is of less to that which is of greater moment, *Rom.* xiii. 8, 9. *Matt.* xii. 17. *Valet propositio* [c].

§ 5. *Cor.* Precepts, which depend upon reasons peculiar to one age or people, do certainly lose their force in other ages, and where other people only are concerned.

a STEPHENS's Calculation, p. 280.
LIMB. Theol. l. vii. c. xx. § 23—27.
DODD. Serm. on Persecut. p. 33—36.
EMLYN's Life, Append. No. 7.
b STILLINGFL. Orig. Sac. l. ii. c. vii. § 3.
c WITSII Ægyptiaca, l. ii. c. xvi. § 5.

§ 6. *Schol.* 1. To this head we may properly refer the eating of *blood*, which was forbidden to *Noah*, and to his descendants, *Gen.* ix. 4. (to which some have added *ver.* 5. without reason, compare *Exod.* xxi. 28. and *Ezek.* iii. 18.) and by *Moses* to the *Israelites*, *Lev.* xvii. 14. which prohibition in both instances seems to have had a view to the use of sacrifices in divine worship, and to have been intended as a mark of respect to the altar, at which the blood of every victim was presented before God, as a solemn acknowledgment that he was the Lord of life, *ibid.* *ver.* 10—12. The eating of *fat* was also forbidden in several of the same words, and on the same principles; compare *Lev.* iii. 17. vii. 22—27. Blood was also forbidden to *Christians* in the apostles' days, *Acts* xv. 29. not merely as Lord BARRINGTON, and after him Dr. BENSON have supposed, to those who before their conversion had been *proselytes of the gate*, (a distinction, by the way, on which these authors lay a very disproportionate stress) but to *all Christians* whatsoever; because the *Jews* had so strong an aversion to it, that they could not have been persuaded to hold civil or religious communion with those who used it, *Acts* xv. 20, 21. so that it seems even in those days, (at least by any thing we can learn from any apostolic decree) had there been any christian nation, among whom there were no *Jews*, since the institution of sacrifices ceased, the use of blood would have been an indifferent thing: compare *Rom.* xiv. 14. 1 *Tim.* iv. 4. *Matt.* xv. 10, 11. and should a considerable number of *Jews* be now kept out of the christian church by that alone, it would still be the duty of those *Christians* among whom they dwelt to forbear the use of it, on the principles stated by the apostle, 1 *Cor.* viii. *per tot.* *Rom.* xiv. 15—22. Many have indeed thought, that there was a *moral evil* in eating blood, supposing that it tends to make men savage, and pleading from its being joined with *fornication*, which is certainly an immorality. But not to say, that πορνεια is by many supposed to signify, marrying within those degrees of consanguinity or affinity which were prohibited by the *Mosaic* law; it is plain there are some things in their own nature indifferent, from which *Christians* in the *Jerusalem* decree were required to abstain. As for things *strangled*, they seem to stand much on the same foot with things that *died of themselves*, from which the blood could not be taken, while it could properly be called *the life*, yet the *Mosaic* law expressly allowed strangers to eat of these, *Deut.* xiv. 21. which surely it would not have done, if there had been any natural immorality

in it. But it is yet more important to observe, that this very decree in question joins things *sacrificed to idols*, in the list of what it prohibits, together with fornication, though the apostle expressly allows these, when they might be used without giving offence, 1 *Cor.* viii. 1—9. The argument, from the tendency which blood has to make men savage, may be allowed as concluding against eating raw flesh; but that does not seem to be referred to in the apostle's precept under consideration, though some think it is in the precept to *Noah*. To say, that this abstinence from blood is a little instance of mortification, which God enjoins to all *Christians*, in order to shew his supreme power over all their enjoyments, as he forbad one tree to *Adam* in paradise, is merely an arbitrary assertion; since there is not the least hint in scripture of its being forbidden for any such reason, but other reasons are assigned, which are of much less general concern and obligation.

§ 7. SPENCER says, blood was forbidden in reference to some *heathen* superstitions, in which, as he largely proves, it was often not only offered, but tasted by *Idolaters;* and that the prohibition ceases now, there being no further danger of them: but it seems the apostles themselves did not think of this reason, or lay so much stress upon it, as on the probability of offending the *Jews*, *Acts* xv. 19—21[a].

§ 8. 2. The *anointing the sick*, commanded *James* v. 14, 15. was in the apostles' days a symbol of *miraculous* healing, *Mark* vi. 13. and therefore the reason of the precept ceasing, its obligation must cease with it[b].

§ 9. 3. The *imposition of hands* in ordination seems also to depend upon the same foundation. It is certain that it was in the apostles' time the means of conveying some extraordinary gift, *Acts* viii. 18. 1 *Tim.* iv. 14. but as those gifts are now ceased, the chief reason for observing this rite ceases with them. Nevertheless, as it has been an ancient rite of blessing, where no extraordinary gifts were conferred, (*Matt.* xix. 15. *Gen.* xlviii. 14.) and seems a natural way of *designing* or pointing out the person prayed for, it may innocently be retained as a thing *indifferent*, but it is by no means to be *imposed*, or represented as of so important and essential a nature, that the validity

HOOKER's Eccles. Polity, l. iv. § 11. p. 188—190.
BARRING. Miscell. Sac. vol. ii. Diss. iv.
BENS. Hist. vol. ii. p. 58—67.
Rev. exam. with Cand. vol. ii. Diss. i. & ii. and Vindicat. pass.
SPENC. Diss. ap. Leg. Heb. vol. i. p. 435, &c. praes. c, iv. p. 472, &c.
JENNINGS's Jewish Antiq. vol. i. 143, &c.
LARDN. Rem. on Ward's Dissert.
——— Works, vol. xi. p. 305.
b BURN. on Art. xxv. p. 265—269.
CASSAND. Consult. p. 192—194.
WHIST. Life, vol. ii. p. 473 & 653—658.

and usefulness of man's future ministry should be supposed to depend upon it in any degree[a].

§ 10. 4. Some who have apprehended the precept, *Rom.* xiii. 1—4. did require unlimited passive obedience to magistrates, have thought it was not intended for a rule to Christians in all ages, but was peculiar to the primitive times, when the Christians were few and weak, and idolatrous princes would gladly snatch at any opportunity or excuse for inflicting punishments on the whole body of them, and would have been ready to strain any passage in the apostolic writings to make them speak the language of sedition and treason. It must be allowed, that at least many of the *primitive Christians* did understand the text as forbidding all resistance; but that will not prove that the *apostles* did really mean it so, it being very easy to find instances of their mistaking the original sense of scripture, and putting some far more unnatural constructions upon it than this in question[b]. Vid. *Lect.* 79. § 14. *Note.*

§ 11. 5. Dr. CLARKE thinks the cautions which our Lord gave against *carefulness*, in his sermon on the mount, *Matt.* vi. 25, &c. belonged only to the apostles, and were intended to incline them to cast themselves entirely upon an extraordinary providence, without any care of their own. But there is no sufficient reason to admit this interpretation, since,

(1.) It is probable this sermon was first preached before the apostles were chosen. (Vid. DODD. Fam. Expos. vol. i. § 53. note (a).

(2.) The same caution is elsewhere given to *all* Christians, *Phil.* iv. 6. 1 *Pet.* v. 7.

(3.) It is connected with things of universal concern.

(4.) It is enforced by arguments common to all; and

(5.) It is inferred from the impossibility of serving God and Mammon.

(6.) The apostles themselves were not to neglect proper means of providing for themselves, where providence gave them an opportunity for it: compare *Luke* xxii. 35, 36. *Acts* xx. 34[c].

§ 12. 6. Though there can be no good works of *superero-*

a CLARKE's Annotat. on Matt. xix. 15.
MORRICE's Dial. on Social Rel. p. 163—165. 4th Ed. p. 120, &c.
SAVAGE's Disc. at Mr. Ford's Ordin.
KIPPIS's Disc. at Wilton's Ordin.

b GROT. de Jure, L. i. c. iv. § 8. with Gronov. Notes.
TERTULL. Apol. c. xxxv—xxxvii. with Reeves's Notes.
BAXT. Life, vol. i. p. 368—372.
DAILLE's Use of the Fathers, part ii. p. 49—59.
SAVAGE's Serm. at the King's Accession.

c CLARKE's Posth. Serm. vol. iii. p. 116, &c. Oct.
BLAIR on Christ's Serm. on the Mount, vol. i. Diss. ii. iii.

gation, i. e. which no law requires, because we are always required to do our best in religion, (*Matt.* v. 48. xxii. 37. 2 *Cor.* vii. 1.) yet there are some rules given in scripture, which admit of so many exceptions, that it was not convenient to deliver them in the general form of precepts, so that they are rather to be considered as *counsels*, particularly such as relate to a *single life*, *Matt.* xix. 12. 1 *Cor.* vii. 26, 36, 38. yet to those whose circumstances such passages suit, they are as obligatory as any of the most express and universal commands; (compare *Matt.* xix. 21, 22.) to others they are not obligatory at all: (*Acts* v. 4.) every one must therefore judge for himself in the sight of God, as to his own particular concern in such precepts; and on this principle 1 *Cor.* ix. 16—19. may well be explained.

LECT. CXCIII.

Of the Scriptural Means of Virtue—Intercession of good Men—Images, Saints, and Angels—Fasting.

§ 1. *Prop.* TO enumerate the most considerable *means* of virtue recommended in the scripture, or deducible from principles which are laid down there.

§ 2. *Lem.* Several of the particulars mentioned are not to be regarded merely as the *means* of virtue, but also as in themselves *essential branches* of our duty; but they are here introduced in the view of that influence they have upon other things, which is very great.

§ 3. *Sol. and Dem.* 1. A familiar acquaintance not only with the doctrines and precepts, but likewise with the historical part of scripture, will be very subservient to our improvement in virtue, *Acts* xx. 32. *Rom.* xv. 4. 1 *Cor.* x. 11. *James* i. 21. 2 *Tim.* iii. 15, 16. *Col.* iii. 16. 1 *Pet.* ii. 2.

§ 4. 2. We are cautiously to avoid, not only those things which are in themselves evidently sinful, but those which have the appearance of evil, and may be the probable means of ensnaring us or others. 1 *Thess.* v. 22. *Prov.* xxiii. 31. *Matt.* vi. 13.

§ 5. 3. Fervent and constant application to God in secret and social prayer, *Matt.* vi. 6. vii. 7. *Eph.* vi. 18. *Phil.* iv. 6. 1 *Thess.* v. 17, 18. 1 *Tim.* ii. 8. *Heb.* iv. 16. xiii. 15[a].

[a] GROVE on Secret Prayer.

§ 6. 4. Christians are to assemble together for the public worship of God, that thereby a solemn profession of religion may be made, that their affection to each other may be testified and cultivated, and that such instructions may be given as may tend to improve their minds in knowledge and holiness, *Heb.* x. 25. to which may be added the scriptures quoted under the following steps [a].

§ 7. 5. It will evidently tend to render such assemblies more useful than they could otherwise be, that there should be some persons appointed statedly to preside over them; and who for that purpose should apply themselves with greater diligence than others to the study of divine things, and take pains to cultivate a habit of speaking concerning them in public in the most instructive and edifying manner, as well as to investigate and state the evidence of christianity, the sense of scripture, and particular difficulties which may occur, and occasion scruples in men's minds, either of a speculative or practical nature: not to insist upon the great advantage societies may receive by the inspection of such officers, and their fraternal admonitions, as particular occasions may require [b].

§ 8. 6. It is proper that such persons should in a solemn manner be set apart to this work, and recommended to the divine assistance and blessing, in their entrance upon any place in which they intend to labour, not only by the private Christians of that society, but by neighbouring ministers, as there may be opportunity, and especially by some more advanced in life and experienced in the work; which is warranted by various passages in the apostolic writings, whereby the preceding heads are also confirmed. See *Rom.* x. 13—17. 2 *Tim.* ii. 2. *Tit.* i. 5—9. 1 *Tim.* iii. 1—13. *Acts* xiv. 23. xx. 28. *Matt.* xxviii. 19, 20. *Col.* iv. 17.

§ 9. 7. It will conduce to the advancement of virtue, that on the one hand, great care should be taken to enquire into the character and abilities of those who are chosen to such offices, and to exclude or remove those who behave in a vicious and scandalous manner; and on the other, when any are chosen to them, and while they behave well in them, they should be treated with all due respect, and a decent provision made for them and their families; partly as an equivalent for their labours, and for their resigning those secular advantages which learned and able men might promise themselves in other callings, and also as an encouragement to them to pursue their sacred work with

a HOLLAND'S Serm. on Heb. x. 25. | b LEECHMAN on the Character of a Minister.

chearfulness, being freed from those distracting cares, to which they would otherwise be exposed, and animated by that token of respect and affection in those committed to their care: *Phil.* iv. 10, 11, 17. nor are ministers to be blamed or despised, who accept such maintenance; especially since ordinarily, if left destitute of it, they would be unable to contribute to the relief of the necessitous, which they of all men, *(cæt. par.)* ought to be most ready to do, *Acts* xx. 34, 35. 1 *Cor.* ix. 4—18. *Gal.* vi. 6. 1 *Thess.* v. 12, 13. 1 *Tim.* v. 17, 18. *Heb.* xiii. 7, 17[a].

§ 10. 8. As the maintenance of ministers, and the relief of the poor, who belong to every society, and therefore are to be peculiarly regarded by them, will necessarily require some care and attendance, it is plainly fit that there should be some in christian assemblies, whose peculiar business this should be: and with regard to these officers, as well as those in a superior station, care should be taken that they may be persons of blameless characters, and that they have such capacities as may fit them for the discharge of their office: respect is likewise to be shewn them, proportionable to their usefulness to the societies they belong to, and to the circumstances of life in which they are, *Acts* vi. 1, &c. 1 *Tim.* iii. 8—12[b].

§ 11. 9. Hardly any thing can have a happier influence upon the improvement of a virtuous and religious life in all its branches, than a due regard to the mediatorial offices of Christ; and we are encouraged by the example of good men in scripture, as well as by other considerations, to pray to him for those blessings which we are sure he is under his mediatorial character commissioned and impowered to grant: (compare *Acts* vii. 59, 60. 2 *Cor.* xii. 8. *Phil.* ii. 10. *John* v. 23. *Heb.* i. 6. *Rev.* v. 12, 13.) and in all our addresses to the Father, we are habitually to regard him as dwelling in Christ, and manifesting himself to his people in gracious dispensations through him, *John* xvi. 23, 24. but to address ourselves to Christ *only* in prayer, omitting the mention of the Father, is contrary to the precepts and example of scripture, and indeed to the whole tenor of it; and is indeed overthrowing the whole mediatorial scheme, while the greatest zeal for it is pretended[c].

§ 12. 10. It is also of great importance in order to our improvement in religion, that we should maintain an habitual

a BARCLAY's Apol. Prop. x. p. 329—333.
BUSSE's Vind. § 7. p. 127—140.
REES's Light of Maint. pass.
MANDEVILLE's Free Thoughts, p. 276—280.
b WATTS on the Constit. of the Christian Church, App. Disc. No. II.
c TURRET. Loc. xv. Quæst. xviii. § 7, 28.
EMLYN's Tracts, No. ii. p. 27, 28, 31. Ed. 1731.
BOYSE's Works, vol. ii. p. 30—44.
BURNET on the Art. p. 48, 49.
CLARKE on the Trin. part ii. Prop. 53, 54.
BURNET's Script. Doct. Trin. p. 95.
SHUCKF. Connect. vol. i. p. 291—294.
DODD. Fam. Expos. vol. i. Pref.

sense of the need we have of the influences of the Holy Spirit of God, which are to be sought in earnest prayer, attended with a solicitous concern to cherish those good impressions on the mind, of which we have reason to believe he is the author, *Rom.* viii. 11, 13, 14. *Eph.* iv. 30. *Gal.* v. 16, 18, 25. And though there be indeed no example or precept concerning the *worship* of the Holy Spirit in scripture, under a distinct personal character, yet if the preceding propositions relating to his divinity be allowed, there is evidently a foundation for it in the nature of things. Compare *Matt.* xxviii. 19. 2 *Cor.* xiii. *ult*[a].

§ 13. 11. So far as the divine image appears in any creature, we are to express our veneration for it, as a means of promoting virtue in ourselves, as well as an immediate exercise of it; and we may allowably ask the *intercession* of other good men for us: but as we do not certainly know that any invisible being whatsoever, excepting God and the great appointed mediator, Christ Jesus, do hear our prayers at all times and in all places, nor can be sure of it with regard to any particular time or place, it is proper to address our prayers only to God in and through Christ, and not to any inferior invisible being, how great and excellent soever, 1 *Kings* viii. 39. *Rev.* ii. 23. *Col.* ii. 18. *Judges* xiii. 16. *Rev.* xix. 10. xxii. 8, 9[b].

§ 14. 12. The worship of *images* has been recommended by many, as a proper means of raising devotion: but images representing God do naturally tend to debase our ideas of him, and images of Christ may easily lay a foundation for idolatry in weak and ignorant minds. The worship of *saints* and *angels* by images is superseded in the preceding step; and most of those apologies, which the *Papists* make for their image worship, seem to have been borrowed from some of the more intelligent of the *heathen* writers, who could not be stupid enough to imagine that the images themselves were divine, though they did suppose the extraordinary presence of some invisible agent in them or near them, and apprehended that the peculiar favours of that invisible agent would be conferred upon those who honoured the image for his sake[c].

§ 15. 13. As natural reasons mentioned above recommend

a Evans's Christian Temper, vol. i. p. 329—343.
Clarke on the Trin. part ii. § 53, 54.
b Turret. Loc. vii. Quæst. ix. § 17.
Tennison of Idol. c. x. p. 222, 223.
Burnet on the Art. p. 223—231.
Hutchins. Serm. p. 265.
Lowman on Rev. p. 231, 232.
Brevint's Saul and Samuel at Endor, c. iv.
Saliers' Hall Serm. vol. ii. No. 1.
c More's Theol. p. 420—423
Burnet on the Art. p. 209—219.
Tennison of Idol. p. 269—275. part ii.
Old Whig, vol. i. No. 27.

fasting in some circumstances and on some occasions, so, many passages in the Old Testament expressly require it, and that on principles common to all nations, *Joel* ii. 12, &c. *Jon.* iii. *pass.* It is likewise favoured by *Matt.* vi. 16. where Christ seems to take it for granted that his disciples would practice it, as also 1 *Cor.* vii. 5 [a].

LECT. CXCIV.

Of the Lord's Prayer—Special Faith in Prayer—Liturgies.

§ 1. *Schol.* 1. THAT form of prayer, commonly called the *Lord's prayer*, seems to have been given in our Lord's sermon on the mount, *Matt.* vi. as a *directory*, whereas in *Luke* xi. 1. Christ seems in compliance with the request of the disciples to have given it as a *form*. Some have urged that the *second* and *fourth* petition of that prayer, could be intended only for temporary use: but it is most evident, that such a sense may be put upon those petitions, as shall suit all Christians in all ages; for it is always our duty to pray, that Christ's kingdom may be advanced in the world; and to profess our daily dependence on God's providential care. Nevertheless, there is no reason to believe, that Christ meant to enjoin it so absolutely upon all his disciples, that they should be obliged constantly to use this form, or even to dispose their prayers in this method; and that great zeal which is to be found in some Christians, either for, or against it, is to be lamented as a weakness, and it will become us to do all that we can, to promote on each side more moderate sentiments concerning it. The omission of the name of Christ in that prayer, compared with *John* xiv. 13, 14. shews that this prayer is not to be ordinarily used alone, without either introduction or explication. If the conciseness and variety of the expressions be, as some have thought, an objection against the use of it, this objection might have taken place from the beginning; nevertheless, it is a good argument why those who use it, should attentively study it, and why it should be often reviewed and explained: perhaps it can no where be viewed to greater advantage, than in the pious Archbishop LEIGHTON's explication of it, or in the *Assembly's catechism*, in proportion to the number of words used [b].

a BENNET's Christian Orat. vol. ii. p. 18—25.
LAW on Christian Perfection, c. vii.
HEEDEN's Diss. on the Lord's Prayer.
MEDE's Diatribe on Matt. vi. 9.
KING's Enq. l. ii. c. ii. § 6.
WATTS on Prayer.
GUYSE's Paraphr. and Not. on Matt. vi. 13.
HALIET's Notes, vol. iii. p. 20.
WEST on Lord's Prayer.

§ 2. 2. It is evidently reasonable and important, that when we pray, it should be with a firm persuasion of the goodness of God, as well as his power, and with a dependence upon the truth of his promises: but as for that firm persuasion of obtaining the particular blessings we ask, which some have called a *special faith in prayer*, it might indeed be an essential condition of the miraculous effects of prayer in the early ages of christianity; but it is very difficult to determine, how far it may now be rational and well grounded, when we are asking for blessings, which are merely of a temporal nature, and which God has not by the tenor of the covenant of grace obliged himself to grant to all his people; at least it cannot be matter of universal duty, and can only take place in correspondence to some extraordinary impressions made on the mind, the nature and kind of which is perhaps intelligible only to those who have experienced them. Vid. *Prop.* 140. *Schol.* 7. and the references there. Vid. *Mark* xi. 24. *James* i. 6. 1 *Tim.* ii. 8 [a].

§ 3. 3. It is debated whether public *Liturgies* ought to be established for the use of christian assemblies *. Some have pleaded for it as necessary, and urged Christ's concurring in those forms of prayer which were offered in the *Jewish* synagogue, as an argument for men's submitting to them. To what was said above, *Lect.* 86. § 8. we may add the following remarks,

§ 4. (1.) It appears in fact, by the manner in which the worship of God is discharged in those christian congregations where liturgies are not used, that it may generally be expected, through the common assistance of the Spirit of God, in consequence of proper care and application on the part of ministers, that the church is never like to be destitute of teachers, who may carry on that part of worship in a decent and edifying manner; especially when due care is taken in the education of those that are intended for the service of the sanctuary.

§ 5. (2.) Nevertheless, as it may so happen, that some persons may be employed in the ministry, who may not have a talent and capacity for extemporary prayer, it is not at all improper that some forms should be provided for the use of such, if they chuse to have recourse to them.

a CALAMY's Life of Howe apud Op. vol. i. p. 86—89. | OGDEN's Sermon on Prayer and Intercession.

* See on this subject Dr. TAYLOR's "Scripture Doctrine of Prayer," and "A Letter to a Dissenting Minister on the Expediency of Forms," with Mr. BRETTL's answer. Edition 2d. C.

§ 6. (3.) But to impose any particular form of prayer upon all ministers, and upon all congregations, without regarding their abilities on the one hand, or their sentiments on the other, is certainly putting a great hardship both on ministers and private christians; and those who do it had need produce strong evidence that they are the appointed legislators in the church of Christ, if they expect unlimited submission to them.

§ 7. (4.) To confine ministers to a form, so as to exclude their offering any prayers but those prescribed, is so apparently absurd, that it has not, that I know of, been practised, at least in any protestant church.

§ 8. (5.) As for the *Jewish* prayers now used in the synagogues, there is no reason to believe they are so old as our Lord's time, and it is certain, that some of them are such as he could not concur in, even though we should grant him to have been present in places where they were used; and all that can be inferred from hence seems to be this, that the use of a form of prayer is not alone a sufficient reason for Christians to separate from such assemblies, which will be readily granted: and it is very hard, if no allowance is to be made for a more abundant effusion of the Spirit of God under the gospel, than under the *Mosaic* law. *Rom.* viii. 2[a].

§ 9. 4. Bishop BULL, and some others, have urged the probability of liturgies being of apostolic institution. 1 *Tim.* ii. 1, 2. is produced very weakly for this purpose, since it may so well be interpreted as a general direction for prayer, and it is certain the quotation from PROSPER cannot prove the contrary. What looks most specious for this purpose, is the agreement of many ancient liturgies in the *sursum corda*, the exhortation to give thanks to God, with the responses, and the doxologies to Father, Son, and Spirit, together with what he calls the prayer of oblation of the christian sacrifice in the holy Eucharist, the *αποταξις*, or renunciation of the flesh, the world and the devil in baptism, with the *συνταξις*, or joining ourselves to Father, Son, and Spirit; which harmony it is said there could not have been, if there were not some general foundation in apostolic appointment. But to this it is answered,

§ 10. (1.) That the antiquity of all these liturgies is very dubious; nay, several of them are most evidently spurious:

a BULL's Works, vol. 3. p. 558—564.
BENNET, ROBINSON, and CLARKSON on Liturg. pass.
PEIRCE's Vindication, part iii. c. iv.
PRIDEAUX's Connect. vol. i. p. 374—379.
Occas. Paper, vol. iii. No. iii.
LE CLERC on Matt. vi. 7. and HAM. ibid.
BAXTER's Works, vol. iv. p. 168. b.
LIMB. Theol. l. v. c. xxvi. § 28.

and it is certain, if they were forged, many of them might come from the same hand.

§ 11. (2.) That the agreement in many of these things is not so entire, as is here supposed.

§ 12. (3.) That where there is indeed an agreement, it might be derived from primitive custom, though there were no liturgies.

§ 13. (4.) That the extraordinary degree in which the primitive Christians were assisted by the Spirit, made it less necessary there should have been any.

§ 14. (5.) That several directions given by St. *Paul* to the *Corinthians*, 1 *Cor.* xi. 14. make it probable there were none, and that he did not think it necessary there should be any.

§ 15. (6.) That the silence of the apostles as to this important fact, supposing it were a real fact, is surprising.

§ 16. (7.) It is highly improbable that a diversity of liturgies should have been made in the ancient church, if they had any composed by the apostles.

§ 17. (8.) That many passages in ancient writings seem to intimate the contrary practice to have prevailed early, particularly the expression of ὁση δυναμις, and *sine monitore*, and BASIL, to whom a liturgy with a prayer of consecration for the eucharist has been ascribed, declares that no such form was or ever ought to be composed [a].

LECT. CXCV.

Of the Church of Christ—Public Church Officers.

§ 1. *Def.* THE CHURCH OF CHRIST is a society, consisting of all those who profess to believe in him as a teacher sent from God, and to form their worship and conduct according to what they apprehend to be his institutions.

§ 2. *Schol.* 1. The church of Christ here defined, is that which is commonly called the *catholic*, and consists of many smaller societies, all agreeing in the general profession of subjection to him, though greatly diversified as to the particular forms of worship and discipline.

§ 3. 2. The word εκκλησια, used to express *church* both in

a BULL's Serm. vol. iii. No. xiii. p. 541—558. ROBINSON's Ans. to BENNET, p. 297—334.

the *Latin* and *Greek* languages, does in the general signify any assembly of men, and sometimes is applied even to such assemblies, as were not in a regular manner called together, though its etymology expresses *being called out from others*, as indeed assemblies generally are, either more or less expressly. *Acts* xix 32, 39, 41. It generally signifies in the New Testament "a number of Christians met together in one place," and sometimes "the whole body of the faithful," *Matt.* xvi. 18. xviii. 17. *Acts* viii. 3. ix. 31. xx. 28. *Eph.* v. 23, 25, 29, 32. *Rom.* xvi. 16. 1 *Cor.* xvi. 19[a].

§ 4. 3. Divines have often distinguished between the *visible* and the *invisible* church. All those, and only those belong to the *visible* church, who submit to the christian institutions, worship in christian assemblies, profess their faith in Christ, or are descended from such as do, and are yet in their infancy; though upon this foundation it must be allowed there are various degrees of visibility in church-membership: but the *invisible* church consists only of those who are true believers in Christ, according to *Lect.* 170. § 13. or, as perhaps some would chuse to state it, who have such habits and dispositions, as are necessary in order to their preparation for future happiness, whether they be or be not regularly gathered into the church.

§ 5. 4. It evidently appears from the preceding definition and scholia, that the supposition of a *visible head*, with whom all the members are to hold communion, is by no means necessary in order to constitute such a *unity* as is essential to the church of Christ: their professed union to Christ is as real a bond of unity, as a professed union with and subjection to any *living man* could be, and is that upon which the apostle makes it evidently to depend, *Eph.* iv. 16. *Col.* ii. 19. *Gal.* iii. 28.

§ 6. *Prop.* To take a more particular survey of the various kinds of *public officers*, which are, according to the institution of Christ, appointed in his church.

§ 7. *Sol.* and *Dem.* 1. It has generally been acknowledged, and was more particularly proved, *Prop.* 148. *gr.* 5, 6. that Christ has appointed certain officers, whose business it is to instruct his people, and to direct them in their spiritual affairs; with respect to which office they are frequently called *pastors* or shepherds, *Acts* xx. 28. *Eph.* iv. 11, 12. 1 *Pet.* v. 2, 4.

§ 8. 2. These officers are frequently called *Elders* and *Presbyters*, as the *Jews* used to call those who presided in their

[a] Old Whig, No. lxxiii. COLLINS on Freethinking, p. 93. | BENTLEY's Remarks on Ditto, No. 35.

ecclesiastical or civil assemblies ; and from their office of *overseeing* the people, the name of επισκοποι or *Bishops*, was also given them ; and whatever alteration might afterwards be made in the sense of that word, and whatever *distinction* might early be introduced between bishops and presbyters, as signifying two different ranks of ministers, of which hereafter it is certain that in the *New Testament* the words are used *promiscuously* *. Vid. *Phil.* i. 1. 1 *Tim.* iii. 1, &c. compared with *Tit.* i. 5—7. *Acts* xx. 17. with 28. 1 *Pet.* v. 1, 2, Bishop HOADLEY and Dr. HAMMOND do both of them allow this ; and it is Dr. HAMMOND's opinion, that there were only presbyters, or bishops, and deacons, in each church at first, *i. e.* one *overseer* called a *Presbyter* in each, to whom *assistants* and inferior officers were afterwards added, who in process of time took the name of *deacons*, while the presidents were by way of distinction called *Bishops*. But this does not agree with *Acts* xiv. 23. xx. 17. *Tit.* i. 5. which proves there were *several* elders in a place ; and this indeed has been generally granted to have been the case *at first* ; but it has been asserted, that the apostles, in their *last visitation* settled one of the presbyters or bishops of a place over the rest : but whether they at that time or ever at all established such a distinction of names and offices, as had not before been known, will be afterwards enquired [a].

§ 9. 3. It appears that another kind of officers, called *deacons*, were used in the christian church, by the appointment of the apostles : and a parity of reason, at least in some degree, will require that the christian church should have some such officers among them still, whether they be or be not called by the same name, which plainly signifies *servants* of the church. *Matt.* xxii. 13. *John* ii. 9. *Greek.* Vid. *Lect.* 193. § 10. *Acts* vi. 1—8. 1 *Tim.* iii. 8—13.

§ 10. 4. There were some circumstances in the primitive church, which made it peculiarly proper, that there should be some *women* appointed to take care of the entertainment of strangers, to attend the sick, and assist at the baptizing women; these were, generally at least, *widows*, 1 *Tim.* v. 9—11. and seem to have been called *deaconesses*, *Rom.* xvi. 1. *Greek.* This office is not altogether so needful now as it was then ; and whether the office or name should be retained, is to be referred to

[a] BOYSE's Works, vol. i. p. 81, 82. HOADLEY of Episc. c. ii. p. 383—404. | HAMMOND on Acts xi. 30.

* See on this subject Dr. STEVENSON's Sermon at the *ordination* of Mr. MOSES ALWAY. C.

the judgment of particular societies, upon a view of their own circumstances [a].

§ 11. *Schol.* 1. There were in the succeeding ages of the christian church many new officers introduced into it, whose very names were unknown in the most primitive times: such were, for instance, *patriarchs*, *exarchs*, *archbishops* or *metropolitans*, *archdeacons*, *subdeacons*, *acolyths*, (a kind of *vergers* to the bishops) *exorcists*, *catechists*, *singers*, *doorkeepers*, the *copiatæ* or *fossarii*, who had the care of funerals, the *parabolani*, who took care of the sick, the *defensores* and *œconomi*, a kind of *church-wardens*, of which the first took care of land and houses, the latter of money appropriated to charitable uses; to which we may also add the *cellulani*, scandalous as their original was. Concerning most of them see LAMPE's Eccles. Hist. l. ii. c. iv. § 10. KING's Constitut. l. i. c. v. § 2, 3. BOWER's Hist. of Popes, vol. ii. BINGH. Antiquities, l. iii. c. ii, iii, iv, vi, vii, viii, ix, xi, xii.

§ 12. 2. Of the manner in which the *Hierarchy* was formed under *Constantine*, during the pontificate of *Sylvester*, agreeable to the *civil* polity then established in the empire, and the *civil dioceses* into which he divided the *four prefectures*, see BOWER's *Hist. of the Popes, vol.* i. *p.* 99—110 [b].

§ 13. *Def.* Those are said to maintain the DIVINE RIGHT of DIOCESAN EPISCOPACY, who assert, that Christ has appointed an order of ministers in his church, superior to the pastors of particular congregations, who are to exercise the highest acts of jurisdiction, especially, *ordination*, *excommunication*, and *confirmation*: these they suppose to be, properly speaking, the *successors* of the apostles, in such a sense as no other ministers are; to whose authority therefore neighbouring churches with their pastors are to submit themselves, in all matters which are not apparently contrary to the will of God [c].

§ 14. *Schol.* Those who hold every *pastor* to be so a bishop or overseer of his own congregation, as that no other person or body of men, have by divine institution a power to exercise any superior or pastoral office in it, may properly speaking be called, (so far at least) *congregational*: and it is by a vulgar mistake, that any such are called *Presbyterians*; for the *presbyterian* discipline is exercised by *synods* and *assemblies*, subordinate to each other, and all of them subject to the authority of what is commonly called, *a general assembly* [d].

a NEAL's Hist. of New Engl. Append. No. iv. c. vii. § 2.
COLLINS of Free-Think. p. 93.
BINGHAM's Antiquities, l. ii. c. xxii.

b GEDDES's Tracts, vol. iv. Ess. 2d.
c BINGH. Orig. l. ii. c. iii.
d Scotch Confess. Directory, c. xxxi.

LECT. CXCVI.

Of Diocesan Episcopacy.

§ 1. *Prop.* TO propose and consider the principal arguments which are brought in defence of *diocesan episcopacy*, both from the scriptures and the primitive fathers.

§ 2. I. The arguments from *scripture*.

1. Some argue that the nature of the office which the apostles bore was such, that the edification of the church would require they should have some successors in those ministrations which are not common to gospel ministers. It is answered, that as their office was such, as to require extraordinary and miraculous endowments for the discharge of many parts of it, it is impossible that they can have any successors in those services, who are not empowered for the execution of them as the apostles themselves were: and it is maintained, that so far as ordination, confirmation, and excommunication may be performed without miraculous gifts, there is nothing in them but what seems to suit the pastoral office in general, unless further arguments can be brought to prove, that Christ has limited them to some superior order of ministers. Vid. *Lect.* 141. § 2, &c [a].

§ 3. 2. It is pleaded, that *Timothy* and *Titus* were bishops of *Ephesus* and *Crete*, whose business it was to exercise such extraordinary acts of jurisdiction, as are now claimed for diocesan bishops, 1 *Tim.* i. 3. iii. *pass.* v. 19—22. 2 *Tim.* ii. 2. *Tit.* i. 5, &c. iii. 10. (not to mention the *postscripts* of these epistles which are evidently spurious.)—To this it is answered, that *Timothy* and *Titus* had not a stated residence in these churches, but only visited them for a time, 2 *Tim.* iv. 9—13. *Tit.* iii. 12. It also appears from other places, in which the journeys of *Timothy* and *Titus* are mentioned, that they were a kind of itinerant officers, called *Evangelists*, who were assistants to the apostles; for there is great reason to believe the *first* epistle to *Timothy* was written prior to those from *Rome* in the time of *Paul's* imprisonment, as some think the *second* was also. To which we may add, that it seems probable at least, that they had very extraordinary gifts to furnish them

[a] BOYSE of Episc. p. 270. | [b] BARROW's Works, vol. i. p. 595.

for their superior offices, 1 *Tim.* iv. 14. *Eph.* iv. 11. 2 *Tim.* iv. 5. And though *Timothy* was with *Paul*, when he took his leave of the *Elders* of *Ephesus*, (*Acts* xx.) the apostle gives not the least hint of any extraordinary power with which he was invested, nor says one word to engage their obedience to him; which is a very strong presumption, that no such relation did subsist or was to take place: at least it is a certain proof, that *Paul* did not think it was necessary to leave a bishop in a place, when making his last visitation to it; for that he at least *thought* that this would be his *last* visitation at *Ephesus*, is undeniably plain from *Acts* xx. 25, 38. Compare *Rev.* ii. 4, 5 [a].

§ 4. 3. Some have argued from the mention of *angels*, *i. e.* as they understand it, of *diocesan bishops*, in the seven churches of *Asia*, particularly the angel of *Ephesus*, though there were *many* ministers employed in it long before the date of that epistle, *Acts* xx. 17, 18. But it is certain, that for any thing which appears in our Lord's epistles to them, (*Rev.* ii. & iii.) they might be no more than the pastors of single congregations, with their proper assistants. Some have urged the use of the word αποστολοι, 2 *Cor.* viii. 23. (*Greek*) compared with *Phil.* ii. 23. (*Greek*) but it so plainly refers to their being sent by some churches upon a particular occasion, that it is strange any stress should be laid upon it. Compare 1 *Kings* xiv. 6. *Septuagint* [b].

§ 5. 4. It is urged that some of the churches, which were formed in large cities during the lives of the apostles, and especially that at *Jerusalem*, consisted of such vast numbers, as could not possibly assemble at one place: compare *Acts* xxi. 20. It is answered, 1. That the word μυριαδες may only signify *great numbers*, and may not be intended to express that there were several times *ten thousand* in an exact and literal sense: compare *Luke* xii. 1. (*Greek*). 2. That no sufficient proof is brought from scripture, of there being such numbers of people in *any particular place* as this supposes; for the *myriads* of believing *Jews*, spoken of in the preceding text, as well as the numbers mentioned, *Acts* ii. 41. iv. 4. might very probably be those who were gathered together at those great feasts from distant places, of which few might have their stated residence in that city: compare *Acts* viii. 1. 3. If

[a] WITSII Vita Timoth. apud Meletemata. WHITBY's Pref. to Tit. pass. BENS. Prop. of Christian. vol. ii. p. 167—170. OWEN's Script. Ordin. c. ii. p. 11—23. PEARSON's Op. Posth. Diss. i. c. ix. § 5—9. p. 75—84. HOWE's Episcopacy, p. 15.

[b] HOWE's Episcopacy, p. 45, &c.

the number were so great as the objection supposes, there might be, for any thing which appears in scripture, *several bishops* in the same city, as there are among those who do not allow of diocesan episcopacy several *co-ordinate pastors*, overseers, or bishops: and though *Eusebius* does indeed pretend to give us a catalogue of the bishops of *Jerusalem*, it is to be remembered, how the Christians had been dispersed from thence for a considerable time, at and after the *Roman* war, and removed into other parts, which must necessarily very much increase the uncertainty, which *Eusebius* himself owns there was, as to the succession of bishops in most of the ancient sees [a].

§ 6. II. Arguments from *antiquity*.

The assertors of Diocesan episcopacy plead,

1. That CLEMENS ROMANUS intimates this, when he recommends to the *Corinthians* the example of the *Jewish church*, where the *High-priest*, *ordinary priests* and *Levites*, knew and observed their respective offices. To this it is answered, that the high-priest may signify *Christ*, else this parallel would rather imply, that the christian church must be subject to some one *visible head* as the *Jewish* was, and then *presbyters* and *deacons* may answer to priests and levites. This interpretation is the more probable, as CLEMENT never expressly mentions presbyters and bishops as *distinct*, nor refers the contending *Corinthians* to any one ecclesiastical head, as the centre of unity, which he would probably have done, if there had been any diocesan bishop among them; nay, he seems evidently to speak of *presbyters* as exercising the episcopal office: see the 39th *section* of his *epistle* [b].

§ 7. 2. As for IRENÆUS, I meet with no passage produced from him, to prove that bishops and presbyters were *distinct*. The word *presiding presbyter* is evidently used to signify the highest officer in the *Roman* church, in a noble fragment preserved, EUSEB. *Eccles. Hist. l.* v. *c.* xxiv. p. 248. He does indeed mention the succession of bishops from the apostles, which is reconcilable with the supposition of their being *parochial*, nor altogether irreconcilable with the supposition of *joint pastors* in those churches [c].

§ 8. 3. IGNATIUS is much insisted upon as a most express witness. It is allowed, that in many places he expressly distin-

a EUSEB. Eccles. Hist. l. ii. c. xxxv. l. iii. c. iv. v. GROT. on Acts xviii. 17. REEVES's Apol. vol. i. Pref. p. 21—34. Original Draught, p. 37, 28. BOYSE of Episc. apud Op. vol. ii. p. 289—299. JENK. of Christian. vol. ii. p. 493.

b HOWE's Episcopacy, p. 107—116.

c IREN. l. iii. c. iii. p. 232. HOWE, ibid. p. 132.

guishes between bishops and presbyters and requires obedience to bishops from the whole church, (presbyters not excepted) in very strong terms: but as he often supposes each of the churches to which he wrote to meet in *one place*, and represents them as breaking *one loaf*, and surrounding *one altar*, and charges the bishop to *know* all his flock *by name*, not excepting even the servants of it, it is most evident that he must speak of a *parochial* and not a *diocesan* bishop [a].

§ 9. 4. POLYCARP exhorts the Christians at *Philippi* to be subject to the presbyters and deacons; he urges the presbyters to impartial judgment, &c. but says not one word of any *bishop* as being then at *Philippi*, nor gives any directions about chusing one: so that it should seem this church, as well as that at *Corinth*, was governed by joint presbyters or *Copastors*.

§ 10. 5. JUSTIN MARTYR certainly speaks of the *president*, whom we may allow to have been distinguished from the presbyter, though *Justin* does not mention that distinction; but he represents this president as present at every administration of the eucharist, which he also mentions as always making a part of their public worship, so that the bishop here intended must have only been the pastor of one congregation.

§ 11. 6. TERTULLIAN speaks of *approved elders*, as presiding in christian assemblies, and glories over the *Marcionites*, that they could not produce a catalogue of their bishops in a continued succession from the apostles, as the orthodox Christians could: but it cannot be proved that he speaks of a *diocesan*, since all that he says might be applied to a *parochial* bishop [b].

§ 12. 7. CLEMENS ALEXANDRINUS says, "that the order of bishops, priests, and deacons is according to the rank and dispensation of angels:" but as he mentions only *angels* and *archangels* without descending into any more subordinations, it is not easy certainly to determine how far he intended to assert the power of the bishop over the presbyter; much less can it be inferred from hence, that the bishops of whom he speaks were any thing more than *parochial*.

§ 13. 8. ORIGEN speaks distinctly of bishops and presbyters, but unites them both as it seems under the common name of *priests*, saying nothing of the power of bishops as extending beyond one congregation, and rather insinuates the contrary, when he speaks of offenders as brought before *the whole church* to be judged by it.

a HOWE, ibid. p. 122—132. | b HOWE ibid. p. 136—139.

§ 14. 9. The *Apostolic Constitutions* do indeed very frequently distinguish between bishops and presbyters, and assert the subjection of the latter to the former, as a matter of divine institution: but not to insist upon the evidence there is, that these Constitutions were at the earliest a forgery of the *fourth* century, (Vid. *Prop.* 103. *Schol.* 5.) there are many passages in them, which shew that the bishops there spoken of could not stand related to a great number of churches; for they expressly decree, "that the deacons give nothing to the poor without the bishop's consent," and "that the bishops should see to it, that the same person did not receive charities twice in a week, unless the case were very urgent:" they also refer continually to the bishop's assembling with his people in acts of joint devotion; and the liturgies contained in these constitutions generally suppose the bishop present, and assign him some peculiar office in each service, and especially in the celebration of the Lord's supper.

§ 15. 10. CYPRIAN does indeed speak of the bishop as joining with and presiding over the bench of presbyters, in giving judgment in cases in which the church was concerned: but though he himself was a person of such distinguished sense, and though we have so many large epistles, wherein he gives directions about the manner in which the church under his care was to be managed in his absence, as well as relates several occurrences in which he was concerned while he was at *Carthage*; yet it is remarkable, that he gives no intimation of his having had the charge of more than *one* congregation: he speaks of two *readers* whom he alternately employed, which were capable of being heard by the whole church, and he expressly mentions his people as joining with him in acts of communion and discipline, not by representatives but in their own person.

§ 16. 11. It is allowed that in succeeding ages the difference between bishops and presbyters came to be more and more magnified, and various churches came under the care of the same bishop: nevertheless, JEROME does expressly speak of bishops and presbyters as of the same order; and GREGORY NAZIANZEN speaks of the great and affected distinction made between ministers in prerogative of place, and other *tyrannical* privileges, (as he calls them) as a lamentable and destructive thing [a].

§ 17. *Cor.* 1. The distinction between bishops and pres-

a KING's Constit. of the Church, l. i. c. ii—iv. BOYSE of Epise. c. ii. ap. Op. vol. ii. p. 205—258. Original Draught, c. ii. MILTON's Prose Works, p. 285—294. Memoirs of Emlyn, No. 6.

byters does not appear of earlier date than the time of IGNATIUS, § 6, 7.

§ 18. This distinction does not appear to have been of *divine* institution, and Dr. HAMMOND in effect allows this, as was observed, *Lect.* 195. § 8.

§ 19. There was little or no conformity between *primitive* episcopacy, even as it was in the *second* and *third* centuries, and that *diocesan* episcopacy, which is established in the church of *England*, and in *Popish* countries.

§ 20. Those reformed churches abroad which have not diocesan, may notwithstanding retain the true primitive episcopacy: nevertheless it is to be observed, that they have *superintendents*, and some of a still superior order, nearly answering to our bishops and archbishops, but with this difference, that it is not pretended their authority is of divine original, nor their existence by any means essential to that of a church; but they are acknowledged to be a kind of officers, set over the church by the civil magistrate: and indeed the constitution of the church of *England* is such, that its bishops are properly the *King's officers*, and it is not in the power of any number of them to make another, without him[a] *.

§ 21. The main and most important controversy relating to episcopacy, is that which concerns the *extent* of the bishop's charge.

§ 22. To assert in the general, that diocesan bishops have such a right to determine all indifferent matters in the church, that private Christians and ordinary ministers must in conscience submit to their dictates, how contrary soever they may be to their own relish and sentiments, and that none may preach who are not authorized by them, is building a vast superstructure upon a very weak and precarious foundation.

§ 23. The *dissenting* churches in this realm are to be justified in the liberty which they take, of forming themselves into separate congregations, independent on the authority and jurisdiction of that diocese within whose province they live; espe-

a TOWGOOD's Append. to his Letter to White.

* That body of protestant dissenters who go under the denomination of "General Baptists," have three distinct orders in their churches, answering to bishops, priests and deacons. They are separately ordained. To the highest order they give the name of "Messengers;" and to the second that of "Elders." The third order is that of "Deacons," in the sense of the word as used in the New Testament. See "Memoirs of the Life and Writings of Mr. WILLIAM WHISTON," part iii. p. 466. K.

cially when submitting to them must in effect be attended with this important additional circumstance, of owning them to be instituted by Christ, as well as with a conformity to certain rites and ceremonies, and forms of discipline, which in themselves considered, separate from any supposed authority appointing them, appear less *expedient*, though they should not be urged as absolutely *unlawful*[a].

LECT. CXCVII.

Of the Introduction of Diocesan Episcopacy—Presidents—Elders—Uninterrupted Succession.

§ 1. *Schol.* 1. THERE seems reason for saying, (as in the last corollary) that the established church of *England* demands, that the diocesan bishops should be owned in effect as officers instituted by Christ: for though this be not asserted in the *articles* of the church of *England*, yet in the book of *ordination*, (to which *assent* must be declared, as well as to the *common prayer*) it is expressly said, "that it is evident to all men diligently reading the holy scriptures, &c. that from the apostles' time there has been this order in Christ's church, bishops, priests, and deacons, as several officers;" and it is sufficiently plain from the whole system of ecclesiastical government, that *bishops* must here signify *diocesan* bishops, and not merely pastors of a particular congregation[b].

§ 2. 2. It is easy to apprehend, how episcopacy, as it was in the primitive church, with those alterations which it afterwards received, might be gradually introduced. The apostles seem to have taught chiefly in large cities; they settled ministers there, who preaching in country villages or smaller towns increased the number of converts: it would have been most reasonable, that those new converts, which lay at a considerable distance from the large towns, should, when they grew numerous, have formed themselves into distinct churches, under the care of their proper pastors or bishops, independent on any of their neighbours; but the reverence which would naturally be paid to men who had conversed with the apostles, and perhaps some desire of influence and dominion, from which the hearts of very good men might not be entirely free, and which early be-

a HOWE's Episcopacy, p. 148.

b CALAMY's Life of Baxter, vol. i. p. 222—224.

gun to work, (3 *John ver.* 9. 2 *Thess.* ii. 7.) might easily lay a foundation for such a subordination in the ministers of *new* erected churches to those which were more *ancient;* and much more easily might the superiority of a *pastor* to his *assistant presbyters* increase, till it at length came to that great difference, which we own was early made, and probably soon carried to an excess. And if there was that degeneracy in the church, and defection from the purity and vigour of religion, which the learned *Vitringa* supposes to have happened between the time of *Nero* and *Trajan,* it would be less surprising, that those evil principles, which occasioned episcopal and at length the *Papal* usurpation, should before that time exert some considerable influence[a].

§ 3. 3. It might be very expedient, upon the principles of christian prudence, that, where it can be accomplished, every *pastor* of a *large* congregation should still have *assistant* ministers; and some *presidents* among the pastors of *different* congregations, when they are meeting about any public business, is what common sense dictates in such circumstances: and if instead of a *chairman* chosen for that particular time and occasion, some person of experienced, approved fidelity and ability, should be appointed to exercise some stated over-sight over a few of the neighbouring congregations, it might perhaps be attended with such consequences, as would render such a sort of discipline not only tolerable, but eligible. Something of this kind was projected in archbishop *Usher's* plan for the reduction of episcopacy, by which he would have moderated it in such a manner, as to have brought it very near the *presbyterian* government of the *Scotch* church; the weekly *parochial vestry* answering to their *church-session;* the *monthly synod,* to be held by the *Chorepiscopi,* answering to their *presbyteries;* the *diocesan* synod to their *provincial,* and the *national* to their *general assembly.* The meeting of the *dean* and *chapter,* practised in the church of *England,* is but a faint shadow of the *second,* the *ecclesiastical court* of the *third,* and the *convocation* of the *fourth*[b].

§ 4. 4. It seems there was not a perfect uniformity among all the primitive churches in this respect: the power of the *bishops* seems to have prevailed early in *Rome,* that of the *presbytery* at *Alexandria,* and at *Carthage,* such a discipline as comes nearest to that which is now called *congregational.*

a VITRINGA's Observ. l. iv. c. vii. viii.

b Hist. of Nonconf. p. 339—344. HALL's Modest Offer, ap. Op. p. 582—586.

5. 5. It seems to be solidly argued from 1 *Tim.* v. 17. that there were in the primitive church some *elders*, who did not use to *preach*: nothing very express is said concerning them; only it seems to be intimated *James* v. 14. that they *prayed with the sick*. It may be very expedient, even on the principles of human prudence to appoint some of the more grave and honourable members of the society to join with the pastor in the oversight of it, who may constitute a kind of *council* with him, to deliberate of affairs in which the society is concerned, and prepare them for being brought before the church for its decision, to pray with the sick, to reconcile differences, &c. but there does not seem any sufficient warrant for making them a kind of *judicatory*, to whose decisions the rest of the society is to submit; and those rules relating to presbyteries, classes, provincials, and general assemblies, which are determined by the constitution of the church of *Scotland*, most evidently appear to be at best merely matters of human discretion, and to have no express foundation in the word of God; nor can we trace the existence of such ruling elders higher than *Constantine's* time [a].

§ 6. 6. It is a very precarious and uncomfortable foundation for christian hope, which is laid in the doctrine of an *uninterrupted succession* of bishops, and which makes the validity of the administration of christian ministers depend upon such a succession; since there is so great a darkness upon many periods of ecclesiastical history, insomuch that it is not agreed, who were the *seven first* bishops of the church of *Rome*, though that church were so celebrated; and EUSEBIUS himself, from whom the greatest patrons of this doctrine have made their catalogues, expressly owns, that it is no easy matter to tell who succeeded the apostles in the government of the churches, excepting such as may be collected from St. *Paul's* own words. See EUSEB. quoted *Lect.* 196. § 5. Contested elections in almost all considerable cities make it very dubious which were the *true* bishops, and decrees of councils, rendering all those ordinations null, where any *simoniacal* contract was the foundation of them, makes it impossible to prove, at least on the principles of the *Romish* church, that there is now upon earth any one person, who is a legal successor of the apostles, and renders hereditary right as precarious in ecclesiastical, as it certainly is in civil affairs [b].

a MAURICE's Social Rel. Dial. iii. p. 143—148.
WHITBY on 1 Tim. v. 17.
BLOND. de Jure Pleb. pass.
THORND. of Rel. Assemb. c. iv. p. 96, 97.

b CALAMY's Life of BAXTER, vol. i. p. 122—134.
Independ. Whig, No. vii. viii.
CHANDLER's Serm. against Pop. p. 34—37. ap. Salt. Hall Lect.
CAL. Def. of Nonconf. vol. i. p. 162.
HOWE's Episcop. p. 174—184.

§ 7. 7. Mr. JONES has undertaken to prove at large, that the ordination of our *English bishops* cannot be traced up to the church of *Rome* as its original; that in the year 668, the successors of *Austin* the Monk who came over *A. D.* 596, being almost entirely extinct, by far the greatest part of the bishops were of *Scottish* ordination by *Aidan* and *Finan*, who came out of the *Culdee* monastery of *Columbanus*, and were no more than *presbyters*; though, when the princes of the northern nations were converted by them, they made them *bishops*, *i. e.* gave them authority over the clergy, and took other bishops from amongst their converts. So that denying the validity of *presbyterian* ordination, shakes the foundation of the episcopal church of *England*[a].

LECT. CXCVIII.

Of the Sabbath-Day.

§ 1. *Prop.* IT is the duty of Christians to observe *one* day in *seven*, and the *first* of the week, as a day of religious *rest*, and *public worship*.

§ 2. *Dem.* 1. Natural religion requires, that there should be certain seasons of solemn public worship, universally agreed upon among the members of the same society; but it does not determine how often they should occur, nor what proportion of our time should be employed in them. *Lect.* 85. § 17.

§ 3. 2. Were there no intimation from the word of God upon this head, it would nevertheless be decent to pay some regard to the laws and usages of our country, so far at least as to abstain from such public labours as they forbid, and to assemble at some place of public worship; and (*cæt. par.*) at times so recommended rather than at other times: which will afford one evident reason for the observation of the *first* day of the week among us[b].

§ 4. 3. God appointed for the *Jews* the observation of a *weekly sabbath*, *Exod.* xvi. 23. xx. 8—11. and the *rest* there appointed, is said to be in commemoration of God's having *rested* the *seventh* day from his work of creation.

a JONES on the Heart, § 9*. BEDE's Eccles. Hist. l. iii. c. iii—v. præs. p. 266, &c

b WRIGHT on the Sabbath, p. 165—168.

*See "An Account of the Churches in Great-Britain," in answer to JONES, by the Bishop of St. Asaph.

§ 5. 4. This may be considered by us as an intimation of the *proportion* of time to be given by us to a religious rest, and so much the rather, as the observation of *one* day in *seven* seems to have been appointed to *Adam* in innocence, *Gen.* ii. 3. which it is unnatural to understand by way of *prolepsis.* Compare *Heb.* iv. 3, 4 [a].

§ 6. Nor is it improbable, that this might lay a foundation for dividing time into *weeks*, as so many of the ancient nations did. Compare *Gen.* viii. 10, 12. xxix. 27. l. 10. See the references to GROTIUS and SELDEN. *Lect.* 126. § 2 [b].

§ 7. 5. The peculiar place which this command had in the *Mosaic* law, as being a part of the ten commandments delivered by God's own voice from mount *Sinai*, and written as with his own hand on tables of stone among moral precepts of the highest importance, may further recommend it to some distinguishing regard.

§ 8. 6. It seems expedient, that we in this country, and other Christians, should observe one day in seven to the religious purposes above mentioned; and so much the rather, as our engagements to the service of God are so great, and we are excused from those solemnities which the *Jews* observed at the feasts of the passover, pentecost and tabernacles, besides other sacred times.

§ 9. 7. The apostles, who bore such eminent offices in the church, and were the appointed interpreters of the will of Christ, though they did observe the *Jewish sabbath*, resting, that they might not give offence, as well as for the opportunity of meeting and preaching to the *Jews* attending in their synagogues, *Acts* xiii. 14, 15, 42, 44. xvi. 13. xviii. 4. did also observe the *first day* as a day of religious worship, which, (waving *John* xx. 19, 26. appears from *Acts* xx. 7. 1 *Cor.* xvi. 2. hence this was called the *Lord's day*, *Rev.* i. 10. as it might very properly be, since on this day Christ rose from the dead, and the Spirit probably descended on the apostles. Dr. WHITBY also contends for that argument from *Heb.* iv. 3. (Vid. WHITBY in Loc.) but it seems not convincing.

§ 10. 8. The most ancient writers in the christian church agree in assuring us, that the observation of the first day prevailed early and constantly in it. IGNATIUS calls this *the queen*

a WOTTON's Misc. vol. i. p. 291—293.
b STRAUCHII Chronol. l. ii. c. ii. § 13.
ALLIX on Script. vol. i. viii. p. 35—43.
WATTS of Holy Times, &c. p. 5—10.
KENNICOTT's Dissert. No. ii.

of days: MELITO wrote a book concerning it. JUSTIN MARTYR and TERTULLIAN, in their *apologies*, speak very expressly of stated christian assemblies held on this day; not to mention CLEMENS ALEXANDRINUS, and many more: and PLINY likewise speaks of it as the sacred day of the Christians, a very few years after the death of St. *John*. Now we can hardly imagine that such an observation should so early and so universally have prevailed, (for we find not that it was ever disputed) had not the apostles directed to it [a].

§ 11. 9. There is no command in the New Testament whereby Christians are obliged to observe the *seventh day*, but on the contrary, the apostle plainly intimates that it is abolished, *Col.* ii. 16.

§ 12. 10. There is reason to believe, that the weekly sabbath now to be observed by Christians, is not the *seventh* day but the *first*. Compare § 3. *Valet propositio* [b] *.

LECT. CXCIX.

Of the Patriarchal and Jewish Sabbath.

§ 1. *Schol.* 1. AGAINST the *fourth* step of the preceding demonstration it is pleaded, that we do not find that the sabbath was observed by the *patriarchs;* and some have thought that when it is mentioned, *Exod.* xvi. 23. it is intimated that it was before unknown by the *Israelitish* nation, *ibid. ver.* 25—27. It is answered, (1.) That the texts quoted above will not prove that the *Israelites* knew nothing of the sabbath, but on the contrary they rather seem to refer to it as a thing known.

§ 2. (2.) That if the *Israelites* in *Egypt* had neglected the sabbath, as it is probable (through the oppression of their enemies) they were forced to do, yet the patriarchs might have observed it, though that circumstance in their lives be not mentioned; and the *Israelites* might remember it, and esteem

a BAXT. Works, vol. iii. p. 768—775.
WRIGHT on the Sabb. p. 145—150.
WATTS ibid. p. 72—76.
b MORER on the Sabb. Dial. i. p. 44, 54, 56. Dial. ii. p. 109, 205, 206.
BARCL. Apol. Prop. xi. § 4.
BURN. on the Art. vii. p. 103, 104.
BARROW's Works, vol. i. p. 504—509.
WRIGHT on the Sabb. c. i. § 4, 5. p. 24—35.
STRAUCHII Chron. l. ii. c. ii. § 11.
HALLET on Script. vol. iii. Diss. ii. p. 166—186.
Dr. OWEN on the Sabb. passim.
SHEPARD's Theses Sabbaticæ, part ii.

* There are some few Christians, chiefly of the Antipædobaptist persuasion, who contend for the obligation of observing the *seventh* day. A tract in support of this doctrine was published by Mr. CORNTHWAITE, in 1740. K.

it a circumstance peculiarly grievous in their oppression, that they were forced to work on a sacred day, a consideration which would tend to perpetuate its remembrance, if it were ever known.

§ 3. (3.) The observation of the sabbath is said by some to have been one of the *seven precepts of Noah*; though the authority of those from whom the account of these *seven* precepts is derived, must be acknowledged so dubious, that no great stress can be laid upon them, especially as some do not reckon the sabbath among those precepts [a].

§ 4. (4.) The sabbath might be observed as a day of some extraordinary *devotion*, though not as a day of such strict *rest* as was afterwards enjoined to the *Jews*.

§ 5. (5) Supposing the silence of *Moses*, in the very short account he gives us of the ancient patriarchs, to be ever so entire upon this head, no certain argument can be drawn from thence; for upon this principle we might argue, that the patriarchs had no stated time for the *worship of God*, which is very incredible; and also that the *Jews* did not observe the sabbath from *Moses* to *David*, since in the history of all that time, there is no mention of that day; as in the fifteen hundred years between the birth of *Seth* and the deluge no mention is made of *sacrifices*, and yet we have reason to believe they were practised in that period.

§ 6. (6.) If it should be granted, that the observation of the sabbath was disused among the antediluvian patriarchs, it cannot be argued from thence, that it was not instituted at the *creation*; the heads of the *Abrahamic* family were so remarkable for their devotion, that the strict observation of the sabbath in their days might be the less necessary [b] *.

§ 7. 2. Against the argument drawn from the *fourth* commandment, *Lect.* 198. § 7. some have argued, that the pronouncing those words from mount *Sinai* with an audible voice was no proof of their extraordinary and universal obligation, since God seems to have intended to have spoke the whole law in that manner, had not the terror of the people prevented, *Exod.* xx. 18, &c. *Deut.* v. 23—28. But it is answered,

a SELD. de Jure, l. i. c. x. p. 116.
b OWEN on Heb. iv. 2 Exer. ii. § 9, 10, 13—16. MORER's Dial. ii. p. 102, 103, 148—156, 162—167, 206—208. Patriarchal Sabbath, pass. HEYLIN's Hist. of the Sabb. part i. c. i. ii. iii. WOTTON's Misc. vol. i. No. iv. WATTS on Holy Times, &c. p. 10—16.

* See FLEMING on the fourth commandment, and the same author's "Plain Account of the Lord's Day." K.

§ 8. (1.) That God's beginning with those precepts was some intimation of their importance, especially as he well knew the fears of the people would prevent his going on to utter more in this audible manner; and indeed *Deut.* xi. 22. intimates a pause immediately after the uttering those words; otherwise there would have been no decent room for the people to have spoke as they did.

§ 9. (2.) His engraving those ten commandments on tables of stone in a miraculous manner, and ordering them to be laid up in the ark, is a plain intimation of their peculiar weight, and a singular distinction worthy our regard. 3. The connection in which this precept stands with others, which all allow to be of the highest moment and universal obligation, is to be considered as an argument that it is not merely ceremonial [a].

§ 10. 3. Nevertheless we allow, that the observation of the sabbath is not to be urged as of universal obligation, merely because it is to be found in the *Jewish* decalogue, and that its place there only obliged the *Jews*; since in the preface to those ten commandments, their deliverance from *Egypt* is urged as a reason for observing them, and the *fifth* commandment is enforced by promises peculiar to the *Jews:* not to insist on the addition, *Deut.* v. 15. which is probably to be considered as the words of *Moses*, not of God, and a *comment* on the fourth commandment, rather than a part of it [b].

§ 11. Mr. JOSEPH MEDE conjectures, that the day of the *Jewish* sabbath was *changed* in the wilderness; which he endeavours to prove, by shewing that they travelled on the *seventh* day before the first of those sabbaths which we find they observed: compare *Exod.* xvi. 1, 22—26. and some have taken occasion from hence to assert, that the *patriarchal* sabbath was different from the *Jewish*, supposing *Monday* to be the day on which God begun the creation; which, if it were, the patriarchal sabbath will be the same with what is now the *christian**. But to this argument it is answered, (1.) That the *sixth day* spoken of in the forecited text is not the *sixth* from the *fifteenth of the month*, but from the day on which the *Manna* begun to fall, which might be the *first* in the *week;* or in general that it might signify the *sixth* of the week; whenever the manna begun to fall: and, (2.) That allowing it were (as MEDE supposes) the *sixth* from their journey on the *fifteenth*,

a HALLET on Script. vol. i. p. 152—160.
b ——— ibid. p. 161—174. | BAXT. Works, vol. iii. p. 778—781.

* See Dr. CHANDLER's two Discourses on the Institution of the Sabbath. C.

it will not prove a *change* in the sabbath; but only that *before* the giving the law on mount *Sinai*, a greater liberty of travelling on necessary occasions was allowed on the sabbath: not here to insist on the possibility there is, that the journey they took on the *fifteenth* day of the month might be only the *beginning* of their march from *Elim* to *Sinai*, and perhaps no more than would *after* the giving of the law have been allowed: nor to urge, that upon the signal given by *the cloud*, they might have marched on any future sabbath; as by special command sacrifice was offered in places not generally allowed by the law[a].

§ 12. 4. That the sabbath is an institution peculiar to the *Jews*, some have argued from *Deut.* v. 15. *Exod.* xxxi. 13—17. *Ezek.* xx. 20. *Neh.* ix. 13, 14. Dr. WRIGHT has endeavoured to prove from *Luke* xiii. *ult.* that it was also intended to oblige *Christians;* but he seems to forget that the persons spoken of there were then *Jews*[b].

§ 13. 5. The rigour of the *Jewish* sabbath is by no means to be brought into the *christian* constitution, since there is such a silence in the New Testament upon that head[c].

§ 14. 6. Some have insisted on an observation both of the *seventh* and the *first* day; as imagining that the *fourth* commandment, in its most literal sense designing the particular *time* as well as the *proportion*, is obligatory upon all Christians. But it has been answered, that in arguing thus they are but little consistent with themselves; since that commandment requires *six* days of *labour*, as well as *one* of *rest*. Compare § 10, 11. and *Lect.* 198. § 11[d].

§ 15. 7. It signifies little at what *hour* the sabbath is *begun*, if one day be allotted to it. It is plain from JEROME, that some ancient Christians, (as some foreign protestants now do) returned to their secular employments and diversions on the *evening* of the *Lord's day;* but then they began their sabbath on the *Saturday evening:* and we are the less to wonder if the primitive Christians took some liberty this way, since they had public worship three days in the week besides, viz. *Tuesday*, *Thursday* and *Saturday*[e].

§ 16. 8. As it is impossible certainly to determine which is the *seventh* day from the creation, and as (in consequence of the spherical form of the earth, and the absurdity of the scheme

a MEDE on Ezek. xx. 20. p. 55—57.
Patriarch. Sabb. p. 83—85. apud WOTTON's Misc. vol. i. p. 211, 212.
HALLET on Script. vol. iii. p. 105—108.
PENPANT's Introd. to the New Test. p. 152—159. French p. 128—134.

b WRIGHT on the Sabb. p. 29. Ed. 2.
c WATTS ibid. p. 20—24.
d BAXT. Works, vol. iii. p. 803, 804.
e WRIGHT on the Sabb. p. 10—12.
MORER's Dial. ii. p. 233—238.
KING's Enquiry, b. ii. c. vii. § II. c. viii. § 2.

which supposes it one great plain) the change of place will necessarily occasion some alteration in the time of the beginning and ending of any day in question, it being always at the same time, some where or other, sun-rising and sun-setting, noon and midnight; it seems very unreasonable to lay such a stress upon the particular day, as some do, or to require any stronger arguments than those assigned above, *Lect.* 193. § 9—11. for the *change* of it from the *seventh* to the *first:* it seems abundantly sufficient, that there be *six* days of labour, and *one* of religious rest, which there will be upon the *christian* as well as the *Jewish* scheme[a].

§ 17. 9. One reason, why the abolition of the *seventh* and observation of the *first* day is no more plainly declared in the New Testament, might be out of regard to the *Jewish* Christians, who could not without great difficulty and inconvenience have come immediately into a total change, or strictly have observed both; and this may answer the argument from *Matt.* xxiv. 20[b].

LECT. CC.

Of Christian Baptism.

§ 1. *Def.* THOSE rites of the christian institution, which were intended to be solemn tokens of our accepting the gospel covenant, peculiar to those who did so accept it, and to be considered by them as tokens of the divine acceptance, on that supposition may properly be called SEALS OF THE COVENANT.

§ 2. *Prop.* The law of Christ requires that all who believe the gospel should be *baptized;* i. e. should be separated from unbelievers, and joined to the visible christian church, by being solemnly *washed with water;* which washing is on the one hand, to signify their faith in Christ and resolution of holy obedience, and on the other, to confirm their faith in the gospel-promises of pardon, sanctification and eternal life.

N. B. The proposition is to be understood only as speaking of persons as yet *unbaptized;* and and it will afterwards be enquired, whether it extends to those to whom this rite in its main parts at least has been already administered, whether in infancy or upon a false pretence of faith at riper years.

a WATTS ibid. p. 49—58.
WALLIS on the Sabb. p. 79—85.
FABRIT. Biblioth. Græc. vol. ii. p. 609—612.
WRIGHT ibid. § 2.
b WATTS ibid. p. 58—62, & 65—71.
HAMMOND in loc.

§ 3. *Dem.* 1. Our Lord expressly appointed that believers should in a solemn manner be washed with water, *Matt.* xxviii. 19. *Mark* xvi. 16. to which there may also be some allusion, *John* iii. 5. this is further confirmed by *Acts* ii. 41. viii. 12, 37. xxii. 16.

§ 4. 2. That this is to express faith in Christ in those who are baptized, and solemnly to declare their resolution of openly professing his religion and cultivating real and universal holiness, (their obligation to which is hereby confirmed) appears from *Rom.* vi. 3, 4. 1 *Pet.* iii. 21. *Eph.* v. 26. and *Tit.* iii. 5. has generally been added to this catalogue, as referring to baptism, but of that more hereafter.

§ 5. 3. That God did hereby give to believers a token of the forgiveness of their sins, according to the terms of the gospel covenant, does also appear from *Acts* ii. 38. xxii. 16. *Tit.* iii. 4—7.

§ 6. 4. It appears that Christ instituted such an ordinance as baptism, for the purposes mentioned in the proposition, to those who should believe his gospel.

§ 7. 5. There is no reason to apprehend, that this was peculiar to the apostolic age; since the reasons on which it is founded are common to all ages; and our Lord seems to intimate its perpetual continuance in the church, *Matt.* xxviii. 20[a]. *Valet propositio.*

§ 8. *Cor.* 1. It is evidently a prostitution of the ordinance of baptism, to administer it to any adult person, who does not make a credible profession of his faith in Christ and subjection to the gospel.

§ 9. 2. It is the duty of those by whom baptism is to be administered, to make diligent inquiry into the character of those whom they admit to it; whether they have a competent knowledge of the gospel, and give reason to believe they will behave in a manner becoming members of the christian church.

§ 10. 3. It is fit that baptism should be administered only by the teachers and ministers of the church, where their assistance can be had; not only because it appears that these were the persons by whom it was administered in the New Testament, but because *(cæt. par.)* they must be most capable of judging who are the fit subjects of it. Vid. *Cor.* 2.

a BAXT. Inf. Church Memb. p. 341—343. BARCL. Apol. Prop. xii. | Berry-street Lect. vol. ii. p. 193—208.

§ 11. 4. There is a sense in which baptism may be called *a seal* of the covenant of grace; for though the benefits of the covenant are secured to every believer by the death of Christ, which was the great foundation of it, yet baptism plainly appears by the proposition to answer to definition 94, which is the sense in which *circumcision* is called the *seal of the righteousness of faith* by the apostle, *Rom.* iv. 11. and *God's covenant* in *the flesh, Gen.* xvii. 13[a].

§ 12. 5. Baptism is not to be *repeated*, since it is a right of initiation into Christ's church: and though it will afterwards appear, that vicious members are to be cast out, yet there is no hint in scripture, that when re-admitted they are to be baptized again: compare 2 *Cor.* ii. 6—8. Nevertheless, consistent with this, those persons might be baptized in the name of Jesus, as the Messiah *already come*, who had before been baptized by *John* and his disciples into the general expectation of a Messiah *shortly to be revealed.* Compare *Acts* xix. 5[b].

§ 13. 6. Though it be allowed not essential to baptism, that the names of Father, Son, and Holy Ghost should be expressly pronounced, since sometimes mention is only made of baptizing into the name of Christ, as above; yet considering how express *Matt.* xxviii. 19. is, it seems highly expedient these names should generally be used; and the forecited text *Acts* xix. 2, 3. seems plainly to prove, that the name of the Spirit was generally at least expressly mentioned in christian baptism: and it seems essential to the ordinance, that every adult person receiving it should be instructed in the distinct characters of each of these sacred persons in the work of our redemption, and should solemnly profess a correspondent regard to each[c].

§ 14. 7. The *naming* the baptized person is by no means any part of this institution, and when it is used, is to be considered as an address to the person, calling him by his name, rather than as the manner of giving a name to him; though it is very probable, the custom of naming a child at baptism might arise from the practice of the *Jews* at their *circumcision*, *Luke* i. 59—63. ii. 21.

a BAXT. and Bedford's Letter, ap. BAXT. of Church Mem. p. 347—366.
b BURN on the Art. xxvii. p. 275. 276. WALL of Inf. Bapt. part ii. c. v. § 5, 6. LIMB. Theol. l. v. c. lxix. § 6, 8, 11. BENS. Prop. Christian. vol. ii. p. 142, 143. FOOT on Baptism.
c WITSII Œcon. Fœd. l. iv. c. xvi. § 16. TILLOT's. Works, vol. i. Serm. lxx. p. 513. HOOKER's Eccles. Polity, l. v. § 58, 61.

LECT. CCI.

Of the Continuance of Baptism—How far Necessary—Not Regeneration.

§ 1. *Schol.* 1. THE *Quakers* assert, that *water* baptism was never intended to continue in the church of Christ, any longer than while *Jewish* prejudices made such an external ceremony necessary; which they argue from that passage, in which *one* baptism is spoken of as necessary to Christians, *Eph.* iv. 5. which say they must be a baptism of the *Spirit*. But from comparing the texts mentioned above, it will plainly appear, that water-baptism was instituted by Christ in more general terms than will agree with this explication. That it was administered to all the *Gentile* converts, and not confined to the *Jews*, appears from *Matt.* xxviii. 19, 20. compare *Acts* x. 47. that the baptism of the Spirit did not supersede water-baptism, appears to have been the judgment of *Peter*, and those that were with him: so that the *one* baptism spoken of seems to be that of *water*, the communication of the Holy Spirit being only called baptism in a figurative sense. As for any objection which could be drawn from 1 *Cor.* i. 17. it is sufficiently answered by the preceding verses, and all the many texts, in which, (in epistles written long after this) the apostle speaks of *all* Christians as baptized; and argues from the obligation of baptism, in such a manner as we can never imagine he would have done, had he apprehended it was the will of God it should be discontinued in the church. Compare *Rom.* vi. 3, &c. *Col.* ii. 12. *Gal.* iii. 27[a].

§ 2. 2. Mr. EMLYN, and several of the *Socinians* have maintained, that baptism was and is only to be used by those who are converted to christianity from a different profession, the pollutions of which are considered as washed away by it: and they assert, that though the children of such converts were to be baptized with their parents, all that descended from them after they were initiated into the christian church were to be considered as baptized in them; and the practice of *proselyte baptism* among the *Jews* is urged, as what must direct the apostles to such an interpretation of the words of Christ, *Matt.* xxviii. 19. It is answered,

§ 3. (1.) That the antiquity of this practice of proselyte baptism among the *Jews* is a matter of considerable debate: yet

[a] BESSE's Def. of Quak. § 15. GALE's Serm. Vol. II. No. VII. | Letters between Bp. CLAYTON and W. PENN on Baptism.

upon the whole, there is so much probability on the side of the fact, from the tenor and genius of the *Mosaic* law, as well as from some incontestible passages in very early *Jewish* writers, that this answer is hardly to be supported.

§ 4. (2.) That supposing it to be older than our Saviour's time, the apostles might not know all the rules relating to it, any more than common mechanics amongst us know the laws of the naturalization of foreigners; especially considering the afflicted state of the *Jews* at that time, which was such, as would not be likely to invite strangers to incorporate with them; so that perhaps instances of this seldom occurred; and the many *washings* among the *Jews* might make this rite as applied to proselytes less taken notice of; especially as it might seem so very inconsiderable, when compared with the *circumcision* of males, which also necessarily attended their proselytism. What the *Rabbies* say of the extraordinary solemnity with which this rite was to be administered, is far from being authentic evidence.

§ 5. (3.) It is probable some of the rules of proselyte baptism did not prevail among them so early, particularly that which supposed that all natural relations were cancelled by it. It may therefore be difficult certainly to determine, what was exactly the custom in this respect; and if we were to allow it to be such as the *Rabbies* in after ages describe it, then it can never be imagined that our Lord would direct his apostles in all respects to conform themselves to it; and if not in *all*, who can say exactly in *how many?*

§ 6. (4.) Though it is acknowledged, that we do not meet with any instance in the earliest primitive antiquity, in which the baptism of any child of christian parents, whether infant or adult, is expressly mentioned; yet it is certain, that Christians in general have always been spoken of, by the most ancient fathers, as *baptized persons*; and the apostles, when writing to christian churches planted many years before the date of their respective epistles, argue with the members of them from the obligation which their baptism brought upon them, in such a manner as would lead us to conclude, that they were baptized in their own persons: and it is also certain, that as far as our knowledge of primitive antiquity reaches, no unbaptized person received the Lord's supper; which yet was an ordinance, none will deny that the descendents of Christians received. Dr. BENSON adds, that on this supposition *genealogies* would be of great importance in religion, contrary to what St. *Paul* intimates; nor can we reasonably think, God would put our right to christian communion upon a fact, the evidence of which might some-

times be so obscure, as the baptism of some remote ancestor [a].

§ 7. 3. Mr. JOSEPH MEDE supposes, not without some considerable appearance of reason, that baptism has a reference to washing a new-born infant from the pollution of the birth. Compare 1 *Pet.* iii. 21. *Tit.* iii. 5. compare *Ezek.* xvi. 4, 5 [b].

§ 8. 4. As to the *necessity* of baptism, some seem to have laid too great a stress upon it, as if it were absolutely necessary in order to salvation, grounding their argument chiefly on *John* iii. 5. *Mark* xvi. 16. nevertheless it will be readily allowed, that for any to abstain from baptism, when he knows it is an institution of Christ, and that it is the will of Christ that he should subject himself to it, is such an act of disobedience to his authority, as is inconsistent with true faith [c].

§ 9. 5. Some have supposed, that God has connected with the administration of baptism some certain degree of the effusion of his Spirit, which the person baptized (*cæt par.*) would not otherwise have received, and which always remains with the baptized persons, till forfeited by some act of wilful sin: but the proof from scripture seems very deficient on this head. The effusion of the Spirit on the baptized seems chiefly, if not only to refer to some *miraculous gift* conferred upon them, not always attended with saving grace: and all that we can reasonably promise ourselves from such an institution is, that on complying with this, as with any other evangelical precept, we may more chearfully expect the blessing and presence of God with us in our christian course; nevertheless, God does not seem to have bound himself to this or any other ordinance whatsoever, in such a manner that extraordinary immediate influences should necessarily and inseparably be connected with it [d].

§ 10. 6. Mr. DODWELL carried the notion mentioned above so far as to suppose, that there goes along with the administration of baptism, if the person administering it be duly ordained, a certain *immortalizing Spirit*; whereas persons dying unbaptized are not immortal: and though Mr. HALLET does not insert it in express terms, he seems to intimate something very like it, when he expressly says, "that circumcision was that which gave the infant a right to immortality and eternal life,

a EMLYN'S Previous Question.
GALE'S Serm. vol. ii. No. ix.
BENSON on 2 Tim. p. 134—136.
WHIST. Life, vol. i. p. 367, 368.
CORNISH on Bapt. p. 54.
JENNINGS'S Jewish Antiq. vol. i. p. 133.

b MEDE'S Diatribe on Tit. iii. 5. apud Op. p. 63, 64.

c WALL on Inf. Bapt. part ii. c. vi.
HOOKER'S Eccles. Polity, l. v. § 59, 60.
CALV. Inst. l. iv. c. lxx. § 22.
——— on Gen. xvii 14.
CORNISH. ibid. p. 86.

d CLARK'S Ess. on Bapt. p. 11—13.
BENNET'S Christian Orat. vol. i. p. 326—329.

and that baptism in this very respect comes in the room of circumcision; yet that no infants are miserable in a future state [a]."

§ 11. 7. Upon the principles of the *third* and *fifth Schol.* above, many have maintained, that baptism is the christian *regeneration*; urging for that purpose *John* iii. 5. *Tit.* iii. 5. and the use of the word in primitive christian authors, where it is certain it has that sense: but we answer,

§ 12. (1.) That if by *regeneration*, we are to understand that which makes a man a child of God, and an heir of eternal life, according to the promises of scripture, is is certain from the whole tenor of scripture, (Vid. *Prop.* 137 & 145.) that baptism *alone* is not sufficient for this purpose: and it is plain in fact, that persons may be baptized, while they continue unrenewed and liable to divine condemnation.

§ 13. 2. That the utmost, which the forecited text in *John* can signify, is, that a person in order to being a regular member of the christian church must be baptized, having received the purifying influences of the Spirit: and if λεῖρον παλιγγενεσιας in *Titus*, be rendered *of the laver of regeneration*, and explained of baptism, it can only signify the *laver* in which *the regenerate* are to be washed; and it would be as absurd to say, Christians *are regenerated by that*, as it would be to say, Christians are generated or born in the water, with which the pollution of the womb is washed away.

§ 14. (3.) That on this principle, regeneration in adult persons is a necessary *preparatory* to baptism, as it is certain holiness is by the argument in the proposition and therefore must be something *different* from it.

(4.) That nevertheless, as in the earliest days of the primitive church, persons being brought to embrace christianity were immediately baptized, the time of their baptism and that of their conversion being spoken of as one, and as the time when they were as it were born into a new world, and joined to the family of God's children, it is no wonder that the *action*, by which they *testified* that change so lately made, should sometimes be put for that *change* itself: and thus *illuminati* also signifies the same with baptized persons; not that they were illuminated by baptism, but because they were generally baptized as soon as enlightened with the knowledge of christianity; and it is plain that the word παλιγγενεσία is often put for *any great change* [b].

a DODW. Script. Acc. of Rewards, § 24, 47. HALLET on Script. vol. iii. p. 240—311 & 333.

b SUICER's Thesaur. in verb. παλιγγεν. & illuminat. CELSO ad Atticum, l. vi. Let. vi. WATERLAND on Regen. pass. DODD. on Regen. Serm. i. p. 29, 30. & Postscript to the Pref. Ed. 2. REDDES on Regen. BURNET on Regen.

LECT. CCII.

Of the Mode of Baptism.

§ 1. *Prop.* TO enquire whether the *immersion* of the whole body be an essential circumstance in baptism, or whether it may be administered by *sprinkling* or pouring on water.

§ 2. *Sol.* 1. In favour of *immersion* it is pleaded, that the word βαπτιζω, being derived from βαπτω, properly signifies *to plunge:* on the other hand it is urged, that in this diminutive and derivative form, it may signify *any* method of *washing*, and is sometimes used in scripture for washing things which were not dipped in water, but on which it was poured: compare *Luke* xi. 38. *Mark* vii. 4. and those scriptures in which the pouring out of the Spirit is called baptism; *Acts* i. 5, 8. xi. 15, 16. *& sim.* to which some add 1 *Cor.* x. 2. and observe that βαπτω is never used for baptism [a].

§ 3. 2. It is pleaded, that *plunging* alone represents our being *buried* with Christ in baptism, and consequently that this ceremony is essential: compare *Rom.* vi. 4. *Col.* ii. 12.

Ans. It is allowed that there is in this passage an allusion to that mode of baptism, which then generally prevailed: but in the institution of that ordinance, there is no declaration that it was chiefly designed to represent this; and persons were baptized, before it was generally known that Christ should die and arise from the dead. Our being *cleansed from sin* seems the thing primarily intended; which may well be represented by *pouring on* water: and as this more naturally represents the *pouring out of the Spirit*, the *sprinkling us with it*, and the *sprinkling of the blood of Jesus*, it may answer as valuable purposes as that mode, which more expressly represents a *death* and a *resurrection*.

§ 4. 3. The most considerable argument in favour of immersion is, that it was practised in the primitive ages. Several texts in the New Testament plainly declare this, *Matt.* iii. 6, 16. *John* iii. 23. *Acts* viii. 36—39. and it appears by the *Fathers*, that this was at least generally retained, till *clinic* baptism, *i. e.* a baptism of the sick in their beds took place.—To this it has been answered, waving Mr. MAURICE's and Mr. HEBDEN's

[a] Dr. DAN. SCOTT on Matt. xxviii. 19.

attempt to prove, that baptism by immersion was never certainly used in any one instance.

§ 5. (1.) That though immersion might *generally* be used, there are some cases in which it is dubious, whether the person were plunged or sprinkled: such great numbers were converted and baptized at the day of *pentecost*, that some think it would have been almost impossible to have plunged them all; nor can it be supposed, that being many of them strangers, and far from their own habitations, they had that change of raiment with them, which decency, conveniency, and safety would have required on that supposition. The *Jailor* and his family were baptized in the night: compare *Acts* xvi. 33. x. 47.

§ 6. (2.) As some circumstances attending the institution of the *passover*, not being essential, were afterwards varied, *Exod.* xii. 11. and as some who insist on immersion, allow a change in some circumstances as to the administration of the *eucharist*; both as to time and gesture, and the form of the elements, we may on the same principles allow of some variation here from what was generally practised at first, especially as the coldness of the climate, and the general disuse of bathing among us seems to require it[a].

§ 7. *Cor.* 1. It will appear from hence, that they who practice baptism by immersion, are by no means to be condemned on that account; since on the whole that mode of baptism is evidently favoured by scripture examples, though not required by express precept.

§ 8. 2. Nevertheless, considering how little stress is laid on what is merely ceremonial and circumstantial in the christian dispensation, considering how effectually the main ends of the ordinance may be secured without immersion, and how weak some of the arguments for its universal obligation are, those who approve and practise it ought at least to be candid towards those who differ from them; and act without sufficient warrant, if they separate from such acts of communion with them, as they might otherwise esteem proper expressions of mutual love, and of their common hope in the gospel.

§ 9. *Schol.* In answer to the argument hinted at above, from the *coldness of our climate*, it has been urged, that, till within

a WITSII Œcon. Fœd. l. iv. c. xvi. § 13, 14.
WALL of Inf. Bapt. part ii. c. ix.
GALE against WALL, Lett. iii. iv. v.
WALL against GALE, p. 96—137.
TURRET. Loc. xix. Quæst. xi. § 12.
Berry-street Lect. vol. ii. p. 205—207.
SHAW'S Trav. Pref. p. 4.
GUYSE'S Par. on the New Test. vol. i. p. 12*.
FOOT'S Lett. on Bapt.
TOWGOOD on the Mode of Bapt.

* See Mr. TOWGOOD'S pamphlet on the Mode of Baptism. C.

these few centuries, baptism by *immersion* was the general practice here in *England*, as it is to this day in *Russia*: and where any particular case required such a precaution, *warm* water might be used instead of cold [a].

LECT. CCIII.

Of Infant Baptism.

§ 1. *Prop.* TO give a brief view of the chief arguments for and against *infant baptism*, *i. e.* applying that external rite described *Prop.* 152. to infants, so far as they are capable of receiving it.

§ 2. SECT. I. The arguments *for* it are chiefly these:

§ *Arg.* I. The precepts of Christ concerning baptism were to be explained, by the custom prevailing among the *Jews* in his time: now, as when *proselytes* came over to the *Jewish* religion, the children were baptized with the parents, the apostles would naturally conclude, that children were included in the general commission, *Matt.* xxviii. 19.—It is answered,

§ 3. 1. That there is some uncertainty, whether proselyte baptism were used by the *Jews* in our Saviour's time.—On the whole, if infant baptism were used in proselyting persons to judaism, it might be natural for the apostles to think of it in making proselytes to christianity; and though it should be acknowledged, that at first they might not certainly know, whether the children born after their parent's baptism should or should not be baptized, (it not being a point wherein their duty was immediately concerned) it might nevertheless be afterwards revealed to them, as contained in that commission they then received, as we know the preaching the gospel to the Gentiles was, though they did not at first know that their commission extended to it.

§ 4. 2. That if it did prevail, on the principles of the pædobaptists, it could not be intended as an entire model for baptism; since it would then dissolve the nearest relations contracted before baptism, and would render it unjustifiable to baptize the children born after their parent's baptism.—It is replied, it might be a model in the *leading* circumstances, though not in others of a more minute kind.

[a] WALL's Defence, p. 144, 145, 403—486.

§ 5. *Arg.* II. The apostles are said to have baptized *whole families*, *Acts* xvi. 15, 33. 1 *Cor.* i. 16. and therefore probably infants among the rest.—It is answered,

§ 6. 1. That it is not certain there were any infants in those families.

§ 7. 2. If there were, it is reasonable to believe, that when it is said whole families were baptized, it is only meant, that the ordinance was administered to those of the family, that were the proper subjects of baptism; and it is the more reasonable to acquiesce in this interpretation, because whole houses also are said to *believe*, *Acts* xvi. 32, 34.

§ 8. *Arg.* III. Our Lord says, *Mark* x. 14. speaking of infants, *of such is the kingdom of heaven:* which some understand, *q. d.* the rights and privileges of the christian church belong to such. It is answered, the word τοιούτων there used may signify, not those that are infants in *age*, but persons who in the temper and disposition of their mind resemble the simplicity and innocence of children, which the connection seems to favour[a].

§ 9. *Arg.* IV. Circumcision, as applied to *Abraham*, was *a seal of the righteousness of faith*, *Rom.* iv. 11. or a token of his being accepted of God as righteous upon his believing; and confirmed a covenant, by which spiritual and eternal blessings were promised to him, as our Lord argues, *Matt.* xxii. 31, 32. and the apostle, *Heb.* xi. 16. in both which places it is strongly declared, that for God to call himself *the God* of *Abraham*, *Isaac* and *Jacob*, implies his providing for them the blessings of a future state. The apostle does also expressly assert, that Christians are the *children of Abraham*, as they are heirs of the blessings promised to him, *Rom.* iv. 11—17. *Gal.* iii. 6—18, 29. Now forasmuch as the *seal* of this covenant was by God's express command to be applied to *infants*, *Gen.* xvii. 1—4. it not only shews, that there is no absurdity in supposing the seal of the covenant of grace to be so applied, but lays a foundation for a strong presumption, that the children of believers under the christian dispensation should not be cut off from this *conditional*, though not *absolute* token of the divine favour to them, at least without some express declaration in the New Testament for that purpose: yet we are so far from finding any declaration, that the contrary seems to be strongly intimated, *Acts* ii. 39. and *Rom.* xi. 17, &c. where the apostle representing the *Gentiles* as grafted upon the stock of the *Jewish* church, and the *Jews* as hereafter to be grafted on their own stock, seems like-

[a] HALLET on Script. vol. iii. p. 322, 323. | HENRY on Christ's Favour to little Children, passim.

wise further to imply, that the privileges of the seed of believers were still the same. Some also urge *Jer.* xxx. 20. and *Isa.* lxv. 23. as expressly declaring that children should be put upon the same foundation under the gospel as under the law; which indeed the passages do appear to intimate.——To this it is answered,

§ 10. 1. That circumcision was to the seed of *Abraham* only a seal of a *temporal covenant:* but this is sufficiently confuted by what has been already observed. So that on the whole it appears, that as circumcision sealed to *Jewish* infants their inheritance in the land of *Canaan*, and title to the peculiar privileges of the *Jewish* nation, on condition of their observing the *Mosaic* law; so it likewise assured them, that if they imitated the faith of *Abraham*, they should, though they had no perfect righteousness of their own, be finally accepted of God, as their father *Abraham* was; which was not a promise of the *Mosaic* law, (though as the apostle justly argues in the above-cited, *Gal.* iii. 17.) that law could not abrogate it. See *John* vii. 22.

§ 11. 2. It is pleaded, that the *Jewish* dispensation, being more imperfect, is not to be made the model of the Christian. But it is replied, we ought to have strong reason to believe the latter *less favourable* than the former, before we grant that in any article it is so. If it be objected, that infant baptism is no benefit, it will be considered afterwards.

§ 12. 3. To the argument drawn from *Acts* ii. 39. it is replied, that the words may be understood, *q. d.* "your seed in every generation shall *on their believing* receive those spiritual blessings, which are now by the gospel offered to you; and your sons and daughters shall at present receive the extraordinary communications of the Spirit, foretold in *Joel* and displayed in us." But the latter part of this paraphrase does not seem to suit with what is added, *to all those that are afar off*, which some would explain, "even to all those (i. e. of your descendants) that are at the remotest distance:" though I should rather think it signifies, "to those among the Gentiles which shall be converted, as well as to you." It is also to be considered, what interpretation a *Jew* would naturally put on these words.—Much the same reply and remarks may be applied to the other texts.—Some urge *Gal.* iii. 28. as a further illustration of this argument; supposing it a clear proof that baptism came directly *in the room* of circumcision; that being the only in-

stance, except the priesthood, (from which *women* are by the gospel excluded, 1 *Cor.* xiv. 34. 1 *Tim.* ii. 12.) in which there was a distinction made by the law between persons of different sexes, and *Col.* ii. 11, 12. has also been urged, as expressly asserting that baptism is *christian circumcision:* but it may be replied, it only signifies that baptism obliges us to that *mortification,* which is the true christian circumcision[a]*.

§ 13. *Arg.* V. The words of the apostle, 1 *Cor.* vii. 14. are pleaded, as having a direct reference to infant baptism; since *holy* often signifies those that might be admitted to sacred rites, and *unclean* those that were to be excluded from them, *Exod.* xix. 6. *Lev.* xxi. 6, 7. 2 *Chron.* xxiii. 6. *Ezra* ix. 2. 1 *Sam.* xxi. 5. compared with *Exod.* xix. 15. *Lev.* xi. 24, 25. and the sense will be, *q. d.* "were not the matrimonial converse of a believer and unbeliever lawful, the church would not encourage the bringing such children to be baptized, which yet we know it does." But other interpretations are brought; particularly

§ 14. 1. That *holy* may signify legitimate, and *unclean,* bastards. But this, besides that it is an unusual sense of the words, would make the argument very weak, and be almost proving *idem per idem.*

§ 15. 2. That it may intimate the prospect of the conversion of the unconverted parent, and consequently of having the children bred up Christians. But they might be so educated, even though the heathen parents were not converted, which would entirely enervate this answer[b].

LECT. CCIV.

Infant Baptism proved from Antiquity.

§ 1. *Arg.* VI. SOME have apprehended, that they have been able to trace such intimations at least of infant baptism, in the earliest ages of the church, as may to a high degree of probability prove it an apostolic, and consequently divine institution†.

a WATTS's Harm. of Div. Disp. c. iv. p. 29—34. | b HALLET, vol. iii. p. 325—329.

* See on this argument Dr. TAYLOR on the covenant of grace. C.

† See on this subject, (besides WALL and GALE) TOWGOOD's "Baptism of infants a reasonable service," p. 30—46. with the controversy between Dr. GILL and Mr. BEEKYL. C.

§ 2. 1. HERMAS says, "the baptism of water is necessary to *all*."

Ans. The *pastor of* HERMAS is a visionary book, the genuineness of which is far from being certain; but allowing it to have ever so much weight, this will only prove, that baptism is necessary to those who are the proper subjects of it; but cannot determine that infants are so [a].

§ 3. 2. IRENÆUS (*adv. Heret. l.* ii. *c.* xxxix.) mentions *infants* among *the regenerate*, i. e. the baptized, as the word generally signifies in his writings.

Ans. We have only a *Latin* translation of this work, and some critics have supposed this passage spurious: or allowing it to be genuine, it will not be granted, that *to be regenerate* always in his writings signifies *baptized;* nor is it certain, how far the fathers extended the period of infancy: but this last answer can be of no avail, as he distinguishes infants from *parvuli* and *pueri* [b].

§ 4. 3. JUSTIN MARTYR speaks of some, "who had been made disciples from their infancy:" but this may only refer to their having been early instructed in the principles of the christian religion [c].

§ 5. 4. There is indeed a remarkable passage in *The Questions and Answers to the Orthodox, (Quest.* lvi. *p.* 424.*)* which most evidently mentions infant baptism in as express terms as possible, enquiring into the different states of those children, who were and who were not baptized, at the general resurrection. But though these questions are ascribed to JUSTIN MARTYR, and are no doubt of considerable antiquity, there is no evidence that he was the author of them, nor can their age be so exactly ascertained as, on this occasion and many others, one could desire.

§ 6. 5. It is allowed there are many passages in ORIGEN, that expressly refer to infant baptism: but they are chiefly to be found in those translations of his *Greek* works which were done by RUFFINUS and JEROME, who made some very bold alterations according to their own judgment and taste: but this is not applicable to all the passages brought from him. And it is to be remembered, that he was born of christian ancestors, and his father having been martyred in the year 202, when ORIGEN

a WALL of Inf. Bapt. part i. c. i. MOSHEIM. Comment. de Rebus, &c. Sæcul. prim. § 54.
b WALL ibid. c. iii.
GALE against Wall, Ep. xii. WALL's Def. c. xii. p. 282—288 & 315—356.
c JUST. MART. Works, p. 62. B. REEVES's Apol. vol. i. p. 59.

himself was 17 years old, the remoter Christians of his family must probably have been nearly cotemporary with the apostles. It may be added, that the translations of JEROME, which are often referred to on this occasion, were by no means so lax as those of RUFFINUS[a].

§ 7. 6. CYPRIAN is allowed by all to speak expressly of infant baptism, as generally used in the church: but it is justly answered, that he speaks as expressly of infant communion in the *eucharist*; and consequently that the divine original of the *latter* may as well be argued from him as that of the *former*; yet almost all pædo-baptists allow that to be an innovation.

§ 8. 7. TERTULLIAN advises parents to *defer* the baptizing their children, except where their lives were in danger; which plainly shews it was used in his time. This the anti-pædo-baptists allow, and suppose the practice arose first in *Africa*, and then came generally to prevail elsewhere, from the mistaken apprehension that baptism was absolutely necessary to salvation.

§ 9. 8. In the *Apostolic Constitutions*, which are allowed to be an *ancient* though not divine book, there is express mention made of infant baptism as commanded by Christ, in *Matt.* xix. 14[b].

§ 10. It is replied, that so many superstitions are introduced in this book, that there is no reason to rely much on its authority: and that in the ritual of baptism, *l.* viii. § 8. there is no rubric for infant baptism, nor any form to be used in performing that office: but it is answered, this being only the rubric for *weekly worship*, there is no rule for baptizing any, the prayers relating only to those already baptized; and those words of the deacon, § 12. *Let the mother receive the infant*, makes it plain that *infant communion*, as well as infant baptism were then used; which indeed enervates any arguments that are brought from the supposed antiquity of these *Constitutions*[c].

a WALL's Append. p. 13.
——— Defence, p. 372—383.
b Apost. Const. l. vi. § 16. p. 364.
c CHAPM. Manner of Bapt. p. 27—40.
PEIRCE on the Euch. p. 77—81.
JACKS. Cred. of Script. l. ii. § 1. c. v. p. 258—262. ap. Op. l. ii. c. v. vol. i. p. 190—193.
LIMB. Theol. l. v. c. lxviii.
TAYL. Pract. Disc. p. 286—297.
TOWGOOD's Inf. Bapt. a reasonable Service*.

* See also on this subject FLEMING's "Plea for Infants," with the Appendix and his Defence. C.

LECT. CCV.

Of Arguments against Infant Baptism.

§ 1. SECT. II. ARGUMENTS *against* infant baptism*.

§ 2. *Arg.* I. It is pleaded, that infants are incapable of complying with the terms required in order to baptism, *i. e.* repentance and faith, and of receiving those instructions which Christ directed as previous to it, *Matt.* xxviii. 19. compare *Pet.* iii. 21.

§ 3. It is answered, that those instructions and conditions were only required of those who were capable of them: thus, had Christ sent his apostles to proselyte men to the *Jewish* religion, he might have said, "go proselyte all nations, circumcising them in the name of the God of *Israel*, and teaching them to observe all things which *Moses* had commanded." As for the word μαθητευσατε, which some understand of *preaching* previous to baptism, it may signify, *make disciples;* and that *infants* may be comprehended under that name, some have argued from *Acts* xvi. 15 [a].

§ 4. *Arg.* II. It is said that infants are incapable of receiving any benefits by baptism and consequently that the ordinance is exposed to contempt by applying it to them. It is answered,

§ 5. 1. That it may be on many accounts both useful and comfortable to the *parents*, for whose sake it might perhaps be chiefly ordained.

§ 6. 2. That it may lay a foundation for serious and affecting addresses to the children, as they grow up; compare *Deut.* xxix. 10, 11. And by the way we may observe the difference between the expression there, and those used *Neh.* x. 28. which seems to have its foundation in the particular engagements relating to *marriage*, and in those relating to the one third part of a *shekel*, which they seemed voluntarily to impose upon themselves as an annual tribute, on which account it was natural to assemble the *adult* only.

§ 7. 3. That being thus entered into Christ's visible church, they have a share in the prayers offered for that church in general: to which some have added, that it is proper the

[a] GALE against WALL, Ep. vii. viii. | WHITBY on Matt. xxviii. 19. with his Dissert.

* See BURROUGHS's two discourses on positive institutions, No ii. C.

ministers and elders of each respective society should maintain some particular inspection over the children belonging to it, to which inspection their being baptized may give them some additional title. But it is by a very particular turn of thought, that Mr. MAURICE, in his dialogues, argues, that such a relation to the church may bring them within the reach of its *censures*, in case of gross misbehaviour, which if allowed may be a considerable benefit: but perhaps it may be urged, that the counter-part to this is admitting them to the Lord's table, if they do nothing to deserve censure.

§ 8. 4. That considering circumcision as a seal of the covenant of grace, both this and the preceding argument would have lain as strongly against applying *that*, as applying *baptism* to infants. And indeed it is plain from that institution, as also from Christ's being baptized himself, that an ordinance may be sometimes administered to those, who are not capable of *all* the purposes for which it was originally instituted, and which it may answer to some others [a].

§ 9. *Arg.* III. The *silence* of the New Testament upon this head, is further urged as an argument against infant baptism: it being said to be improbable, that if Christ had intended it, he should not have *commanded* it as expressly as *Moses* commanded circumcision.

§ 10. It is answered, that *consequential* arguments are to be allowed their weight, as appears from our Lord's proof of a resurrection, *Matt.* xxii. 31, 32. And it has been pleaded on the other side, that had Christ intended to have *cut off* the infant seed of believers under the *christian* dispensation from any privileges, which they enjoyed under the *Mosaic*, he would have expressly declared it, or at least have guarded against any thing, that looks like an encouragement to expect and claim them, which from SECT. 1. it evidently appears he has not [b].

§ 11. *Arg.* IV. The silence of the primitive *Fathers* upon this head has been much insisted upon; and it is said, that some passages in them strongly *oppose* infant baptism, particularly that of JUSTIN MARTYR, in which he says, that a profession of faith is necessary in order to baptism; which notion gave occasion to the use of *sponsors*, when infant baptism was introduced.

It is replied, that JUSTIN speaks of the *adult*, or may con-

a BAXT. Works, vol. iv. p. 135—138.
CALV. Inst. l. iv. c. xix. § 4.
TAYL. Pract. Disc. p. 297—300.
MAURICE's Social Rel. Dial. viii.

TOWGOOD's Inf. Bapt. p. 48, &c.
b TAY. ibid. p. 284—286.
FOOT's 2d Course of Lett. 2—4.

sider the confession of the sponsor as the child's, being made in his name; which is the more probable, as subsequent Fathers use the same language, long after infant baptism was confessedly the prevailing practice [a].

§ 12. TERTULLIAN is known to have declared against infant baptism, except in case of danger. GREGORY NAZIANZEN advises to defer it till three years old. BASIL blames his auditors for delaying it, which implies there were then many unbaptized persons among them: but these might not perhaps have been the children of christian parents; which answer may also serve to the argument brought from the case of those, who like *Constantine*, deferred baptism to their death, on a foolish apprehension that all sins committed after it were unpardonable. It is indeed surprising that nothing more express is to be met with in antiquity upon this subject; but it is to be remembered, that when infant baptism is first apparently mentioned, we read of no remonstrance made against it as an *innovation*; and that as we have no instance of any persons expressly asserted to have been baptized in their infancy, so neither of any children of *christian parents* baptized at years of discretion; for it is certain *Constantine's* father did not profess himself a Christian, till long after he was born [b] *.

a WALL's Def. p. 401.
HOOKER's Eccles. Pol. l. v. § 64. p. 335—340.
b EUS. Vit. Const. l. i c. xvi. xix. l. iv. c. lxii.
WHISTON's prim. Bapt.
GALE's Epist. ix.
WALL of Inf. Bapt. part i. c. viii. & xi.

* The question concerning infant baptism has continued to be a fruitful source of discussion; the consequence of which is, that many references may be added to the numerous ones that have already been made. We shall subjoin a list of such works on the subject as have fallen within the sphere of our knowledge. In defence of the practice of infant baptism, we may mention Dr. FLEMING's "Plea for Infants," and the appendix, and his defence; Dr. TAYLOR's "Covenant of Grace, and Baptism the Token of it, explained upon Scripture Principles;" Mr. BREKELL's "Pœdo-baptism," and "Pœdo-baptism defended;" Dr. ADDINGTON's "Christian Minister's Reasons for baptizing Infants, and for administering the Ordinance by sprinkling or pouring of Water;" the same author's "Summary of the Christian Minister's Reasons for baptizing Infants;" Mr. AMNER's "Account of the Occasion and Design of the positive Institutions of Christianity;" Mr. ROBIN's edition of Mr. MATTHEW HENRY's Manuscript Treatise on Baptism; and Dr. EDWARD WILLIAMS's "Antipœdobaptism examined."

On the opposite side of the question, recourse may be had to Mr. BURROUGH's "Two Discourses on positive Institutions;" Dr. GILL's "Answer to Mr. Towgood's Baptism of Infants a reasonable Service;" the same writer's "Antipœdobaptism, or Infant Baptism an Innovation;" Dr. STENNETT's "Remarks on the Christian Minister's Reasons for administering Baptism by sprinkling or pouring of Water;" Mr. JENKINS's "Inconsistency of Infant Sprinkling with Christian Baptism, with religious Usefulness, and with Salvation by Christ alone;" Mr. RICHARDS's "History of Antichrist, or Free Thoughts on the Corruptions of Christianity;" Mr.

§ 13. Since there is so great an obscurity on the question, and so many considerable things may be advanced on both sides, it is certainly very reasonable that Christians, whose persuasions relating to infant baptism are different, should maintain mutual candour towards each other, and avoid all severe and unkind censures on account of such difference [a].

§ 14. A further question, distinct from any yet handled, may arise concerning baptism, *i. e.* whether it is to be *repeated*, if it have been received by those who were not the proper subjects of it. It seems that it *should not ;* since it is evident, that when persons have been cast out of the christian church for their immoralities, the apostle, in the directions he gives concerning their re-admission on repentance, does not direct their being *re-baptized ;* nor does *Peter* hint any thing of that kind to SIMON MAGUS, *Acts* viii. 20, &c. and perhaps had the contrary principle been admitted and encouraged in scripture, difficulties might have arisen, which it was best to avoid, and too great a stress have been laid on what was merely ritual. As for the argument urged from *Acts* xix. 1—5. it is certain it cannot authorize the repetition of *christian* baptism, since that of *John* could not be so called ; and it is certain that the person there spoken of had not been baptized so much as by *John* the Baptist *himself*, or in a manner agreeable to the exact tenor of his baptism [b].

a Berry-street Lect. vol. ii. p. 206—208. DRIEBERG. de Bapt. c. iii. præs. § 13, 14. See WALL, GALE, REES, STENNET, RUSSEL & BAXTER on this Subject, passim.

b DRIEBERG de Bapt. & Cæn. c. iv. § 1—6. WHISTON'S Life, vol. ii. p. 485—487.

BOOTH'S "Pœdobaptism examined, on the Principles, Concessions, and Reasonings of the most learned Pœdobaptists ;" Mr. ROBINSON'S "History of Baptism ;" and Mr. ASHDOWNE'S "New and decisive Proofs from Scripture and Reason, that Adults only are included in the Design of the new Covenant, or the Gospel Dispensation, and were Members of the Church of Christ in the Apostolic Age." K.

To these might be added, Mr. De COURCY'S "Letter to a Baptist Minister;" his "Word to Parmenas ;" "Reply to Parmenas ;" and "The Rejoinder." Mr. BOOTH'S Defence of Pœdobaptism Examined." Mr. W. MILLER'S "Catholic Baptism Examined," and his "Pœdobaptist Mode of administering the baptismal Ordinance defended." Mr. PETER EDWARDS'S "Candid Reasons for Renouncing the Principles of Antipœdobaptism ;" Dr. JENKINS'S Answer in "A Defence of the Baptists, &c." Mr. EDWARDS'S "Critical Remarks on Dr. JENKINS'S Defence of the Baptists." W.

LECT. CCVI.

Of the Lord's Supper.

§ 1. THE law of Christ requires, that Christians throughout all ages of the church should in a solemn manner *eat bread* and *drink wine* in their religious assemblies, as a commemoration of his death, and a token of their engagements to him, a pledge of the blessings of his covenant to be imparted to them, and a badge of their mutual affection to each other.

§ 2. *Dem.* 1. Christ did in a solemn manner set apart bread and wine after the paschal supper, distributing each to his disciples for the purposes afterwards to be mentioned, *Matt.* xxvi. 26—28. *Mark* xiv. 22—26. *Luke* xxii. 14—20. 1 *Cor.* xi. 20, &c. compare *Acts* ii. 42, 46.

§ 3. 2. *Matthew, Mark, Luke* and *Paul* in the forecited places agree, that this rite was intended for a commemoration of Christ, and a representation of his body broken and his blood shed; which must intimate, that we are hereby publicly to own that we are not ashamed of avowing ourselves the disciples of a crucified Master, and that we desire to impress our minds with a scene of such great and awful importance.

§ 4. 3. As the above-mentioned writers agree, that Christ, in delivering the cup, declared it to be *the new covenant of his blood*, or a *token* and representation of that covenant which was established by his sufferings; this must imply, that those who would attend the institution aright must consider the nature of this covenant, must consent to the demands of it, and in so doing may chearfully expect the blessings communicated by it.

§ 5. 4. As eating and drinking together is a social action, and as by the preceding step eating and drinking in this ordinance represents our common relation to Christ, it does by consequence remind all Christians of their intimate relation to each other; and the apostle also represents it in this view, 1 *Cor.* x. 16, 17[a].

§ 6. 5. That this rite was intended for *continued* use in the church of Christ, appears from the early testimonies of PLINY, JUSTIN MARTYR, IGNATIUS, and all the oldest writers, which

a ELSNER's Observ. vol. ii. p. 106—108. WHITBY in loc. | GUYSE in loc. CHANDLER's Serm. vol. iv. p. 351.

assure us, that it was in fact practised even from the apostles' time; as also from St. *Paul's* declaring, that hereby *we shew forth the Lord's death till he come*, 1 *Cor.* xi. 26. And it may further be argued, from the *ends* of the ordinance specified above; for if it were necessary for those who saw Christ suffer, or lived in the age when that great transaction past, thus to commemorate his death, and in this solemn manner to renew their engagements, when the assistances and evidence arising from the extraordinary communications of the Spirit were so peculiar; if it were necessary by this token to express and cherish their mutual love, when there were such peculiar bonds of endearment, arising from their being a little number so severely suffering in the same cause, it is certain that we, who do not enjoy any of their advantages, must much more need it for the like ends. *Valet propositio*[a].

§ 7. *Cor.* 1. There cannot be a *change* of the elements of bread and wine into the substance of Christ's body and blood, as the *Papists* maintain; because, waving all the absurdity with which such a doctrine is pregnant, and the many instances in which a thing is said *to be*, what it is only intended to *represent*, (see *Gen.* xvii. 10. xli. 26. *Ezek.* v. 5. *Dan.* vii. 23. *John* xv. 1. x. 9. 1 *Cor.* x. 4. *Rev.* xvii. 9.) if these elements were the very body and blood of Christ, they could not be *the commemoration* of it, which nevertheless we have shewn above that they are[b].

§ 8. 2. There cannot be a propitiatory sacrifice offered to God in this ordinance; because it is the commemoration of that sacrifice, which is frequently said to be offered *once for all*, *Heb.* ix. 26—28. x. 10, 14[c].

§ 9. 3. Considering the ends for which this ordinance was instituted, it is plain that it ought to be approached with great solemnity and serious consideration: and though the charge of *examining themselves* given to the *Corinthians*, 1 *Cor.* xi. 27. does indeed refer peculiarly to the gross immoralities which prevailed among them in this respect; yet the words are expressive of a *general* duty: but the gospel lays down no directions as to the *time* to be spent in preparation, which to be sure in different circumstances may and ought to be different; nor does it appear that any Christian, who in the general behaves agreeable to his profession, need scruple to use this ordinance on a few minutes recollection, when he has an opportunity to do it[d].

a BARCL. Apol. Prop. xiii.
BESSE's Apol. p. 297—322.
JUSTIN MARTYR, p. 97, 98.
HALE's Posth. Tracts, p. 39, &c.
HOADLEY's plain Account, pass.
WHIST. Prim. Eucharist.
b HOADLEY ibid. p. 24—31.
c ——— ibid. p. 47—57.
BRET against Hoadley, p. 69—89.
d BURN. four Disc. p. 327—349.

§ 10. 4. Those who are guilty of such scandalous immoralities, that we cannot reasonably believe they are in good earnest in their christian profession, ought not to be encouraged to approach this ordinance, till they have discovered the sincerity of their repentance by the reformation of their lives[a].

§ 11. 5. It follows from the preceding corollary, that those who behave in so profligate a manner, as to bring a disgrace upon their christian profession, ought on proper conviction to be excluded by the society to which they belong, from the participation of this holy ordinance, till they give sufficient proof of their repentance: by this means they may perhaps be reformed, others warned, the honour of religion secured, and a friendly communion of Christians in this institution promoted. Accordingly, we find that this has been customary among the churches from their earliest foundation: and is evidently countenanced, and indeed in effect required by the following scriptures, 1 *Cor.* v. 3—7, 9—13. 2 *Thess.* iii. 6, 14. 1 *Tim.* i. 20 2 *John* v. 10, 11. It is allowed indeed, that *the delivering to Satan* mentioned 1 *Cor.* v. 5. may probably refer to some *diseases* inflicted by a *miraculous* power; (compare *Lect.* 141. § 12.) but the apostle's general rule in the concluding verses of that chapter, must by a parity of reason prevail, where the extraordinary power is ceased[b].

§ 12. 6. Any constitution, by which any member of the christian church, how great soever his rank may be, shall be rendered incapable of being excommunicated if he behaves amiss, is inconsistent with the scripture plan: and any constitution, by which *temporal* punishment shall be inflicted upon those who fall under the censure of a church, in consequence of such censure, must in like manner be an incumbrance, rather than advantage for the proper exercise of discipline[c].

§ 13. 7. The Lord's supper is a *seal* of the covenant of grace, in the sense stated, *Lect.* 200. § 1. compared with § 4. of the above demonstration[d].

a BURN. on the Art. p. 289, 290. LIMB. Theol. l. v. c. lxxii. § 16. HUMPHRIES's Free Admiss. and DRAKE's Bar, pass.

b TURRET. Loc. xviii. Quæst. xxxii. § 15. LIMB. Theol. l. vii. c. xviii. § 27, 28. HOOKER's Eccles. Polity, l. v. § 63. p. 368—371. l. viii. p. 410.

c Dissenting Gentleman's Answer to WHITE's first Letter. Memoirs of Emlyn, App. No. 8.

d HOADLEY's Plain Acc. p. 164—172.

LECT. CCVII.

Of the Abuses of the Lord's Supper.

§ 1. *Cor.* 8. THE church of *Rome* has been guilty of a most sacrilegious usurpation, in denying the use of the *cup* to the laity in this ordinance [a].

§ 2. 9. *Solitary masses, i. e.* the celebration of the Lord's supper in secret by the priest alone, are to be condemned, as inconsistent with one part of the design of this ordinance, *i. e.* its being a pledge of mutual love among Christians. (Vid. *Lect.* 206. § 5.) Nevertheless, if a few should join with a sick person in receiving it in private, in some cases it may be very allowable, as not liable to this objection [b].

§ 3. 10. To make the receiving this ordinance a *qualification* of admittance to any *office* in or under the civil government, is evidently a profanation of the ordinance itself: not to insist upon the natural iniquity of excluding peaceable and loyal subjects from places of trust and profit, merely on account of their religious opinions [c].

§ 4. 11. The custom of administering the Lord's supper to *condemned criminals* just before their execution, is both absurd and dangerous; as there is generally little room to imagine they can be suitably qualified for it; and it is natural for them to consider it as a token that they are already in a state of pardon and acceptance, which may prevent their employing the few remaining moments of life, in a manner suited to their circumstances, and may harden others in such vain and presumptuous hopes [d].

§ 5. *Schol.* 1. It plainly appears, from the most credible account of the primitive church, that the Lord's supper was used much more frequently among them than with us, and that it made a part of their public worship every Lord's day [e].

§ 6. 2. Some have objected against our translation of *Matt.* xxvi. 26. (compare *Mark* xiv. 22.) where we render ευλογησας *blessed it*, whereas they suppose it signifies Christ's *giving thanks* to God when he brake the bread: compare *Luke* xvii.

a BURR. View of Pop. p. 76—83.
b CASS. Consult. p. 218—225.
c ABERNETHY's Reasons for the Repeal of the Test, with his Discourse on its Nature and Consequences.
Occas. Pap. vol. ii. No. iv.
Old Whig, vol. i. No. xii.

d Old Whig, No. lxv.
e PEIRCE on the Euch. p. 174—177.
ERSKINE on frequent Commun. pass.
BAXT. vol. i. p. 470. b.
CALV. Inst. l. iv. c. xvii. § 44—46.
WITSII Œcon. Fæd. l. iv. c. xvii. § 33.

22. 1 *Cor.* xi. 24. whence they infer, that the *consecration* of the elements has no foundation in the original institution. As for the text in question, it must be allowed to be ambiguous; but as the word [it] must be understood after [brake] though it be not expressed, there is the less reason for censuring our translation; especially since the apostle so expressly speaks of our *blessing the sacramental cup*, 1 *Cor.* x. 16. which cannot without great violence admit of Bishop HOADLEY's interpretation, *q. d.* "the cup over which we bless or adore God." That may with great propriety in the language of scripture be said *to be blessed*, which is in a solemn manner set apart from a common to a sacred use, *Gen.* ii. 3. and we may be said *to bless it*, when we solemnly pray, that God may attend it with such influences from above, as may make it the occasion of edification to our souls. Compare *Mark* xi. 9, 10, 11 [a].

§ 7. 3. It is greatly to be lamented, that Christians have perverted an ordinance, intended as a pledge and means of their mutual union, into an occasion of discord and contention, by laying such a disproportionate stress on the *manner* in which it is administered, and the *posture* in which it is received. As to the latter, a *table* posture seems most eligible, as having been used by Christ and his apostles, and being peculiarly suitable to the notion of a sacred feast, in which as children we are invited to attend the board of our heavenly Father, and feast as it were upon the great sacrifice: and *kneeling*, which was never introduced into the church till *transubstantiation* was received, may prove an occasion of superstition. Nevertheless, provided it be not absolutely imposed as a term of communion, it will be the part of christian candour to acquiesce in the use of it in others by whom it is preferred. It appears that *standing* was at least frequently used in the christian church, *viz.* always on the *Lord's day*, and between *Easter* and *Whitsuntide* [b].

§ 8. 4. Whether the Lord's supper should be administered at *noon*, or in the *evening*, is a question of very small importance. It is true our Lord instituted it in the *evening*, but probably later than our assemblies are ordinarily held. The primitive Christians often communicated in the *morning* before day; the reason of which probably was, that they made it the last act of their worship, and assembling by night for fear of

a HOADLEY's Plain Acc. p. 32, 33.
BRET against HOADLEY, p. 19—27.
HOWE's Episcop. p. 167.
CHANDLER's Serm. vol. iv. No. 15.

b KING's Enq. part ii. c. vi. § 7.
PEIRCE's Vind. of Diss. part ii. c. x. p. 489—521.
BURNET's four Disc. p. 321—327.
HOOKER's Eccles. Polity, § 69. p. 244.

their persecutors, and spending most of the night in reading, preaching, prayer and singing, the celebration of the Eucharist would naturally be driven off till morning. This shews however, that they did not lay any great stress upon the time. Some urge that *dinner-time* being our chief meal answers to the *supper* among the *Jews*. Perhaps the evening suits best with the convenience of religious retirement immediately after it. But it is most reasonable to refer it to the judgment of ministers and people of particular societies; and it is very absurd to contend eagerly on either side the question[a].

§ 9. 5. Mr. PEIRCE has at large contended for the admission of *infants* to this ordinance: pleading the use of it even unto this day among the *Greeks*, and in the *Bohemian* churches till near the time of the reformation; but especially from the usage of the *ancient* churches, as it appears from many passages in PHOTIUS, AUGUSTIN, and CYPRIAN: his proof from the more ancient Fathers is very defective. His arguments from *scripture* chiefly depend upon this general medium, that Christians succeeding to the *Jews* as God's people, and being grafted upon that stock, their infants have a right to all the privileges of which they are capable, till forfeited by some immoralities, and consequently have a right to partake of this ordinance, as the *Jewish* children had to eat of the passover and other sacrifices: besides this, he pleads those texts, which speak of the Lord's supper as received by *all* Christians.

§ 10. The most obvious answer to all this, is that which is taken from the incapacity of infants to *examine themselves*, and *discern the Lord's body*. But he answers that this precept is only given to persons capable of understanding and complying with it, as those which require *faith* in order to baptism, are interpreted by the pædo-baptists. As for his argument from the *Jewish* children eating the *sacrifice*, it is to be considered, that this was not *required*, as circumcision was; the males were not necessarily brought to the temple till they were twelve years old; (compare *Luke* ii. 42.) and the sacrifices which they eat of were chiefly *peace-offerings*, which became the *common food* to all that were clean in the family, and were not looked upon as acts of devotion, to such a degree as our Eucharist is; though indeed they were a token of their acknowledging the divinity of that God to whom they had been offered: compare 1 *Cor.* x. 18. and even the *passover* was a commemoration of a *temporal* deliverance; nor is there any reason to believe, that

[a] WATTS's Holiness of Times and Places, p. 83.

its reference to the Messiah was generally understood by the *Jews*.

§ 11. On the whole, where *infant baptism* appears dubious, it ought certainly to be an argument against *infant communion*; because the objections that are made to the *former*, lie with yet greater weight against the *latter*; and because the *disuse* of infant communion prevents many of the inconveniences that may be apprehended from the practice of baptizing infants. It is certain there would be more danger of a contempt arising to the Lord's supper, from the admission of infants, and of confusion and trouble to other communicants: so that not being *required* in scripture, it is much best to omit it. When children are grown up to a capacity of behaving decently, they may soon be instructed in the nature and design of the ordinance; and if they appear to understand it, and behave for some competent time of trial in a manner suitable to that profession, it would probably be advisable to admit them to communion, though very young; which by the way might be a good security against many of the snares to which youth are exposed [a].

§ 12. The foundation of the practice mentioned in the preceding scholium, seems plainly to have been a mistaken apprehension of the absolute necessity of this ordinance in order to salvation; which doctrine was built upon an erroneous interpretation of *John* vi. 53. which, with the preceding and following passages, we have not quoted above, for the explication of the scripture doctrine of the Lord's supper, since they will make so good a sense, if we suppose them only to relate to believing regards to Christ, as the great support of the spiritual life. Compare *John* vi. 63.

LECT. CCVIII.

The Eucharist how far necessary—Of Sacraments.

§ 1. *Schol.* 7. MANY have stated the doctrine of this ordinance, so as to represent it, as if it were a kind of *charm*, and have supposed that some extraordinary communications of divine influence are universally annexed to it, or at least to a

[a] PEIRCE's Essay on the Eucharist, p. 76—146, & 171—183. | WITSII Œcon. Fœd. l. iv. c. xvii. § 30—32. TAYLOR's worthy Communic. p. 147—157.

regular and serious attendance upon it; which has been grounded in a great measure on *John* vi. 54, 55. together with some very high things which the Fathers have said of the efficacy of it. But if we follow scripture alone, it will only appear to be an instituted means of our communion with God, in a regular attendance on which, we may hope that God will meet us and bless us, as in other ordinances of divine institution; but cannot say that he has invariably tied himself up to it, nor does experience agree with such a notion. Vid. *Lect.* 201. § 9 [a].

§ 2. 8. It must be allowed, that it was an ancient usage in the christian church, to mix *water* with the sacramental wine, in commemoration of the water mingled with blood which came out of Christ's side, *John* xix. 34. and it is urged, that the *Jews* mingled water with the cup of wine which they drank at the passover. Yet this circumstance does not seem essential to the ordinance, more than the particular hour or posture used by Christ and his disciples: and the blood of the grape is mentioned alone, as that to which the institution refers, though there might happen to be some water then mingled with it [b].

§ 3. 9. When the scripture doctrine relating to baptism and the Lord's supper is attentively considered, it will appear, that there is no foundation for drawing any objection from them against the truth of christianity; since the rites themselves are so simple, and their natural tendency to promote good impressions on the mind so obvious: and it is greatly for the credit of the gospel, that these in their scriptural simplicity should be compared with the rituals of other religions, as delivered to us by the most authentic writers: (*Lect.* 108. § 25.) as it is also to the credit of the *protestant* cause, that they should be compared with those numerous, perplexing, absurd and idolatrous additions, which the church of *Rome* has made to them, whereby each of them is rendered the least part of itself [c].

§ 4. The ordinances which were instituted by Christ, to be used by *all* Christians as *seals of the covenant of grace*, (*Lect.* 200. § 1.) may properly be called SACRAMENTS.

§ 5. *Cor.* Baptism and the Lord's supper are *sacraments*. Compare *Lect.* 200. § 11. *Lect.* 206. § 13.

a Letter to a Lord, p. 10—12.
CLARKE's three Disc. Essay ii. c. vii. § 1. p. 150—154.
TAYLOR's worthy Communic. p. 47, 48, 59—62.

b WHIST. Prim. Euch. Obs. 17. p. 97—100.
WITSII Œcon. Fœd. l. iv. c. xvii. § 8—12.
WHIST. Life, p. 483, 484.

c PICART's Religious Ceremonies of all Nations, vol. i. p. 323—346.
GEDDES's Misc. vol. iv. p. 201—225.
LELAND against TIND. vol. i. c. iv.
FOSTER against TIND. c. v. p. 310—314, 327—331.

§ 6. *Schol.* 1. The controversy, whether there be any more sacraments than these, is evidently a question about words. If our definition of it be admitted, it is certain that neither *holy orders*, (as they are called) nor *matrimony*, nor *extreme unction*, are christian sacraments; since all allow, that at least the two former were not intended for *all Christians*, and there is no proof that the *anointing the sick* was to continue longer than the gifts of healing; nor was that properly speaking *extreme unction*, which is a ceremony merely of human device. The *cross* in baptism, as some have stated it, seems to have much of the nature of a *sacrament*, only that it wants a divine institution [a].

§ 7. The definition of sacrament which some have given, *i. e.* "an outward and visible sign of an inward and spiritual grace," is very obscure; unless it supposes some divine influence of an extraordinary nature inseparably annexed to the outward sign; and if this be the meaning of it, there is reason to question whether there be any sacrament at all. Compare *Lect.* 201. § 11, &c. *Lect.* 208. § 1 [b].

§ 8. 2. When the doctrine of *confirmation*, as stated by the church of *England*, is compared with their definition of *a sacrament*, it must be acknowledged to be one, distinct from baptism and the Lord's supper: for the laying on the hands of the bishop upon a person professing to take his baptismal covenant upon himself, is a visible sign of his receiving the Holy Ghost, which must be an inward and spiritual grace: and it agrees with all the parts of *our* definition, excepting that it is not *an institution of Christ;* for the imposition of the apostles' hands, by which the visible gifts of the Spirit were communicated, (*Acts* viii. 14—18.) is something of so different a nature, that it can never be made a just foundation for continuing this rite in the view in which it is practised [c].

§ 9. 3. The *popish* doctrine of *penance* depends entirely upon a supposition, that there is a certain order of men, who by virtue of an authority derived from the apostles, and so from heaven, may efficaciously absolve men from the guilt of sin, appointing such a punishment to satisfy the divine justice as they shall think proper, on the penitent's submitting to which, the sentence of absolution is passed, and the favour of God

a HOOKER's Eccles. Polit. l. v. § 65.
b LIMB. Theol. l. v. c. lxvi.
c CLARKE's Essay on Confirm. p. 40—56.
CALAMY's Life of BAXT. p. 237.
HOADLEY's Reas. of Conf. p. 74, 75.
CALAMY's Def. vol. ii. p. 268, 269.
PICART's Religious Ceremonies, &c.
HOOKER's Eccles. Pol. l. v. § 66.
Answer to WHITE's second Lett. p. 14.
HOWE's Episcop. p. 167.

sealed to him, as his repentance has been expressed by it. This would indeed be a *sacrament*, were it of divine institution: but it is built chiefly on absurd interpretations of *Matt.* xviii. 18. and *John* xx. 23. of which see *Lect.* 142. § 1, 6. And by what authority such absolutions are pronounced, as the *English* liturgy prescribes, it becomes those who venture to act upon it very seriously to consider: as also how such a practice can be reconcilable with the essential principles of the protestant religion [a].

§ 10. 4. Some have thought that Christ, in washing his disciples' feet, instituted a christian sacrament, taking the word *sacrament* not strictly in our sense, but in general for a religious rite instituted by Christ, and have urged *John* xiii. 13—15. as express words of institution: but they may be fairly understood, as a general declaration of the obligation which Christians are under to condescend to each other. And it is to be considered, that in cold countries the washing each others feet would be a troublesome rather than friendly office; nor are any traces of such a religious rite among Christians to be found in the New Testament, or the most primitive writers: compare 1 *Tim.* v. 10. which plainly intimates this office was not performed by *all*, for then it would not have been made a distinguishing character.

LECT. CCIX.

Of Types—the Mosaic Law.

§ 1. *Def.* ONE person, or event, or institution in the divine dispensations, of which an account is given us in the word of God, may be said to be TYPICAL of another and greater person, or event, afterwards to appear, when there is a remarkable *resemblance* between the former and the latter, whether that resemblance be or be not known by the manifestation of the latter. This may be called the *theological* sense of the word, and τυπος has sometimes that signification in scripture; though it is there used in some variety of senses, sometimes expressing a *model* of a thing exhibited before the thing itself whose type it is, and sometimes the *copy* made from thence, and sometimes simply a *resemblance*, without determining it to either of the former sen-

a Answer to WHITE, ibid. p. 14—17. SCUDDER's Christian Daily Walk, p. 42—46. | OSTERVALD's Exerc. Min. p. 303, 304. MANDEV. Free Thoughts, p. 148, 149.

ses. Compare *John* xx. 25. *Rom.* v. 14. *Acts* vii. 43,44. 1 *Pet.* iii. 21. 1 *Cor.* x. 11. *Heb.* viii. 5. *Phil.* iii. 17.

§ 2. *Cor.* It evidently appears from the reasoning of the apostle in his epistle to the *Hebrews*, and from comparing the history and œconomy of *Moses* with the whole New Testament, that there were many things in the *Jewish* dispensation which were in this sense typical of Christ and gospel blessings: how far the resemblance might be revealed to some saints under the Old Testatament, we cannot certainly determine; but the observation of that resemblance may be a confirmation of our faith, as it is a proof of the unity of design running through the Old Testament and the New, as was observed above, *Lect.* 109. § 7. *Lect.* 132. § 1.

§ 3. *Schol.* 1. It may be an agreeable employment to the pious mind, to trace out the resemblance between Christ and several persons mentioned in the Old Testament, and to observe how the deliverances brought to the people of God by them are exceeded by those brought by Christ; though there should be no apprehension at all that any of the *Jews* were before Christ's appearance taught to look on such persons as *types* of him [a].

§ 4. 2. Considering how expressly St. *Paul* says, that the Holy Ghost signified spiritual blessings by some of the ceremonies of the *Mosaic* law, *Heb.* ix. 8. and comparing it with several of those passages in the writings of *Moses*, *Isaiah*, and other prophets, which refer to the Messiah, and the spiritual blessings to be obtained by him, it will appear probable, that the evangelical references of several Old Testament types might be revealed to them, which might probably be one great foundation of that exalted pleasure which they found in their public ordinances and scriptures. Compare *Psal.* xxv. 14. cxix. 18. 1 *Pet.* i. 10, 11. compare also *John* viii. 56. which will be to the present purpose, whether Dr. WARBURTON's peculiar interpretation of the words hinted at *Lect.* 147. § 2. be or be not admitted [b].

§ 5. *Prop.* No one is by the christian dispensation obliged to obey any part of the *Mosaic* law, as such, any more than he would have been if that law had never been given.

§ 6. *Dem.* 1. The greatest part of the *Mosaic* law appears to have been of a *temporary* nature; part of it being intended to typify the Messiah and his kingdom; § 2, 4. many of its precepts being of a *local* nature, which could not be observed

a DODD. x. Serm. No. i. ad fin.
b SCOTT's Christian Life, vol. v. p. 193—201. SYKES of Christian. p. 201.

LIMB. Collat. Script. Jud. iii. Quæst. i. No. ii. Resp. iii. Quest. i. c. ii—iv. JENNINGS's Jewish Antiq. vol. ii. p. 3.

any longer than the temple of *Jerusalem* was standing, and the *Jews* inhabited their own land; partly as a great multitude of their laws were peculiarly suited to their particular circumstances, and intended as was observed before to prevent the danger of idolatry, which they might otherwise have learnt from their neighbours: *Lect.* 150. § 2, &c. to all which we may add, that it would have been impossible that all the nations of the earth, or even such distant nations as those already constituting the christian church, should obey some of the *Mosaic* precepts, particularly those relating to their *yearly feasts*, to which some have supposed the apostle refers, *Gal.* iv. 26, 27 [a].

§ 7. 2. The ancient prophets foretold that the Messiah, when he appeared, should introduce a new dispensation and more perfect law, and should abrogate that of *Moses*: compare *Jer.* xxxi. 31, 32. with *Heb.* viii. 6—13. *Dan.* ix. 27. *Jer.* iii. 16. *Psal.* cx. 4. *Heb.* vii. 11—19. To which we may add all those texts which declare, that under the Messiah the *Heathen* nations should be incorporated with the *Jews*, and live under the same gracious institution; which could not possibly be effected without an alteration in the *Mosaic* law: as was observed *gr.* 1. compare *Isa.* xix. 19—25. *Jer.* iii. 17. *Mic.* iv. 2. *Mal.* i. 11. to which we may add that celebrated text *Deut.* xviii. 18, 19. which seems to express that a new *legislator* should arise.

§ 8. 3. The apostle expressly asserts the abolition of the *Mosaic* law. See the whole epistles to the *Galatians*, *Romans* and *Hebrews*, as also, *Rom.* xiv. 14. 2 *Cor.* iii. 9—11. *Eph.* ii. 14, 15. *Col.* ii. 14—17. 1 *Tim.* iv. 4. and Christ also intimated it: compare *Matt.* xv. 11. *John* iv. 21, 23, 24.

§ 9. 4. The destruction of the *temple*, and its lying so many hundred years in ruins, whereas even the *Babylonish* captivity was in comparison so short, and the worship at *Jerusalem* even then not *totally* interrupted, while the temple continued desolate; compare *Isa.* xli. 1—5. with 2 *Kings* xxv. 8, 9. together with the loss of the *Jewish genealogies*, and their ignorance of the signification of some words in their own law, especially the names of some of the unclean animals, may afford a probable argument that their law is abolished. *Valet propositio* [b].

[a] SYKES of Christianity, c. xiii. p. 179—205.
WITSII Ægypt. l. iii. c. xiv. § 1—17.
Schema Sacrum, p. 253.
WARBURT. Julian.

[b] COLLINS's Literal Scheme, p. 251—267.
HOOKER's Eccles. Polit. l. iii. § 11.
WITSII Œcon. Fæd. l. iv. c. xiv. § 7—54.
BOYLE's Theol. Works, vol. iii. p. 146.
LOCKE on Eph. ii. 15.
BERRIM. at Boyle's Lect. Serm. xix—xxi.
LIMB. Collat. Resp. iii. Quæst. iv. c. v.
SOUTH's Serm. vol. ii. p. 333, &c.

§ 10. *Cor.* Those precepts which were delivered by the *Jewish prophets*, and perhaps also all kinds of positive laws instituted before the gospel, are as much abrogated as the law given by *Moses* himself. Vid. *Matt.* xi. 13.

§ 11. *Schol.* 1. To this it is objected, that there are several scriptures of the Old Testament, in which the *perpetuity* of the *Mosaic* law is asserted in the strongest terms; v. g. *Gen.* xvii. 13. *Exod.* xii. 14, 17, 24. xxxi. 16, 17. *Deut.* xxix. 29. and a multitude of the like texts; to which may be added *Jer.* xxxiii. 17—22.

§ 12. To this it is replied, that the *Jews* must and do allow, that the phrases there made use of and rendered *for ever* often signify a *limited* duration; v. g. 1 *Sam.* i. 22. (compared with *Numb.* iv. 3, 23, &c.) *Deut.* xv. 17. and *Exod.* xxi. 6. (compared with *Lev.* xxv. 41.) *Jer.* ii. 20. (compare 1 *Mac.* xiv. 41.) and some think לעלם may be rendered *for the age*, i. e. so long as *this age* or *dispensation* shall continue, supposing it distinguished from the *age to come*, or the Messiah's kingdom: compare *Matt.* xii. 32. *Heb.* ii. 5. to which we may perhaps add *Isa.* ix. 6. It is certain the *Jews* themselves cannot vindicate some of these prophecies as true, without having recourse to such solutions as may be sufficient to answer this objection: compare *Mal.* i. 11[a].

§ 13. It has also been objected, that Christ directly declares against a purpose of abrogating the *Mosaic* law, even in its least precepts, *Matt.* v. 17.

It is answered, that *the law and the prophets* sometimes signify the *moral* precepts; (compare *Matt.* xxii. 40.) and as to the rest, Christ could not properly be said to *destroy* those institutions, which he so fully answered, as to set the purpose and wisdom of them in the most advantageous light; though, having *fulfilled* them, they were of course *superseded*[b].

§ 14. 3. The apostles indulged the *Jews* in the observation of the *Mosaic* law, and thought it proper themselves in some instances to conform to the institutions of it; but they did it upon prudential considerations, not allowing the necessity of it in order to salvation, but strongly contending for the liberty of Christians in this respect, see *Acts* xvi. 3. xxi. 20—26. compare *Acts* xv. 29. To which we may add, that while the *temple* continued standing, and before the destruction of *Jerusalem*, the ceremonial and political law were so interwoven with each

a BERRIM. at Boyle's Lect. vol. ii. Serm. xviii.

b LIMB. Collat. Resp. ad Script. iii. Quæst. i. c. v. p. 302, &c.

other, that it was undoubtedly expedient for converted *Jews*, dwelling in *Judea*, to comply with and observe those institutions; and the apostles' compliance with *sacrifices* in particular might be owing to this view of them, as a kind of tribute paid to God, under the character of their *king*; and was perfectly consistent with what the apostle so often declared, concerning the freedom of the *Gentiles* from this yoke, and the absolute necessity that *Jews* and *Gentiles* should seek their justification and salvation by Christ alone. So that the great clamour which MORGAN raises upon this head, as if *Paul* and *Barnabas* on the one side, and all the rest of the apostles on the other, preached a different and inconsistent gospel, seems very unreasonable.—Both maintained the *Mosaic* law to have been of divine authority, and recommended a prudential regard to it in *some* instances and degrees; but neither maintained its absolute necessity, nor directed to a dependance upon it for righteousness, as appears from the whole tenor of the epistles [a].

§ 15. 4. The precepts which Christ gave *Matt.* v. 21, &c. are a part of God's natural law; and were contained in those precepts of *Moses*, which our Lord there sets himself to explain and vindicate: so that they are not in general to be looked upon as institutions peculiar to the christian religion, as appears from the manner in which they are introduced, *Matt.* v. 17—20. compare *Rom.* vii. 7 [b].

a BURN. on the Art. p. 109, 101.
MORG. Mor. Phil. vol. i. p. 54—81, 361, &c.
LELAND's Answer to Morg. vol. i. c. xiv. p. 399—425.
CHAPM. Euseb. vol. ii. c. ii. p. 129, &c.
JENNINGS's Jewish Antiq. vol. i. p. 26.

b GROT. de Jure Belli & Pacis, l. i. c. ii. § 6.
GRONOV. Not. in Loc.
DODD. Fam. Expos. in Loc.

PART X.

CONTAINING THE SCRIPTURE DOCTRINE OF GOOD AND BAD ANGELS, AND OF A FUTURE STATE, WHICH CONCLUDES THIS WORK.

LECT. CCX.

Of Angels in General.

§ 1. *Prop.* THE scripture assures us, there are many created Spirits distinct from men, who have a permanent existence, and who from their office are called *angels;* some of which are and will continually be holy and happy, whereas others are in a state of apostacy and misery.

§ 2. 1. That there are many spirits, who have a permanent existence, and from their office are called *angels*, appears from *Matt.* xxiv. 36. xxvi. 53. *Acts* xxiii. 6—8.

§ 3. 2. That these spirits are distinct from men, or from human souls, appears from *Job* xxxviii. 7. *Psal.* viii. 5. *Heb.* xii. 22.

§ 4. 3. That some of these spirits are and will continue in a state of holiness and happiness, appears from *Matt.* xviii. 10. xxv. 31. *Luke* ii. 13, 14. xv. 10. xx. 36.

§ 5. 4. That others of them are in a state of apostacy and misery, is evident from *Matt.* x. 1. xxv. 41. *Mark* v. 8, 9. *John* viii. 44. *James* ii. 19. 2 *Pet.* ii. 4. 1 *John* iii. 8. *Jude* 6. *Valet propositio*[a].

§ 6. *Schol.* 1. As it was observed above, *Lect.* 98. § 4. that the *heathens* had among them some notion of the existence of benevolent spirits superior to men; so it seems, from some passages cited there, that they were also persuaded of the existence of *evil demons;* and indeed many of those deities which they worshipped, were, according to their own mytho-

a CASMANNI Angelographia, c. i. § 4. p. 23. c. iii. § 3. p. 51. FARMER's Dissert. on Miracles. Ancient Univer. Hist. Introd. with BAUMGARTEN's Supplement.

logy, so vicious and so malignant, as to resemble devils rather than good angels. See the references under the scholium quoted above.

§ 7. 2. It is certain that the word αγγελος in the New Testament does not always signify one of those beings which we call *angels*, but that it frequently imports no more than *messenger*, and is on this account applied to *men*, *James* ii. 25. *Luke* vii. 24. ix. 52. to which many commentators think *Acts* xii. 15. should be added: and Mr. GOUGH contends that the word is to be taken in this sense in that celebrated text, 1 *Cor.* xi. 10. which he supposes to refer to the spies which were sent into christian assemblies by their enemies, who would severely expose any indecencies observable among them [a].

§ 8. In like manner the word διαβολος does sometimes signify a *false accuser*, or a wicked person of the human species, 2 *Tim.* iii. 3. *Tit.* ii. 3. *John* vi. 70. to which may perhaps be added, 1 *Tim.* iii. 7. but *Jude* 6. is by no means to be added to the instances above, as some have supposed [b].

§ 9. 3. It is a singular notion of Mr. LOWMAN, that, according to the *Hebrew* language, not only intelligent beings or spirits are called angels, but every thing that either notifies any message from God, or executes his will, and in particular, all visible appearances in material symbols, as fire, air, winds, and storms: *Psal.* civ. 4. compare *Exod.* iii. 2, 4. xiii. 21. xix. 19. whence by the way he observes, that it is not necessary to suppose, that *Jehovah* and the *angel of Jehovah* mean two distinct spirits, the one, God, the other, a ministering spirit: compare *Gen.* xlviii. 15, 16. but the last of these texts very ill agrees with his hypothesis; for surely *Jacob* would not pray that the *flame of fire* might bless his grand children: and the apostle's quotation of *Psal.* civ. 4. in *Heb.* i. 7. determines it to a sense different from what this learned writer would give it [c].

§ 10. 4. It is a very peculiar conjecture of Mr. FLEMING, but it seems by no means to be sufficiently supported, that all the good angels, who have ever been employed as messengers of God to the inhabitants of earth, had been the spirits of departed saints; and particularly, that the angel which appeared to the shepherds, *Luke* ii. 3, &c. was the spirit of *Adam*, attended by all those of his race who were then in a state of glory, which constituted the heavenly choir there spoken of, which sung that

a GOUGH's Dissert. in Loc.
b HUTCHINS of Witchcraft, p. 252—254. DELUDE of Spirits, p. 78—87.
c LOWMAN's Civ. Gov. of the Heb. Append. p 45—48.

sublime anthem on the Redeemer's birth. It is true that the *Jews* had a notion among them, that the departed spirits of good men officiated as angels, which may perhaps be referred to in the forementioned *Acts* xii. 15. (Vid. PHILONIS JUD. Op. p. 131 & 286. and Fam. Expos. vol. iii. in Loc. and WATERLAND's Serm. vol. ii. p. 90, 91.) But *Heb.* i. 14. compared with *Matt.* xxv. 31. where all the angels are so expressly distinguished from the whole human race, then brought to their final judgment, plainly demonstrates this author to be in a great mistake, when he carries this peculiar thought to such an extravagant height[a].

§ 11. 5. The scripture does not particularly inform us, what was the sin, by which *Satan* and his confederates fell from their original state of holiness and happiness: some have conjectured, that it might be their aspiring to some higher dignity than God had assigned them, and think that on that account they are said, in the place cited above, *not to have kept the state* or *principality they were under*, την αρχην εαυτων, and for this reason *pride* may be called *the condemnation of the devil*, supposing the devil there to be signified, 1 *Tim.* iii. 6. And forasmuch as it is hardly to be imagined, that they would dispute the throne with *God*, some have conjectured, that their crime might be refusing that homage to the *Logos*, which God required of the angels: (*Heb.* i. 8.) and they have pleaded, that this supposition illustrates the harmony and beauty of the divine conduct, in making use of Christ as the great agent in destroying *Satan's* kingdom among men, and finally in condemning *Satan* to that punishment, to which he and his confederates are reserved[b].

LECT. CCXI.

Of good and evil Angels.

§ 1. *Prop.* TO enumerate the chief properties of *good angels* mentioned in the scriptures.

§ 2. *Sol. and Dem.* 1. They are immortal, and do not propagate their species, *Luke* xx. 36[c].

§ 3. 2. They are in a state of being superior to that of man, even in his original dignity and glory, *Psal.* viii. 5.

a FLEM. Christology, vol. i. p. 78—81.
b BOYSE's Works, vol. i. p. 266, 267.
REYNOLDS of Ang. p. 14—28
MILT. Par. Lost, l. [illegible] 577—710.
HUNT's Hist. Div. Rev. p. 312—317.
LAW's Spirit of Prayer, Part i. p. 14, &c. Ed. 7.
c BAXT. Works, vol. ii. p. 189. b.

§ 4. 3. They are endued with extraordinary degrees of knowledge and wisdom, which are no doubt continually improving by their long experience, 2 *Sam.* xiv. 20.

§ 5. 4. They are endued with extraordinary power, *Psal.* ciii. 20. 2 *Thess.* i. 7. compare *Gen.* xix. 11. and 2 *Kings* xix. 35. (which is strangely interpreted by Sir ISAAC NEWTON, as referring to *Tirshakah* king of *Ethiopia*. Vid. NEWT. *Chron. p.* 282.) besides many other instances of the like kind mentioned in scripture.

§ 6. 5. They have not such gross bodies as ours: compare *Luke* xxiv. 39. with *Heb.* i. 7. 1 *Cor.* xv. 50. compare *Dan.* ix. 21, 23.

§ 7. 6. There are various orders of angels, *Jude* 9. 1 *Thess.* iv. 16. *Dan.* x. 13. *Rev.* xii. 7. compare *Eph.* i. 21. 1 *Pet.* iii. 22. *Col.* i. 16[a].

§ 8. *Schol.* 1. Mr. JOSEPH MEDE argues from *Zech.* iv. 10. *Rev.* i. 4. iv. 5. v, 6. viii. 2. that there are *seven archangels:* but the passages referred to rather afford an occasion of conjecture, than a foundation of clear and convincing argument. Compare *Job* xii. 15. *Zech.* vi. 5[b].

§ 9. 2. Whether angels be or be not entirely incorporeal, is a question which we are not capable of determining: many have thought, that it is the prerogative of the Divine Being alone to be wholly separate from matter; and some have urged, that the manner in which Christ, the Lord of angels, is confessedly united to it, affords a probable proof that they have some body: the offices assigned them at the judgment day do likewise favour this hypothesis, and especially the forming the blessed after the resurrection into one society with them: compare 2 *Kings* ii. 11. vi. 17[c] *.

a BAXT. Works, vol. ii. p. 192. b.
BURN. Archæol. p. 410, 411.
BULKLEY's Œcon. of the Gosp. Disc. iv.
MICHAELIS' Epistola de 70 Hebdom.

b MEDE's Diatribe on Zech. iv. 10. ap. Op. p. 40—43.

c CLERIC. Pneum. § 11 c. i.
BURN. de Stat. Mort. p. 170—172.

* From these arguments of probability that angels have *bodies*, added to the consideration that these blessed beings minister to the heirs of salvation, we may infer, that *all bodies* are not gross and palpable—that the light and darkness of this world have no power over angelic bodies to make them more or less manifest—that the glorified body of Jesus Christ *may* be as present with us as that of an angel, without being visible or palpable—that the secondary qualities of hot and cold, or the like, as felt by animal bodies, are unknown to them; angelic bodies can feel neither the sun hot, nor ice cold—that after the resurrection the *spiritual* bodies of the saints (as St. Paul calls them) *may* be invisible to animal bodies; for they will be like unto Christ's glorious body—that as the new heavens and new earth wherein dwelleth righteousness will be a fit residence for glorified saints, it will be of a quality similar to those bodies, which, as our Lord declares, will be "like the angels of God"—that,

§ 10. 3. It is exceeding probable, that angels were created before the earth; which seems strongly to be intimated, *Job* xxxviii. 4, 7. the arguments brought to prove the contrary from *Gen.* ii. 1. and *Exod.* xx. 11. are sufficiently answered by observing, that the *heavens* there spoken of may be supposed only to signify the *atmosphere*, or at most the luminaries of the firmament. It is also urged, that things done before the creation of our world are represented as *eternal;* but the limited sense of the word eternal is a sufficient reply*. Compare *Lect.* 209. § 11 [a].

§ 11. *Prop.* To enumerate the chief properties of *wicked angels*, which are mentioned in scripture.

§ 12. *Sol.* & *Dem.* 1. That they are spirits of a very impious and malignant character, and the inveterate enemies of God and mankind, appears from the whole series of scriptures relating to them, particularly those enumerated above.

§ 13. 2. Nevertheless, that they retain some considerable traces of their former knowledge, appears from 2 *Cor.* ii. 11. xi. 3, 14. *Eph.* vi. 11. *Rev.* ii. 24. and no doubt their skill in all the methods of deceit and mischief must be vastly improved by so long experience.

§ 14. 3. They are likewise possessed of considerable degrees of power, though still under a divine restraint, *Matt.* iv. 5—8. xii. 29. *Mark* v. 4—13. *Eph.* ii. 2. vi. 12.

§ 15. 4. It appears there are various orders of evil angels, who are united under one head, from the malignity of his nature, called *Satan* and *the devil*, *Matt.* xii. 24. xxv. 41. *Eph.* ii. 2. vi. 12. *Col.* ii. 15. *Rev.* xii. 7 [b].

§ 16. *Cor.* 1. There is great reason to adore the goodness of God in setting such bounds to the operations of these potent and malevolent spirits, as to prevent their doing that mischief to which they are naturally inclined, and which might otherwise soon turn earth into a chaos and field of blood: compare *Job* i. & ii. *Matt.* viii. 31.

a CASMANNI Angelographia, c. i. § 2. p. 48, 49.
WHIST. Theory, p. 9—13.
BULL's Serm. vol. ii. p. 447—454.
LAW's Spirit of Prayer, part i. p. 15, &c. 7th Ed.
BAUMGARTEN's Supplem. vol. i. p. 214.

FAWCETT's Dial. on the other World, Dial. iv.
b GILPIN on Tempt. part i. c. iii. p. 19, 20. Oct. Ed. p. 10—13.
BULKLEY, ibid. iv. 2.

consequently, when the elements are melted, and this earth is *burnt up*, the refined residence as well as the bodies of the saints will not be gross, palpable, visible; no more the subject of elementary light and darkness, heat and cold, cohesion, expansion, and gravitation—and therefore, that the materiality of the future world is totally different in its properties from the present. W.

* For a general dissertation on the nature and condition of angels, see Bishop NEWTON's Works, vol. iii. p. 568—568. K.

§ 17. 2. Seeing there is something in the thought of such agents as these, which tends to impress the imagination in a very powerful manner, great care ought to be taken, that *children*, from the first notice they have of the existence of such beings, be taught to conceive of them as entirely under the controul of God [a].

§ 18. 3. We may infer, that they are most certainly mistaken, who maintain that all the texts relating to the devil are to be interpreted in so figurative a sense, as to signify merely the irregular propensities of men's minds, denying the real existence of any such malignant invisible beings as are commonly supposed; to which hypothesis the story of Christ's temptation is alone an apparent and sufficient answer; not to mention the many texts, in which opposition to *Satan* is represented as the great design of Christ's appearance. Compare *Wisd.* ii. *ult* [b].

§ 19. *Schol.* 1. Bishop SHERLOCK thinks, that the design of several passages in the book of *Job*, is to assert the superiority of God to *Satan*, the great principle of evil; and thus in particular he beautifully explains *Job* xii. 16. and xxvi. 13. compare the *Septuagint*. προσαγμαὶ δε εθανελωσε δρακοντα αποσαλην [c].

§ 20. 2. As to the manner in which God cast the devils out of heaven, there is no express account of it in scripture. What is said, in the preceding passage of *Daniel* and the *Revelations*, of an opposition between angels, particularly those of *Michael* and the *Dragon*, has led some to imagine, that God made use of the agency of good angels in expelling the evil: but if he did so, we cannot imagine any such resistance on the part of evil angels, as would occasion any pain or terror to those who on this hypothesis were the executioners of divine vengeance upon them [d] *.

a WATTS's Catechism, p. 109, 110.
b DODD. Fam. Expos. v. 1. § 35. not. h. p. 211. Ed. 1.
c SHERLOCK on Proph. p. 242—247.
WARBURT. Occas. Remarks, part i. p. 66—69.
WARBURT. Div. Leg. vol. ii. p. 531.
PATRICK on Job, p. 88.
d CLARKE's Posth. Serm. vol. i. p. 223—231. Oct. p. 140—142. 12mo.

* Since the *fall* of angels is a *moral* change, the previous question is, should we admit of *any expulsion* similar to that of an enemy being expelled *from place to place?* Does not the change refer to *state* rather than *place?* It is of some importance to observe, that holy angels are *in heaven*, and yet are among men in this world; that devils are *in hell*, and yet are among men on earth; consequently heaven and hell are not removed from us as to *local* distance, but consist in the *relative state* of happy and miserable intelligent beings. Therefore, *going into*, or *coming out of* heaven and hell must be expressive of a *relative manifestation* only, and not of a *local* movement. Hence we may infer, that angels became devils, not by any arbitrary appointment and force, but by *their own act*, which must have given them a hellish consciousness of misery independent of any change of situation. W.

LECT. CCXII.

Of good Angels—Guardian Angels.

§ 1. *Prop.* TO enquire how far *good* angels are concerned in human affairs.

§ 2. *Sol. & Dem.* 1. They are in the general the holy ministers of divine providence with regard to the children of men, *Zech.* iv. 10. i. 10. (compare *Rev.* v. 6.) *Dan.* x. 13, 20. xi. 1. 1 *Thess.* iv. 16.

§ 3. 2. They are in a peculiar manner the guardians of the saints; and are not only the means of preserving them from danger, but likewise the instruments of conferring many blessings upon them, *Heb.* i. 14. *Psal.* xci. 11, 12. xxxiv. 7. to which add many historical passages in the Old and New Testament, see *gr.* 4, 5.

§ 4. 3. It seems that the care of angels over good men extends beyond this mortal life, and that they are appointed to conduct their separate spirits to their seats of future glory, *Luke* xvi. 22 *.

§ 5. 4. They have often been made use of as the instruments of inflicting judgments upon wicked men, *Gen.* xix. 11. *Psal.* lxxviii. 49. (compare *Exod.* xii. 23.) 2 *Sam.* xxiv. 15, 16, 17. 2 *Kings* xix. 35. *Acts* xii. 23.

§ 6. 5. The Old Testament gives us an account of the appearance of angels to *Abraham*, *Lot*, *Jacob*, *Moses*, *Gideon*, *Manoah*, *David*, *Elijah*, *Elisha*, *Daniel*, and other prophets. In the New Testament, we read of their appearance to *Zachariah*, *Joseph*, *Mary*, to the shepherds, to Christ, to *Mary Magdalen*, and the other women at Christ's sepulchre; to *Peter*, *Paul*, *Cornelius*, *John*, &c. in most of which cases they seem to have presented themselves and disappeared on a sudden: but the manner in which they now interpose in human affairs is by an invisible agency; and perhaps much may be done by the changes they produce in the weather, and by the impressions they may be enabled to make on our nerves and animal spirits,

* From what has been said in the preceding note, it follows, that this language is not to be extended to *local* distance. For a holy soul to *leave the body*, is the same as its *entering into heaven* in company with angels. To be *absent* from the *body*, is to be either *present* with the *Lord*, or *present* with *satan*, according to the previous state of the soul. W.

whereby such thoughts may be suggested, and such affections excited or moderated in the mind, as may greatly promote the happiness of good men, and subserve the schemes of divine providence[a].

§ 7. 6. It seems to be intimated, that they are present in christian assemblies, 1 *Cor.* xi. 10. to which some add 1 *Tim.* v. 21. Some also argue this from the representations of angels in the ornaments of the tabernacle and temple, *Exod.* xxvi. 31. 1 *Kings* vi. 23—26, 35. and from *Eccles.* v. 6. compare *Luke* xv. 10. and *Eph.* iii. 10. but this last text may much more properly be understood of the observations which angels make on God's dealings with the church in general, than on what they can be supposed to learn from the discourses of those that officiate in its public offices[b].

§ 8. *Cor.* 1. It appears from hence, that angels must have a very extensive knowledge of human affairs; but we cannot conclude that they are capable of certainly discerning *our thoughts*; it seems the peculiar prerogative of God fully to know *them*. Nevertheless, angels may, from external circumstances, and perhaps in particular from the alteration of the countenance, if not a view of what passes in the brain and animal spirits, be able to form very probable conjectures[c].*

§ 9. 2. It appears, from comparing this proposition § 1. and *Lect.* 210. § 1. with several passages in PLATO, STRABO, TULLY, SENECA, PLOTINUS, MAXIMUS TYRIUS, HIEROCLES, JAMBLICUS, and PLUTARCH, besides some other heathen writers, chiefly of the *Platonic* sect after Christ's time, that the *heathens* had a notion of the nature and offices of their inferior deities, very nearly resembling the *Jewish* and christian doctrine of angels; and indeed the name of *angels*, and even of *archangels*, sometimes occurs in their writings. And it seems probable, that the

a BURNET on Art. p. 32.
HALLET on Script. vol. ii. p. 258—264.
Bishop BULL's Serm. vol. ii. p. 486—491.
JENNINGS's Abridg. of Dr. Mather's Life, p. 107—111.
SLED's serm. vol. ii. p. 144—147
BOSSE's Serm. on Minist. of Angels.
b MEDE on Eccles. v. 1. apud. Op. p. 345—347.
DODD. in Loc.
TILLOTS. Works, vol. ii. p. 157.
GUYSE in Loc.
WOLFII Curæ Philol.
c GILP. on Tempt. c. iv. p. 25—28. Oct. p. 22,—25.
GOODWIN's Child of Light. p. 65—67.

* To make the knowledge of angels, respecting human affairs, to consist in *conjectures*, arising from *corporeal* appearances, seems too degrading a representation of these exalted intelligences. Angels, it should seem, are likely to feel interest in, and to understand the *moral tendencies* of the human mind, more than any speculative thoughts. A *repenting* sinner is recognized with joy. As the *desire* of the mind is its *life* morally considered, and the *body* is probably more unlike an angel than the desire, it seems that our *desires* must be at least as well known to angels as our *bodies*. W.

wiser part of their philosophers, who believed the existence of one supreme God possessed of infinite perfections, made themselves the easier in conforming to and encouraging the popular superstition, under an apprehension, that on the one hand, there were some beings in nature and office something resembling those whom the people worshipped, (though they held their tales of them to be idle and vain) and on the other, apprehending that it might be very dangerous to the political interest of states, to have endeavoured entirely to change their religious views; from which the fate of *Socrates*, and the sentence passed on *Alcibiades*, might also do much to deter them, out of regard to their own personal security. Compare *Rom.* i. 20, &c [a] *.

§ 10. *Schol.* 1. Some have thought, that not only every *region*, but every *man* has some particular angel assigned him as a *guardian*, whose business it is generally to watch over that country or person; and besides general arguments from the passages quoted above, in the *second* step of the preceding Solution, they especially urge *Matt.* xviii. 10. *Acts* xii. 15. but the argument from both these places is evidently precarious; and it seems difficult to reconcile the supposition of such a continued attendance with what is said of the stated residence of these angels in heaven, and with *Heb.* i. 14. where *all* the angels are represented as ministering to the heirs of salvation: though as there is great reason to believe the number of heavenly spirits is vastly superior to that of men upon earth, it is not improbable that they may as it were relieve each other, and in their turns perform these condescending services to those whom the Lord of angels has been pleased to redeem with his own blood. But we must confess that our knowledge of the laws and orders of those celestial beings is very limited, and consequently that it is the part of humility to avoid dogmatical determinations on such heads as these. Compare *Col.* ii. 8 [b].

a TILLARD's Reply to WARB. c. iv. p. 248—272.
COWPER's Life of Socrates, l. v. not. 15, p. 166—168.
The Knowl. of div. things by Rev. only. p. 239, 240.
RAMSAY's Principles, vol. ii. p. 394—397.
b PEIRCE on Heb. p. 32, 33.
REYNOLDS of Angels, Quest. xxviii. p. 171.
CLERIC. Pneum. Sect. ii. c. 11. iv. § 4.
BULL's Serm. vol. ii. p. 452—567.
CHELLIUS de Deo, c. vi. § 21, 22.
LIMB. Theol. l. ii. c. ii. § 20, 21.
WATERLAND's Serm. vol. ii. p. 90, 91.
Bp. CLAYTON's Vind. of the Old Test. part ii.

* See particularly APULEIUS, in his treatise "De Deo Socratis," apud Opera, 1688, quarto, tom. ii. p. 674, 684, and 690, &c. where he gives a clear and methodical explication of PLATO's doctrine of demons, or rather of the then Platonic doctrine of demons, their nature and offices. APULEIUS assigns, as others have done, a demon to every man: which demon is *in Vita agenda Custos et Testis*. K.

LECT. CCXIII.

Of the Influence of Angels, and human Spirits—of evil Spirits.

§ 1. 2. IT is questioned how far angels may be instrumental in working miracles, and when they are so, how far they may be said to work them by their own natural power. That God used the ministration of angels in several of the miracles wrought by Christ, may perhaps be intimated *John* i. 51. but supposing this, and also supposing that on these occasions they only exerted a power equal to what was naturally their own, these events would nevertheless be truly miraculous, because they acted out of their own ordinary sphere, and interposed in circumstances in which God does not commonly allow them to interpose. *Lect.* 101. § 10, &c [a].

§ 2. 3. Some have thought that angels may have some concern in suggesting extraordinary dreams; many instances of which there are undoubtedly in scripture: compare *Matt.* i. 20. ii. 13, 19. and some remarkable instances have occurred in later ages, mentioned by very credible authors, among which see below [b] *.

§ 3. 4. It is likewise questioned, how far departed saints may be employed in services to our world, like those which the angels perform, and how far they may be acquainted with the concerns of the church here. Some suppose that acquaintance to be very considerable, and argue from *Rev.* xix. 10. xxii. 9. vi. 9, &c. To the two former texts it is answered, that the words may be rendered, *q. d.* "I am thy fellow servant, and *the fellow servant* of thy brethren:" to the *latter*, that there is no intimation that the spirits of the martyrs were particularly acquainted with what then passed on earth, but only that they were waiting for some singular triumph of the divine vengeance over the enemies of the church, not yet discovered to them. It may indeed make it probable that some great events relating to the church are revealed to them; though whether by immediate revelation from God, or the report of angels conversant

a GILPIN on Tempt. part i. c. v. § 34. CHANDL. of Mir. p. 17, 18.
b Sir HENRY WOTTON's Life, p. 10—12. apud. WALTON's Lives, p. 95—99. MARC. ANTONIN. Medit. l. i. ANDR. BAXTER's Immat. of the Soul, vol. ii. p. 47, &c.

* Some curious observations relative to the phenomena of dreaming will be found in Dr. DUGALD STEWART's "Elements of the Philosophy of the human Mind," p. 320—339. See also the same work, p. 557—559. K.

with our world, and the spirits of the faithful more lately departed from it, we do not certainly know: however, it by no means amounts to a proof of such a circumstantial knowledge, as will warrant our address to them in *prayer;* against which protestants have frequently urged *Isa.* lxiii. 16. though the context proves the argument from thence very inconclusive. It is enough that there is no foundation for such addresses, though it should be granted there is no particular prohibition of them [a].

§ 4. *Prop.* To enumerate the chief of those instances in which *evil* spirits concern themselves with human affairs.

§ 5. *Sol.* and *Dem.* 1. Urged by a principle of enmity to God, and envy and malice against mankind, they do their utmost to seduce men into sin; and for that purpose are no doubt employed in studying men's tempers, and making accurate observations on the various circumstances and occurrences of their lives, 2 *Cor.* ii. 11. iv. 4. xi. 3, 14, 15. *Eph.* ii. 2. vi. 11, 12, 16. 1 *Thess.* iii. 5. *Matt.* xiii. 19. 2 *Thess.* ii. 9, 10. 1 *Pet.* v. 8. *Luke* xxii. 31. compare 1 *Chron.* xxi. 1. *Zech.* iii. 1, 2. *Acts* v. 3. *John* xiii. 2, 27. compare 1 *Thess.* ii. 18.

§ 6. 2. They are sometimes made use of as the instruments of divine providence, to inflict calamities on the children of men: but all these their malicious attempts are over-ruled by the superior wisdom and goodness of God, to answer the purposes of his government, *Luke* xiii. 16. 1 *Cor.* v. 5. *Job* i. 2. 1 *Tim.* i. 20. to which some add *Dan.* x. 13, 20. *Heb.* ii. 14, 15 [b*].

§ 7. 3. They carry on their attempts on mankind in a secret and invisible manner, something correspondent to that in which good angels carry on their purposes of benevolence and friendship [c].

§ 8. 4. Nevertheless, they sometimes interpose in a more open and apparent manner; or at least in times past they have been permitted to do so; particularly in the instance of demoniacal possessions, oracles, magic, witchcraft and violent suggestions, of which we shall more particularly speak in the following scholia.

a FLEM. Christol. vol. i. p. 73—78.
BULL's Serm. vol. ii. p. 460—476.
WATTS's Death and Heaven, p. 142, &c. 6th ed.
b HOWE's Works, vol. ii. p. 360, 361.
HOMER's Odyss. l. v. ver. 394—397,
SHEPHERD of Angels, p. 130, 131, 135, 136.
c Lect. Orien. Phil. l. i. c. xvii. p. 214—221.
GILP. on Tempt. part i. c. ix.

* The doctrine of the agency of evil spirits is carried a great way by Mr. BURGH, in his *Crito*. His opinion is, that all the evil, both natural and moral, which

LECT. CCXIV.

Of Demoniacal Possessions.

§ 1. *Schol.* 1. IT has been an opinion generally received, that the devil has sometimes entered into the bodies of men, and afflicted them in a severe and dreadful manner by a supernatural agency upon them; and it is evident that many passages in the New Testament, taken in their most obvious sense, appear greatly to favour such a notion. But Mr. JOSEPH MEDE and Dr. BECKER have long since pleaded, that these demoniacs were only *lunatics* or *epileptics*; and a learned author, generally agreed to be Dr. SYKES, has lately revived the notion in a discourse, entitled, *An Enquiry into the Demoniacs mentioned in the New Testament*, which has occasioned a great deal of debate: and the late celebrated physician, Dr. MEAD, has since declared himself on that side of the question, in his late book on the *diseases* mentioned in scripture *. It seems therefore not improper to give a brief review of the most considerable arguments which are urged on both sides the question.

§ 2. I. In defence of Mr. MEDE's opinion, it is observed and pleaded,

(1.) That the word *demon*, as used among the ancients, properly signifies *the soul of a dead person*. Now it would be palpably absurd, to suppose that the departed spirits of wicked men are permitted to perform such operations as are pretended in this case.—It is granted that the word has *sometimes* this signification, but it is plain, and Mr. MEDE allows it, that it is not *universally* so, as was observed above; nor indeed is this by any means its most common sense; for though those whom the *Heathens* worshipped were dead men, yet their worshippers did not generally acknowledge it, but looked on the assertion as atheism, or at least great impiety. *Lect.* 98. § 4, &c. Vid. CYPR. *Op. p.* 12, *Ed. Fell* [a].

§ 3. (2.) That among the *Heathens*, *lunacy* and *epilepsy* were ascribed to the operation of some demon upon such

[a] MEDE's Diatribe, No. vi. | PEGGE's Exam. of SYKE's Enquiry, præs. p. 4—7.

prevails in the world, is the effect of the hostility of powerful, malignant, spiritual beings; See "*Crito*, or essays on various subjects," vol. i. Essay the third, vol. ii. Essay the fourth. K.

* Dr. LARDNER has also yet more lately appeared as an advocate for this opinion, in his three discourses on this subject. C.

patients, who therefore were called from thence *Cerriti* and *Larvati*.—But it is answered, that the question is, whether the *Heathens* did not in the general represent the matter as it really was, though they might err as to the particular agent by whom they might suppose such persons to be agitated.

§ 4. (3.) That it is not only probable, but certain, that the *Jews* had the same notion; for which the case of *Saul* when melancholy is urged, and those known passages from Jos. *Ant.* l. viii. c. ii. § 5. and *Bell. Jud.* l. vii. c. vi. § 3. to which are added *Matt.* xi. 18. xvii. 14, 15. *John* vii. 20. viii. 48, 52. x. 20. where *demoniacs* and *lunatics* seem synonymous terms. The same also is urged from the account given of those said to be demoniacs, whose symptoms are the same with lunacy and epilepsy. But it is answered, that where lunacy and being possessed with the devil are here mentioned as the same thing, it is perfectly consistent with the notion, that some peculiar kinds of lunacy, and those on the whole the worst, were the effect of diabolical operation.

5. (4.) That it was by no means necessary for Christ to change the usual language, and correct these mistakes in philosophy, any more than those relating to the *Ptolemaic* system in astronomy.

§ 6. (5.) That the miracle of a cure by speaking a word, was as really great and valuable in one case as in the other.

§ 7. (6.) That it is advantageous to the christian cause to interpret these histories thus; because we can give no account why there should have been more demoniacs just in the age in which Christ lived, than at any other time.*

§ 8. II. In defence of the common notion, it is answered and pleaded as follows,

(1.) That the foundation of the contrary scheme, § 2. is entirely precarious; as it is certain the *Heathens* had a notion among them, of evil spirits *distinct* from human souls: and if they had not, it would be very unreasonable to make their notion of demons the standard, by which to interpret the sense of the word in the New Testament, especially since the passages quoted from the Old Testament make very good sense on the common interpretation. Compare the *Greek* translation of *Deut.* xxxii. 17. *Psal.* xci. 6. xcvi. 5. cvi. 37. *Isa.* xiii. 21. xxxiv. 14. lxv. 11. See PEGGE *ubi supra*, and TROMMII *Lexic. in verb.* δαιμονιον.

* Two writers of eminence have more recently appeared on this side of the question. These are, Dr. LARDNER and Mr. FARMER. K.

§ 9. (2.) It is plainly the doctrine of the New Testament, hinted at also in the Old, that there is a number of apostate spirits, who fell from heaven under *Satan* their leader, who makes it his great business, probably in concurrence with them, to do all the mischief he can both to the bodies and souls of men. Vid. *Lect.* 210. § 5 .*Lect.* 211. § 11, &c. *Lect.* 213. § 5, 6.

§ 10. (3.) That the demons spoken of in scripture as possessing the bodies of men, are there represented as also the associates of *Satan*, and Christ's triumph over the *demons* is continually represented as a triumph over *Satan*, *Matt.* xii. 24—27.—*Luke* x. 17, 18. xiii. 16. *Acts* x. 38. *James* ii. 19. *Rev.* xii. 7, 9. xvi. 13, 14. xx. 2.

§ 11. (4.) Such facts are recorded concerning the demons mentioned in the New Testament, as could not possibly have been true on the contrary hypothesis: *v. g.* their owning Christ to be the Messiah, beseeching him not to torment them, breaking chains, and especially driving the swine into the sea, which there is no reason to believe that two mad-men would have attempted, or could possibly have effected. [a]

§ 12. (5.) The manner in which Christ speaks to them, plainly shews they were really demoniacs: not only *rebuking* them, (which indeed is also said of *fevers* and *winds*) but calling them unclean spirits, asking them questions, commanding them to come out, &c. It is very mean and unworthy to suppose him merely to have humoured mad-men in any case, and much more in this: and the answer § 5. is by no means sufficient, because this is supposed by those on the other side the question to be a mischievous notion; yet it is plain his own apostles were suffered to continue in it, even after the descent of the Spirit, for they expressly assert the person in question to have been actually and really *possessed;* nor can one imagine how they could assert this in plainer and less ambiguous terms.

§ 13. (6.) It is not allowed to have been so singular a case as the objection supposes, considering the account which has been given of possessions by many credible persons, especially the writers of the primitive church. See *Lect.* 136. § 6. 13. and the references there [b].

§ 14. (7.) We can conjecture some probable reasons, why more frequent possessions might be permitted in Christ's time,

a DODD. Fam. Expos. vol. i. ♯ 70. (not. h, i.) p. 428, 429. Ed. I.

b WHIST. Acc. of Demoniacs. Hist. of the Surry Demoniac.

than were known before or since; v. g. to punish the *Jews*, who were addicted so much to magic, (compare *Acts* xix. 13, 18, 19.) to convince men of the reality and malice of evil spirits, that they might be alarmed at their danger, and so prepared for the gospel; to illustrate the power of Christ in his triumph over them, and to give a convincing specimen of his future complete victory. *Lect.* 211. § 18.

§ 15. (8.) Nevertheless, were the cause utterly unknown to us, it would not become us for that reason alone to deny the fact. Who can say, why *Satan* is permitted to have so much power over men's *souls*, as many of the forecited scriptures do plainly express[a] *?

LECT. CCXV.

Of Heathen Oracles—Magical Operations—Satanical Suggestions—Charms—Judicial Astrology.

§ 1. *Schol.* 2. WE readily allow, that there might be a great deal of artifice in the *oracles* of the *Heathens*, so much celebrated by their writers; which appears from the dubious language in which they were often delivered, from the instances in which clearer predictions were contradicted by the event, from the apparatus made use of in consulting many of them, whereby the imagination of the suppliant or enquirer was greatly disordered, and from the servile flattery they used to princes and conquerors, and the machinery and contrivance in some of the scenes and images from whence the oracular voice proceeded: (concerning all which consult VANDALE on all these subjects, or FONTENELLE's elegant abridgment of him) and

a Enquiry into Script. Demon. | Defence of it.
Farther Enq. and Review. | TWELL's Examinat. and Defence.
Ess. on Demoniacs. | BISCOE at Boyle's Lect. vol. i. p. 281—288.

* For additional publications in favour of the commonly received doctrine of demoniacal possessions, recourse may be had to Dr. MACKNIGHT's Essay, prefixed to his second edition of his "Harmony of the four Gospels;" Bishop WARBURTON's Sermons, vol. iii. No. 10. Dr. WARD's "Dissertations on several passages of the sacred Scriptures," vol. i. No. 20, 21. Mr. BURGH's "Crito," Essay iii. p. 250—256; Bishop NEWTON's "Dissertation on the Demoniacs," in his works, vol. iii. p. 163—192; and Mr. THOMAS BARKER's, "Nature and Circumstances of the Demoniacs in the Gospels, stated, methodized, and considered in the several particulars." Mr. FARMER's Essay was attacked in three treatises. These were Dr. WORTHINGTON's "Impartial Enquiry into the case of the Gospel Demoniacs," the same gentleman's "Farther Enquiry;" and Mr. FELL's "Demoniacs;" "An Enquiry into the Heathen and the Scripture Doctrine of Demons." K.

there is great reason to believe, that the ignorance or superstition of the populace would make them an easy prey to artifices of this kind.—Nevertheless, considering how expressly devils are said to have been worshipped by the Gentiles, 1 *Cor.* x. 20, 21. and how supposable it is, that many of them might, by their extraordinary sagacity and experience, form probable conjectures with regard to *future* events, and discern *present* things at such a *distance* as they could not be known by the enquirer; and likewise considering the circumstances recorded by some credible historians, for which none of the opposite particulars recorded by VANDALE can fully account, it seems reasonable to believe, that in *some* of those oracles there was a supernatural interposition of evil spirits; (compare *Acts* xvi. 16—18.) especially when we compare what is said of *demoniacal possessions* under the former scholium, and of *magical* operations under the next[a].

§ 2. Yet we cannot, without stronger proof than can be pretended, suppose that God would *frequently* permit these interpositions to be apparently miraculous, considering how great a confirmation they would give to idolatrous worship; and it is plain in fact, that after christianity appeared, they were in very little credit, and both TULLY and PLUTARCH assure us, they begun to decline before that time. See *Lect.* 134. § 7. and the references there[b].

§ 3. 3. Many have rejected all stories of *magical* operations performed by a combination with the infernal spirits, or of diabolical appearances; as being either the dreams of a disordered imagination, the contrivance of art, or the vain fictions of those who aimed at nothing but imposing on mankind.—There is great reason to believe this to have been most frequently the case: yet it must be acknowledged, that some stories of this kind come attended with evidence which it is difficult to answer, particularly the dying confession of some said to have been concerned in them; and it is strange to observe, what an agreement there is in many circumstances, among those who have believed and reported such facts, where the scenes have been most distant, and the persons in education and religion most different from each other. It is however certain, that *Satan* ap-

a BISCOE at Boyle's Lect. c. viii. § 2. vol. i. p. 294—360.

b VANDALE de Orac.
FONTEN. Hist. d'Oracles, pass.
PLUTARCH de cess. Orac.
CICERO de Div. l. i. p. 192.
GILPIN of Tempt. p. 35, 36.
Essay on Insp. p. 294—310.
RALEIGH's Hist. of the World l. v. c. v. § 1.
BLACKW. Enq. into the Life of Hom. p. 190—208.
ARETÆUS CAP. de Morb. acut. l. ii. c. iv. ad fin. p. 17. Ed. Boerh. with Boerhaave's Notes.
WESTON's Enq. c. vi. p. 175—236.
ROLLIN's Hist. Anc. vol. v. p. 28—46. Fr.
BROWN's Vulg. Errors, l. vii. c. xii.
FARMER on Mirac. p. 281.

peared in a visible form to Christ, and that he animated the body of a serpent in the *first temptation:* it is also exceeding probable, there was some supernatural appearance to *Saul*, 1 *Sam.* xxviii. notwithstanding the solution which some have endeavoured to find, in the supposed artifice of *throwing the voice*, which we can hardly suppose to have been common to all the εγγαστρομυθοι.—The main objection against the supposed reality of such phænomena is, that being miraculous they would establish the worship of the devil, on the principles laid down above. But no proof can be brought, that such facts were ever done in attestation of a falshood: the utmost they can be supposed to prove, is, that the devils are beings of great power and knowledge, not that they are the proper objects of our worship, dependance and obedience; and it may be added that the purposes to which they seem to have interposed have generally been so malignant, as sufficiently to prove they are *evil* demons, and as such to be denounced and detested: and such appearances, where christianity is known, should be considered as confirming rather than weakening it; since the existence, power, and malice of *Satan* make so great a part of the christian scheme: where the gospel is unknown, natural religion might teach men, that there is a sovereign almighty being of the most benevolent nature, and consequently that these mischievous beings were to be detested as his enemies, whatever power they might have, from which he would not fail to protect those that should faithfully serve him. Compare 2 *Thess.* ii. 9—12[a].

§ 4. 4. The scripture doctrine of *Satan* makes it probable, that many of those horrible thoughts, which sometimes come with an almost irresistible impetus into the minds of pious persons, are of diabolical original; which is in some measure confirmed, by what has been observed of the subtilty, with which atheistical and sceptical arguments have sometimes been presented to the mind, even beyond the natural genius of the person assaulted by them[b].

§ 5. 5. There is no greater evidence of the degeneracy which a rational mind, even with great degrees of sagacity and

a CRELLIUS de Deo, c. vi. p. 22.
HUTCH. of Witcher. pass.
LE CLERC's Pneum. § 2. c. v.
BAXT. of Christian. part i. c. xiv. § 20.
GAGE's Surv. of West-Ind. p. 381—389.
Spect. vol. ii. No. cxvii.
TAVERNIER's Voyages, vol. ii. p. 44, 45.
Farth. Enq. p. 84—89.
Reply to Enq. p. 79—82.
YOUNG on Idol. vol. i. p. 37—46.
NEAL's Hist. of New Eng. vol. ii. c. xii. p. 124—170.
WATERL. Serm. vol. ii. No. xiv. p. 267—281.
WESTON's Enq. c. vii. p. 237—281. præs. p. 268—270.
BECKKER's World bewitched, l. xii. c. iii.
GLANVILLE's Sadducismus Triumph. passim.
b BUNYAN's Pilg. Prog. p. 75, 76.
GILPIN on Tempt. part ii. c. vii.
BURN. Spir. Life, ap. Scougal, p. 139—141.

ability, is capable of, than the implacable malice of those wicked spirits, and the obstinate malignity with which they are opposing the cause of God in the world, though they are sure that opposition will end in their own confusion and ruin [a].

§ 6. 6. Those who professed magical arts, under the various forms of them, were by the law of *Moses* condemned to death, *Exod.* xxii. 18. *Deut.* xviii. 9—11. and as *idolatry* was generally the foundation of these professions, there were some reasons for their being punished peculiar to the *Jewish* dispensation. And indeed it seems fit, that in christian communities, persons making such pretensions should be discouraged; since they have an evident tendency to take off men's minds from a dependance upon God, to indulge malignant passions, and at best to fill them with vanity and superstition. But it may be questioned, how far the professors of such arts are to be punished by the magistrate. We allow, that it is not his province to punish offences against God as such; (*Lect.* 87.) and consequently a contract with *Satan*, considered merely in this view, is not by human laws to be made penal: but if it be proved that real mischief either to the persons or properties of men be done in consequence of such a contract, the person who can be proved to have done such mischief is certainly answerable for it; and if (which is generally the case) those predictions are only artifices to impose on simple people and get money from them, the idle pretenders are plainly a pest to society, and may as justly be punished as those who keep gaming houses, brothels, &c. Vid. *Lect.* 64. § 14 [b].

§ 7. 7. Certain vain ceremonies, which are commonly called *charms*, and seem to have no efficacy at all for producing the effects proposed by them, are to be avoided; seeing, if there be indeed any real efficacy in them, it is generally probable they owe it to some bad cause; for one can hardly imagine, that God should permit good angels in any extraordinary manner to interpose, or should immediately exert his own miraculous power on trifling occasions, and upon the performance of such idle tricks as are generally made the condition of receiving such benefits [c].

§ 8. 8. Concerning the vanity of what is commonly called *Judicial astrology*, Vid [d].

a DODD. Fam. Expos. vol. i. p. 115. Ed. 1.
b HUTCH. of Witchcr. c. xii. p. 147—154.
GREP. on Tempt. part i. c. v. p. 20—22.
PERKINS's Works, vol. ii. p. 602, 603.
——— Disc. of Witchcraft, vol. iii. 607, &c.
c LIMB. Theol. l. v. c. xxxv. § 3.
WEEMSE, vol. iv. p. 52, 53.
MORE's Immortality of the Soul, l. iii. c. xii. § 3, 4.
d MORE's Theol. Works, p. 240—251.

LECT. CCXVI.

Of the Proceedings at the Last Day—the Resurrection and a Future State.

§ 1. *Prop.* TO enquire into what shall pass at the *end of this world*, so far as scripture gives us an account of it.

§ 2. *Sol.* 1. The Lord Jesus Christ shall descend with visible pomp and majesty, attended by the blessed angels, who will probably be employed as the instruments of some loud and extraordinary sound, called *the trumpet of God*, or *voice of the archangel:* this appearance shall be attended with the resurrection of the dead, *Matt.* xxiv. 30, 31. xxv. 31, 32. xxvi. 64. *John* v. 28, 29. *Acts* iv. 2. xxiii. 6. xxiv. 15. 1 *Cor.* xv. 32, &c. 1 *Thess.* iv. 14—16.

§ 3. 2. In this resurrection, the bodies of the saints shall in a glorious, though unknown manner, be transformed into the resemblance of the glorified body of Christ; shall be raised above those miseries and temptations to which, by virtue of their constitution and situation, they are now exposed, and rendered fit to serve the soul in all the entertainments and employments of the heavenly state, *Matt.* xiii. 43. 1 *Cor.* xv. 42—49. *Phil.* iii. 21.

§ 4. 3. Those saints who are found alive at this appearance of Christ shall be caught up with those new raised, to meet him; and their bodies shall undergo a change correspondent to that of those who are dead, 1 *Cor.* xv. 50—54. 1 *Thess.* iv. 17.

§ 5. 4. All mankind both good and bad shall in a solemn manner appear before Christ, that their lives and characters may undergo a strict examination, in order to determine their final state, *Acts* xvii. 31. *Rom.* ii. 16. 2 *Tim.* iv. 1. 2 *Cor.* v. 10. *& sim.*

§ 6. 5. The consequence of this judgment will be a sentence of absolution to all the righteous, and condemnation to all the wicked, (in which latter sentence the evil angels shall also be included) and this on each side will be succeeded by the immediate execution of it, the righteous being received into a state of complete and everlasting happiness, and the

wicked cast down to everlasting misery, *Matt.* xxv. 31—46. *Mark* ix. 43—49. *Rom.* ii. 5—10. 2 *Cor.* iv. 17, 18. 2 *Thess.* i. 7—10. 2 *Tim.* iv. 8. 1 *Pet.* i. 4—7. iv. 13. v. 4. 1 *John* iii. 2 [a].

§ 7. *Cor.* 1. There is great reason to believe that the saints will be made perfect in holiness, without which we cannot conceive how they could be completely happy; and indeed the perfection of their character in their final state is expressly asserted, *Eph.* v. 27. *Col.* i. 22. *Heb.* xii. 23. *Jude ver.* 24 [b].

§ 8. 2. It plainly appears from the passages referred to above, and especially *gr.* 5. that the complete happiness of the saints is to commence from the resurrection, as also the complete punishment of the wicked: but how far there is reason to believe, that the one and the other are immediately after death in a state of happiness or misery, far beyond what they are then to receive, we shall enquire below, *Lect.* 219, § 1, &c [c].

§ 9. *Schol.* 1. There are many passages in the Old Testament, which either obscurely hint at the resurrection of the body, or immediately refer to it; *v. g. Job* xix. 23—27. *Dan.* xii. 2. to which many have added *Isa.* xxv. 8. xxvi. 19. *Hos.* vi. 2. xiii. 14. compare *Ezek.* xxxvii. 1—14. To these texts Dr. HODGES has added several others, which he interprets as referring to the resurrection, particularly *Job* xiv. 14. xxi. 30—32. xxix. 19, 20. xxx. 22, 23. But all his efforts will only at best prove these words may be so rendered and explained, whereas they all make very good sense upon the common interpretation. See HODGES's *Elihu, c.* iv. *præs. p.* 212—214, 230—240 [d].

§ 10. 2. Some have not only doubted whether these texts express the resurrection of the body, but whether there be any where in the Old Testament any reference to a future state at all. The case in a few words appears to be this. The *Mosaic* covenant contained no promises directly relating to a future state; probably, as Dr. WARBURTON asserts and argues at large, because *Moses* was secure of an *equal providence*, and therefore needed not subsidiary sanctions taken from a future state, without the belief of which the doctrine of a universal

a AMORY's Serm. on the last Judgment.
b WATTS's Death and Heaven, Disc. ii. § 2.
c GOODWIN's Works, vol. v. part iii. c. xiii. xiv. p. 90. &c.
WHITBY on 2 Tim. iv. 8. & 2 Pet. ii. 4.
FLEM. Christol. vol. iii. p. 527—532.
WATTS's Death and Heaven, p. 188, 189.
BOYSE's 4 last Things, ap. Op. v. i. p. 301, 302.
LIMB. Theol. l. vi. c. x. § 4.
BERKLEY's Recon. iv. 3. p. 469.
HOWE's Bless. of the Righteous, c. x. p. 117. & ap. Op. vol. i. p. 519—522.
d SHERLOCK on Prophecies, p. 255—277.
PATRICK on Job xix. 25.
WARB. Div. Leg. vol. ii. p. 543—548.
Lime-street Lect. vol. ii. p. 394—406.
GREY on Job, Pref. p. 14, 15.
BROWN's three Serm. in Loc.
BIRCH's Life of Mr. Boyle, p. 295—297.
PETERS on Job.

providence cannot ordinarily be vindicated, nor the general sanctions of religion secured: yet, as real piety must imply some views to such a state, it seems evident that good men even before *Moses* were animated by them, (*Heb.* xi. 13—16.) as he himself plainly was; (*ibid. ver.* 24—26.) and that the promises of heavenly felicity were contained even in the covenant made with *Abraham*, (which the *Mosaic* could not disannul) we have shewn before: (see *Lect.* 203. § 9, &c.) Succeeding providences also confirmed the natural arguments in its favour, as every remarkable interposition would do. And when general promises were made to the obedient, and an equal providence relating to the nation established on national conformity to the *Mosaic* institution, and not merely to the general precepts of virtue, (which must always make a nation happy) as such an equal providence would necessarily involve many of the best men in national ruin, at a time when, by preserving their integrity in the midst of general apostacy, their virtue was most conspicuous; such good men in such a state would have vast additional reasons for expecting future rewards, beyond what could arise from principles common to the rest of mankind: so that we cannot wonder that we find in the writings of the prophets many strong expressions of such an expectation, particularly *Gen.* xlix. 18. *Psal.* xvi. 9—11. (compare *Acts* ii. 25—31.) xvii. *ult.* xxiii. *ult.* xxxvi. 9. xlix. 14, 15. lxxiii. 17—27. *Prov.* x. 2, 28. xi. 7. xii. 28. xiv. 32. xv. 24. xxi. 16. *Eccles.* iii. 15, 16, 17, 21. vii. 12, 15. viii. 12—14. xi. 9. xii. 7, 13, 14. *Isa.* iii. 10, 11. *Ezek.* xviii. 19—21. to which catalogue may be added the texts quoted above, *Schol.* 1. The same thing may also be inferred from the particular promises made to *Daniel*, *Dan.* xii. 13. to *Zerubbabel*, *Hag.* ii. 23. and to *Joshua* the high priest, *Zech.* iii. 7. as well as from those historical facts recorded in the Old Testament, of the murder of *Abel*, the translation of *Enoch* and *Elijah*, the death of *Moses*, the story of the witch of *Endor*; and from what is said of the appearance of angels to, and their converse with good men. Vid. *Lect.* 212. § 6.

§ 11. Against this interpretation of the preceding texts it is objected, that *bringing life and immortality to light* was the peculiar glory of christianity: compare 2 *Tim.* i. 10. with Dr. HODGES's explication, (*Elihu*, *p.* 252.) But waving this interpretation, we answer, (1.) That many of the passages above are ambiguous, though most reasonably explained of a future state. (2.) That in others there might be room to doubt, whether they express any thing more than the hope these good

men in fact had, without determining that it was built on any express revelation. (3.) That where there was an express message from God, the consequence, as including a future state, was to be inferred from comparing the inequalities of present providences with that general declaration. (4.) That no such passages contain a promise of final, everlasting, and immutable happiness even to the spirits of good men; (5.) nor of a resurrection to their body: nor (6.) does it at all affect any but the *Jews;* so that when Christ in his own person, and that of the apostles, declared a future state of endless happiness or misery of the whole person, awaiting *all* men, it may well be called bringing life and immortality to light, when compared with any former dispensation [a] *.

§ 12. 3. Those who have thought that the resurrection of the body might be demonstrated, as at least probable from natural principles, have pleaded,

§ 13. (1.) That considering on the one hand the immortality of the soul, and on the other that the body was originally designed to make up a part of the man, it would seem improbable that one part should be utterly destroyed, especially after so short a duration, shorter indeed than the period of many other animal and vegetable bodies. But those that insist upon this argument seem to have forgotten, that the sentence of death introduced by sin has changed the original state; not to insist upon it, that from the light of nature we might perhaps apprehend the union of our souls to these bodies a punishment.

§ 14. 2. They plead that a more glorious display of the divine justice will be consequent upon a resurrection than can otherwise be supposed. But it is certain, the almighty power of God might without this make it apparent to all human creatures that virtue was universally rewarded, and vice proportionably punished; and none can pretend to say, how far the honours of the divine judgment would necessarily require a more public and sensible triumph.

a LELAND against MORG. vol. i. c. xi. p. 338—345. | WARB. Div. Leg. vol. ii. p. 553—568.

* Bishop WARBURTON'S opinion has been attacked in various productions, among which it may be sufficient to mention, Mr. PETERS'S "Critical Dissertations on the Book of Job," and "Remarks on Dr. WARBURTON'S Account of the "Sentiments of the early Jews concerning the Soul." Views of things different from those maintained by WARBURTON are advanced by Dr. ADDINGTON, in his "Dissertation on the religious Knowledge of the ancient Jews and Patriarchs; "containing an Enquiry into the Evidences of their Belief and Expectation of a "future State." K.

§ 15. (3.) Many have urged the reasonableness of making the body partake of rewards and punishments, as it has partaken of duty or guilt. But it is only in a figurative sense, that it can be said to be the subject either of virtue or happiness.

§ 16. (4.) The Fathers commonly argued from the succeeding daily and yearly resurrection to be observed in the natural world. This was indeed a very just proof to the *Heathens*, with whom this controversy chiefly lay, that a resurrection from the dead was possible, and the fabulous story of the phœnix was as fine an illustration of it as can be imagined. Vid. SOLINUS, *cap.* xxxiii. *p.* 63. with SALMASIUS's notes, *vol.* i. *p.* 548, &c. But we cannot certainly infer from thence, that God will effect it: so that it seems to be peculiar to a divine revelation, to give convincing evidence of the resurrection of the body. Vid. *Prop.* 82. *Schol.* 6. and the authors quoted there[a].

LECT. CCXVII.

Of the Body to be raised.

§ 1. *Schol.* 4. IT is much debated, how far the body to be raised will be *the same* with that laid in the grave, and it is a question of much greater difficulty than importance. It may be observed,

§ 2. (1.) That the raised body cannot be entirely the same mass, *i. e.* cannot consist just of the same particles without either addition or diminution. The continual changes that pass in the body during life would render this raised body of a monstrous size, if all those particles that had ever been vitally united to it, *i. e.* had made a part of it while living, were then to be restored; which yet might seem as necessary, as that just that number should be restored which were laid in the grave: and besides this, the different state of bodies laid in the grave, some vastly overgrown, others much emaciated, others only of infants, others maimed, *i. e.* deprived of some of their limbs and members, would occasion such a diversity of size and forms at the resurrection, as there is no reason at all to imagine, and it would be insufferable to suppose.

§ 3. (2.) Some have imagined, that there is some part of the brain, so exceeding small as to be invisible, which is in its own nature incorruptible; and that the uniting this to the same

a PLATO's Phædon. § 14, 15. PEARS. on the Creed, p 375, 376. | WATTS's Death and Heav. p. 228—232. BOCHART's Hierozoikon, Works, vol. 3. Col. 817.

soul to which it was before united will occasion an identity of the whole man. But it is neither certain that there are any such incorruptible particles, nor can we see how the identity of these particles would make the raised body the same that was laid in the dust.

§ 4. (3.) Many have supposed that there may be some *stamina*, which are the same in every distinct human body from its birth to its death, only in different circumstances dilated by the fluids to different degrees, and that these are of such a nature, as never to pass from being the stamina of one body to become the stamina of another: which hypothesis, though it be not entirely clear of its difficulties, yet if it be allowed possible, will shew the possibility of giving to each what may properly be called *his own body*, even when, as in the instance of cannibals, and no doubt in many others, the same particles at different times make a part of different human bodies.

§ 5. (4.) The scripture speaks, not merely as Mr. LOCKE maintains, of the resurrection of *the dead*, but also of the resurrection of *the body*, in such terms, as at least strongly to intimate, that it may properly be called the same body which was laid in the grave, on some material account, though the organization of it shall, no doubt, be greatly changed, in such a manner as is to us at present unknown, *John* v. 28. *Rev.* xx. 13. 1 *Cor.* xv. 35—38, 42—44, 53. *Phil.* iii. 21. to which we may without scruple add, *Rom.* viii. 11 [a].

§ 6. 5. It is not possible for us to determine, how far the language in which our Lord describes the judgment day, *Matt.* xxv. and elsewhere, may be *literal*, and how far *figurative*. There seems no reason to believe, that every individual word and action shall be particularly examined in all its circumstances, witnesses heard, refuted, &c. for were this to proceed according to the method of human courts, it would make the judgment day millions of years longer than the whole period of the earth's duration has been; neither can we depend upon it that those *excuses* will actually be made, which are represented, *Matt.* vii. 22. xxv. 24 & 44. no doubt every particula rof men's conduct will be weighed, in order to fix their character and their state; and the proceedings of that day will be attended with

a MORE's Theol. p. 154, 155.
Phœnix, vol. i. p. 68—80.
CLARKE at Boyle's Lect. part ii. Prop. xiii. p. 316—319.
LOCKE's Lett. to STILLINGFL. Op. vol. i. p. 484—498. or the Notes at the End of the Essay, l. ii. cap. xxvii.
NIEUWENT. Rel. Phil. vol. i. Contempl. xvi. § 9. Cont. xxviii. § 13.
KEIL's Ess. on Blood, p. 20, 21.
PEARS. on the Creed, p. 380—383.
WITRINGHAM's Exility of the Vessels of the Body, p. 29—44.
MACKNIGHT's Truth of the Gospel Hist. p. 198.
BOURN's Serm. vol. iii. Append.
CHANDLER's Serm. vol. i. No. 15—17.
LOCKE's Paraphr. on Rom. viii. 11. 1 Cor. xv. 35, &c.
WATTS's Philos. Ess. No. viii.
WHITBY on 1 Cor. xv. 44.

such convictions of conscience impressed upon the unhappy creatures condemned in it, as effectually to supersede such pleas, or any other they could be supposed capable of making: but it is probable this last expression, as well as those of *opening the books*, *Rev.* xix. 12. are to be taken figuratively [a].

§ 7. 6. It is expressly said, that *evil spirits* are reserved to the judgment of the great day, *Jude ver.* 6. 2 *Pet.* ii. 4. 1 *Cor.* vi. 3. in which there will be a more apparent propriety, if Dr. HUNT's conjecture concerning the fall of the angels be true, which is, that those angels, before they fell, had in their former state some peculiar relation to our system, and that they were in the number of those who attended the *Shekinah*, while *Adam* was in paradise; but, by drawing off, forsook their post, out of a principle of rebellion against the son of God, or of envy to mankind, whom they thought unworthy the guardianship and attendance of such noble spirits [b].

LECT. CCXVIII.

Of the Place of the Blessed—and of the Damned.

§ 1. *Schol.* 7. MANY precarious conjectures have been formed concerning the *place*, in which good men shall dwell *after* the resurrection: some have thought it to be *beyond the starry firmament:* and some of the ancients imagined that their dwelling would be in *the sun*, from a mistaken interpretation of *Psal.* xix. 4. which they rendered, as the LXX. and *Vulgate*, *He has set his tabernacle in the sun:* but the nature and appearance of the sun, especially considering the spots on his face, so easily expose the weakness of this hypothesis, that it deserves no manner of regard. Mr. WHISTON supposes the *air* to be the seat of the blessed, at present at least, and imagines that Christ is at the top of the atmosphere, and other souls nearer or more remote from him, according to the degree of their moral purity, to which he imagines the specific gravity of their inseparable vehicles to be proportionable: a scheme so evidently precarious, that it seems hardly worth while particularly to examine it [c].

§ 2. But Mr. HALLET has endeavoured to prove at large,

a SHERLOCK on Judg. cap. iv. YOUNG's Serm. vol. i. p. 320—324, 328—333.
b HUNT's Ess. on var. Dispens. ad fin.
c WHIST. at Boyle's Lect. Append. FAWCETT's Dialogues, p. 21, &c.

that they will dwell upon *earth*, when it shall be restored to its paradisaical state ; and the substance of his arguments is this. Saints on their death go to *heaven*, 2 *Cor.* v. 8. *Phil.* i. 23. compare with *Acts* iii. 21. which place is likewise called *paradise*, *Luke* xxiii. 43. 2 *Cor.* xii. 2, 4. but after the resurrection there shall be *a new earth*, upon which shall descend the *new Jerusalem*, a city to be formed in heaven, and from thence brought down and fixed upon earth, *Rev.* xxi. xxii. compare 2 *Pet.* iii. 13. and he supposes this is all that is intended by such expressions, as 1 *Pet.* i. 4. *Heb* x. 34. *John* xiv. 2. and he confidently asserts, that *heaven* does no where in scripture signify a place where good men shall dwell after the resurrection. He urges that many singular advantages attend this hypothesis, *v. g.* it shews the reason why the *body* shall be raised, and it affords the best interpretation of *Matt.* v. 3, &c. but as for those passages, *Isa.* lxv. 17. &c. lxvi. 22. &c. he apprehends that these are only *allusions* to the abode of the saints after the resurrection, but do *immediately* refer to the restoration of the *Jews* to their own land, and its extraordinary fruitfulness and pleasure, which he supposes by various strong figurative expressions to be compared to the final abode of the blessed. Many objections lie against this scheme, too obvious to need a particular mention : the chief are these,

§ 3. (1.) One can hardly imagine any city upon earth capable of containing the whole number of God's people, especially considering the great triumph of the christian cause to be expected in the latter day, (of which see *Prop.* 112. *Schol.* 4.) the great multiplication of the inhabitants of the earth, which will probably be connected with it, and the probable reason there is to hope, that all who die in infancy, which is at least one third of the whole human species, or at least all the deceased infants of the righteous, may belong to the number of the elect : and if this, or any thing like it, be the case, it is probable that the whole face of the earth would not be able, conveniently, if at all, to contain so great a number ; and to say that the size of the earth shall be increased, or the dimensions of the glorified body contracted, would be so groundless and improbable a conjecture, that this ingenious writer, wide as he suffers his thoughts to expatiate, has not seen fit so much as to mention it.

§ 4. (2.) It is difficult to conceive, how the inhabitants of such a fine city upon earth, should by any means be *equal to the angels*, which yet scripture declares that they shall be, *Luke* xx. 36.

§ 5. (3.) The notion of *the perpetual day* there to be enjoyed, without the sun, seems very ill to suit the apprehension of this our planet's being the seat of that glory, *Rev.* xxi. 23—25.

§ 6. (4.) With the thought of a perpetual abode on earth, seem to be connected several other mean ideas, which will by no means suit the exalted description given of the heavenly state: least of all therefore can we imagine, that Christ and the holy angels are to have their perpetual abode here; yet it is expressly said, that saints are to be *for ever with the Lord*, 1 *Thess.* iv. 17. that they shall be *caught up to meet him in the air*, (which would be very unnecessary and strange, if they were immediately to descend to earth again) and that *he will come to receive them to himself, that they may be where he is*, *John* xiv. 2. which on this hypothesis must be a very improper expression.

§ 7. (5.) That the scriptures, on which this hypothesis is founded, are capable of another and very different interpretation; as will appear by consulting the most celebrated commentators upon them, and particularly Mr. LOWMAN, on those chapters of the *Revelations* which are the main support of Mr. HALLET's scheme. On the whole, the place of the blessed is a question of little importance; and if we believe the description of their happiness given in scripture, we may chearfully pursue and expect it, though we cannot answer a multitude of curious questions relating to the circumstantials of it[a].

§ 8. (6.) There have also been various conjectures, equally uncertain, concerning the *place of the damned.* The ancients generally supposed it was a region of fire, near the *centre of the earth:* others have supposed it might be a *comet*, where the extremes of heat and cold, in its access to and recess from the sun, would be equally tormenting; and they suppose the latter to be signified by βρυγμος οδοντων, *Matt.* xxii. 13. which they would render the *chattering of the teeth;* but *Matt.* xiii. 42. sufficiently overthrows that criticism. Mr. *Swinden* endeavours to prove at large, that hell is seated in the *sun*, chiefly pleading that this is the grand repository of fire, that its horrible face when viewed by a telescope suits the description given of the burning lake, and that being in the *centre* of the system, it

a HALLET on Script. vol i. p. 191—210. vol. ii. p. 167—174.
ENTY against Hallet, p. 174—200.
DRIEBERG de bon. nov. Fœd. c. xii. § 22—34 p. 135, &c.
WATTS's Death and Heaven, Ed. 6th. p. 190.
FAWCETT's Dial. p. 105.
BROUGHTON's Prospect of Futurity, Dissert. § 6. iv. § 1.

might properly be said that wicked men were *cast down into it.* How this is reconcilable with what is said of its being *outer darkness*, I think he has not attempted to shew. It seems a great objection against each of these hypotheses, that if either of them be admitted, we must allow a vast number of hells, if, as this author himself supposes, the fixed stars be suns; and it seems extremely improbable, that as soon as a system is created, a seat of torment should be prepared for its inhabitants.—Others, by directly the counterpart to Mr. *Hallet's* hypothesis, have imagined that *earth* would be the seat of the damned, and that when left in the flames of the last conflagration, wicked men would be cast down into it, supposing some peculiar propriety that the place of their sin should be that of their punishment: but it is something improbable, this should be *the everlasting fire prepared for the devil and his angels*, *Matt.* xxv. 41. On the whole, we must here likewise confess our ignorance, and shall be much better employed in studying how we may avoid this place of horror, than in labouring to discover where it is[a].

LECT. CCXIX.

Of the Intermediate State—Wherein the Happiness of Heaven consists.

§ 1. *Schol.* 9. SOME have thought, that during *the intermediate state* between death and the resurrection, the soul shall be entirely *insensible*, which they suppose to be the natural consequence of its separation from the body. But the contrary seems to be evident with regard to *good* men, from the following scriptures, *Matt.* xvii. 3. *Luke* xxiii. 42, 43. 2 *Cor.* v. 6, 8. *Phil.* i. 21, 23, 24. to which some add 1 *Pet.* iii. 19. *Heb.* xii. 23. and with greater certainty *Matt.* x. 28. compare also *Acts* vii. 59. *John* v. 24. & *sim. Rom.* viii. 10, 11, 38. 2 *Cor.* v. 1, 2. xii. 2, 3, 4. 1 *Thess.* iv. 14. v. 10. *Rev.* vi. 9, 10. 2 *Pet.* i. 13, 14. And that the *Jews* before Christ's time had this notion, is at least probable from *Wisdom* ii. 2—4, 23, 24. iii. 1—5. iv. 7—15. v. 14, 15. though it is certain, that about the time of the *Maccabees*, a resurrection from the dead was expected, however they came so confidently to embrace the persuasion of it, and the most considerable rewards of good men and punishment of sinners were

a SWINDEN of Hell, c. vii. DAWES's Serm. on Hell, No. iii. p. 14. | REYNOLDS's Ang. World, Quest. xxix. p. 178. BROUGHTON's Prospect, Dissert. iv. § 2.

supposed to commence from this grand period, 2 *Mac.* vii. 9—11, 14, 23, 29. xii. 43. xiv. 46. *Judith* xvi. 17. And by a parity of reason, we may conclude the like with regard to the *wicked*, compare *Luke* xvi. 22, 23. and it seems plain, as the human mind is constituted, that the expectation of immediate blessedness or misery, as soon as ever death has done its office, increaseth those arguments for virtue, which are taken from the future state. The most considerable arguments against this are brought from *Isa.* xxxviii. 18. *Psal.* xxx. 9. cxv. 17. *Eccles.* ix. 4—6. to which some have answered,

§ 2. (1.) That the existence of the soul in a separate state might be a truth unknown to the Old Testament saints. But if we suppose it to be a truth, and yet at the same time allow that in these passages they declared the contrary, we evidently give up the plenary inspiration of this part of scripture: most therefore have chosen to reply,

§ 3. (2.) That the texts quoted above relate to the inactive state of the body in the grave, and the removal of the soul from all intercourse with this world, and all capacity of doing any thing for the service of God here, which they were peculiarly solicitous about. This reply may properly be made with regard to the two first of the scriptures quoted above, and will appear of the greater weight, considering the distinguished character and circumstances of *David* and *Hezekiah*, (HERVEY'S *Med. vol.* ii. *p.* 26, 27. *not.)* and as for the passage in *Ecclesiastes*, if the same reply be not admitted with regard to that, it seems so directly to contradict the doctrine of the immortality of the soul, that those who believe that doctrine, and also believe the plenary inspiration of *Solomon*, or even that he believed and taught it, (as in this book he seems to have done) must suppose it the speech of an *Epicure*, introduced by a sudden prosopopœia; which if it be allowed, destroys the force of all objection from it. Compare the texts quoted from *Ecclesiastes*, *Lect.* 216. § 10 [a].

§ 4. (3.) As to that objection which is taken from such passages of scripture, as refer to the general judgment, as the time when good men enter on their happiness and the wicked on their misery, (many of which are quoted *Lect.* 216. § 6.) see *Cor.* 2. and the references there; from whence it will appear, that such scriptures have an important sense, consistent with what we have advanced here for the existence of our thinking powers in a separate state. It may be further objected,

a De VOEUX on Eccles. p. 171.

that the apostle says, "we shall receive according to what we have done *in the body*;" but on the supposition of the soul's existing in a separate state, the time in which many lived in the body will have been but a very inconsiderable part of their whole duration, whereas justice would require the whole to be regarded (compare 2 *Cor.* v. 10.) It is answered, God may suspend our probation upon what time of our existence he pleases; and that it is very supposable, that both good and bad men may after death go into such a sort of state, as may not suit probation, but make a part either of reward or punishment; and whatever can be objected against this, would affect the immensely greater part of our existence, which those who deny the separate state must allow to pass after the final sentence [a].

§ 5. 10. There is great reason to believe, that the happiness of the blessed does in some measure arise from the converse of each other: compare *Heb.* xii. 22. 1 *Thess.* ii. 19, 20. nor do those texts, which speak of the favour of God as the final portion of the blessed, (*Psal.* xvii. *ult.* lxxiii. 25, 26. 1 *Cor.* xv. 28.) at all interfere with this; seeing God will undoubtedly be owned and enjoyed in all those holy entertainments, which arise from the company of angels and glorified saints: and the degree in which he makes benevolent spirits upon earth useful to each other, and the angels serviceable to saints here, as well as the social nature of man, gives additional weight to the argument taken from the passages quoted above, and leaves no doubt concerning the justice of the assertion [b].

§ 6. 11. That there will be various degrees of future happiness, according to men's various attainments in virtue, and the different degrees of service here performed, appears not only from the justice of God, which seems evidently to require this; and from the nature of things, which would in the same external circumstances render the wisest and most virtuous the happiest; but likewise from express scriptures, such as *Dan.* xii. 3. *Matt* x. 41, 42. xix. 28, 29. *Luke* xix. 16—19. *Rom.* ii. 6. 1 *Cor.* iii. 8. 2 *Cor.* v. 10. ix. 6. compare *Gal.* vi. 9. 1 *Cor.* iii. 14, 15. to which we may perhaps add 1 *Cor.* xv. 41. *Matt.* v. 10—12. 2 *Cor.* iv. 17. To this it is objected,

a WITSII Œcon. Fœd. l. iii. c. xiv. § 14—24.
BAXT. Saints' Rest, part ii. c. x.
DITTON on the Resurr. p. 480—483.
HOWE's Works, vol. i. p. 517—519. Not. Phœnix, vol. ii. p. 333—335.
GOODMAN's Prod. Son, p. 344—347.
WATTS's World to come, v. i. prelim. Disc. pass.
HARTLEY on Man, part ii. Prop. xc. p. 402, 403.
Bishop BULL's Works, vol. i. Serm. iii. p. 83—104. præs. p. 95—99.
LEWIS CAPELLUS de Statu Animorum post mortem, ap. Com. vol. iii. p. 240.

b TURRET. Loc. xx. Quæst. xi.
LIMB. Theol. l. vi. c. xiii. § 16.
BUTLER's Anal. p. 209.
PRICE's Dissert. No. iii.

§ 7. (1.) That the rewards of the heavenly state are represented as equal, *Matt.* xx. 7—10. It is answered, that the parable refers to the calling of the Gentiles into equal church privileges with the *Jews*, else there would be no room to represent some as murmuring against the rest, since such a temper is plainly inconsistent with the character and happiness of the blessed. It is objected,

§ 8. (2) That as all believers have a perfect righteousness in Christ, the degree of glory, being the reward of that alone, must be equal.

Ans. Though all are accepted for the sake of Christ, and all equally justified from the guilt and condemnation of sin through him, yet there may be room for such a diversity of rewards as was mentioned above; which being expressly asserted, no conclusion from any hypothesis whatsoever ought to be advanced in opposition to that doctrine.

§ 9. The like diversity of degrees with regard to future *punishment*, may be inferred from a parity of reason, and also from comparing *Matt.* x. 15. xi. 22. *Luke* xii. 47, 48 [a].

LECT. CCXX.

Of Purgatory—Of Christ giving up the Kingdom to the Father.

§ 1. *Schol.* 12. IT may not be improper here to mention the doctrine of the church of *Rome*, relating to *purgatory*, which is in short this: That it is a fire, where the souls of good men remain in torment for a certain time, which torments are in their degree equal to those endured by the damned, till they have by these sufferings satisfied for the guilt of *venal* sins they had committed, or *mortal* sins of which they had truly repented. For the support of this strangely incoherent doctrine, they chiefly urge 1 *Pet.* iii. 19. *Matt.* v. 25, 26. xii. 32. 1 *Cor.* iii. 10—15. xv. 29. As for the arguments drawn from *Zech.* ix. 11. *Mal.* iii. 2. *Job* xiv. 19—22. they are so trifling as hardly to deserve mention. On the other side, the protestants plead *Isa.* lvii. 2. *Rev.* xiv. 13. *Luke* xvi. 22. xxiii. 43. 2 *Cor.* v. 8.—For the fuller discussion of this point, see the notes in the *Fam. Expos.* on the texts cited; but we wave it here, and content

a LIMB. Theol. l. vi. c. xiii. § 12, 13, 24.
WITSII Œcon. Fœd. l. iii. c. xiv. § 39, 40.
WATTS's Death and Heaven, p. 112—130.
MEDE's Diatribe on Matt. x. 41. ap. Op. p. 84, &c.
BOYSE's Works, vol. i. p. 293—298. ap. Four last Things, Serm. xxiii
BISHOP BULL's Serm. vol. i. Serm. iii. p. 279—314.

ourselves with observing the *silence* of scripture upon this head, which, had the doctrine been true, must be very unaccountable; seeing so important a part of charity would, upon the supposition of its truth, arise from thence, to which we have no exhortation. It is also derogatory from the doctrine of Christ's satisfaction; and it has so great a tendency to encourage men's hopes of finding mercy, in consequence of something to be done for them hereafter, when they are in their graves, that it ought by no means to be admitted upon such shadows of proof, as those laid down above; especially when the *Romish* doctors teach, that one mere act of *attrition* before death delivers a man from mortal guilt, and sends him to purgatory, where it is not possible he should lie any longer than the resurrection, and from whence, if rich, he may be very quickly freed by the prayers of survivors [a].

§ 2. 13. With the doctrine of purgatory, will fall that of *praying for the dead*, which is chiefly founded upon it, and for which the chief text the *Papists* plead, is 2 *Maccab.* xii. 40, &c. To which it is sufficient to answer, that we shewed before, *Lect.* 153. § 3, &c. that no regard is to be paid to that book, as divinely inspired. If *Judas Maccabeus* did indeed offer such a sacrifice, it was probably not to atone for the *dead*, as the author foolishly concludes, but rather to avert the wrath of God from the *living*, lest, as in the case of *Achan*, the rest of the people should have suffered for the crimes of their brethren.—They also urge 2 *Tim.* i. 16—18. which yet can have no weight, because it does not appear that ONESIPHORUS was then dead [b].

§ 3. That the *commemoration* of the dead, which prevailed in the third century of christianity, was not *praying* for them, is very evident. Compare JURIEU's *Past. Letters*, No. ix. p. 188—196.

§ 4. 14. It is exceedingly difficult exactly to determine, what we are to understand by *Christ's giving up the kingdom to the Father*, at the end of the world, of which we read 1 *Cor.* xv. 24—28. Some have thought that it means no more, than Christ's presenting the church to the Father in complete glory, even then acknowledging, by some public and solemn declaration, his own subjection to the Father, and derivation of the mediatorial kingdom from him. But as this does not appear a very natural interpretation, others have said, that Christ shall

a LIMB. Theol. lol. vi. c. x. § 10—22.
BURN. on Art. xxii. p. 197—205.
BULL's Serm. vol. i. No. iii p. 114—126.
FLEURY's Catechism, vol. ii. § 250.
Dr. EARL, in the Sermons against Popery, vol. ii. No. i.
The Catholic Christian Instructed, c. xiv.

a BURN. on Art. p. 201, 202.
LIMB. Theol. l. v. c. xxvi. § 19—21.

then give up his commission, as a general does, when that war is concluded, for the management of which he has received it, and shall remain as one of his brethren ; in which interpretation WITSIUS and CRELLIUS do strangely agree. Against this is objected, the perpetuity of Christ's kingdom, so often declared; or, if that be answered by the ambiguity of the word made use of in declaring it, the glory which must necessarily result to the human nature of Christ, in consequence of its intimate and personal union with the Deity. On the whole, it seems probable that some peculiar authority, which Christ has received from the Father, of managing the affairs of this world for the salvation of his redeemed, will then be solemnly resigned, as the earth itself will then pass away ; so that there will in the nature of things be no more room left for the exercise of such a kind of authority : and it will evidently appear, by the process of the great day, that the destruction of the earth is not a calamity coming upon it while under the Redeemer's care, but a catastrophe to which he appoints it, as having closed all that administration which he proposed at first, when he undertook the management of it. Nevertheless it is reasonable to believe, that he will for ever remain as the glorified head both of elect angels and men, *Eph.* i. 10. the latter being then received to the abode of the former, and incorporated into the same society, and united into one kingdom with them, in such a manner as had not before been known ; and that Christ will exercise over the whole kingdom such a mild and gracious government, as suits the dignity of his nature, and the greatness of those services, which he has performed for the Father ; though he shall not then be the medium of their approach to and converse with God in the same manner that he now is : but they, being by the resurrection fully delivered from all the penal consequences of sin, shall have nearer access to God, and yet more intimate communion with him, than they ever before had, whether during their sojourning here upon earth, or even during the abode of their separate spirits in the unseen world [a].

a TURRET. Loc. xiv. Quæst. vii. § 10.
SCOTT'S Christian Life, vol. iii. p. 1267—1274.
WITSII in Symb. Exercit. x. § 40—44.
CRELLIUS in loc. ap. Op. vol. i. p. 331—333, 339, 340.
BERRIM. at Boyle's Lect. vol. ii. Serm. xii.
ALEXANDER'S Paraph. and Notes in Loc.
WILLIAMS'S Sermon on 1 Cor. xv. 24—28.
LARDNER'S Serm. vol. i. p. 106. Works, vol. x. p. 179.

LECT. CCXXI.

Of the Duration of Future Sufferings.

§ 1. *Prop.* TO enquire into the most probable things which are said, to prove or disprove the *eternity* of *hell-torments*.

§ 2. *Sol.* SECT. I. The arguments to prove them *eternal* are chiefly these:

1. That the infinite majesty of an offended God adds a kind of infinite evil to sin, and therefore exposes the sinner to an infinite punishment: but as the limited nature of the creature can only bear a finite degree of misery, in any finite duration whatsoever, therefore it must extend to an infinite duration, and the creature must ever be paying a debt, which he will never perfectly have discharged.—To this it is answered, that there cannot be an infinite degree of evil in the punishment of a finite being. But it is replied to this answer, that the enormity of any action is in part to be estimated by the dignity of the person against whom it is committed, and the greatness of those obligations which the offender lay under to him. On these principles, in human judgments, actions, in other respects the same, are punished in very different degrees, and striking a *prince* is made capital, whereas striking an *equal* might be sufficiently punished by a small fine. But it may be replied, that the argument here is not from the dignity of the person abstractedly considered, but from the interest which the public has in the safety of the prince, which could not be secured without this extraordinary guard set upon it. It is further objected to this argument, that it would make all sins equal, whereas both scripture and reason prove that there are different degrees of guilt, proportionable to the different circumstances attending them: compare *Lect.* 219. § 6. To this it is answered, that where the *duration* of punishment is equal, there may be such a difference in the *degree*, as may be correspondent to the degree of the crime; and if this answer be not allowed to be satisfactory, it will be difficult to say how the doctrine of different degrees of eternal rewards can be vindicated, as consistent with itself; yet this is allowed by all who urge the objection, and is by all parity of reason to be supposed in the very foundation of it[a].

[a] WHITBY's App. to 2. Thess. i. | Berry-str. Lect. vol. ii. p. 559—562.

§ 3. 2. That whatsoever reason requires a *temporary* hell, will also require an *eternal* one, v. g. the display of God's wisdom, holiness, justice, majesty and power, his regard to his injured Son and Spirit, his violated law and rejected gospel, his abused patience, slighted promises, despised threatenings, &c. the labours of his servants, the ministry of his angels, and the impression it may make on the inhabitants of happy worlds, to whom the punishment of the damned may be an instructive spectacle.—It is replied, that all those ends might as well be effected, by supposing a perpetual succession of criminals delivered over to temporary punishment, as by the eternal punishment of each individual; and that, even without this, the remembrance of what guilty creatures had suffered might answer this end: but it may be suggested on the other hand, that if we believe an eternity of future happiness, and that the punishments of the damned will ever come to a period, the time will come, when the whole duration of them will bear less proportion to the time in which happiness has been enjoyed, than a moment to a thousand years; and consequently, that the whole series of punishment will be as it were an evanescent thing, by which all the purposes above-mentioned will seem to cease.—It is further alledged, that if this argument will prove any thing, it will prove that every offence, which is punished at all, must be punished to the utmost even of almighty power; since it seems, that the greater as well as longer the punishment is, the more effectually must it answer these ends: on the contrary, may not some good end possibly be answered by the cessation or mitigation of punishment, as well as by its continuance; and if our conjectures were to take place here, might it not redound to the glory of Christ, if for his sake the punishment of the damned were to be brought to a period, even though it might have been consistent with the divine justice to continue it longer, and even to continue it for ever[a]?

§ 4. 3. It is urged, that the government of the world will require God to threaten eternal misery; since nothing less than the apprehension of that will keep men from the violation of his laws, as appears in fact; and if eternal punishments are once threatened, the justice, truth and wisdom of God will require, that they be actually inflicted, correspondent to that threatening. The *latter* part of the argument will be considered under the next head; to the *former* it is replied,

§ 5. (1.) That if the apprehension of punishment not eternal does not deter men from sin, the only reason is, because it

a REYN. Ang. World, p. 301—306.

is not sufficiently attended to; so that the fault lies upon men's inconsideration, and not on any deficiency in the sanctions of the divine law, provided the punishment be greater than any pleasure or advantage to be derived from the sin forbidden under that penalty.

§ 6. (2.) It is plain in fact the threatening of eternal punishment does not prevent sin, which seems in a great measure to overthrow the foundation of this argument: if it be said, it does a great deal more towards it than could otherwise have been done, it is answered,

§ 7. (3.) That eternal punishments, inflicted by perfect wisdom and complete rectitude, seem so incredible, that the threatening is on that very account disregarded. But this answer seems false in fact; since the generality of wicked Christians profess to believe the eternity of them, and build their hopes and false quiet, not on the prospect of seeing the period of them after some far distant revolution of ages, but on some general notion of the divine mercy, and some scheme which they form of escaping them, either by a death-bed repentance, or by some religious hypothesis, which substitutes something else instead of a truly pious and holy temper, in such a manner as to supersede it. And further, if it afterwards appear, that God has threatened eternal punishments, such an answer as this is in effect a bold reflection upon his wisdom, as if he did not understand the constitution of human nature, and so, like some weak and angry men, had bent the bow till it broke. The most solid answer to all the preceding arguments is, that we cannot pretend to decide *a priori* in this question, so far as to say that the punishment of hell must and will certainly be eternal; but if it afterwards appear that the scriptures declare they shall be so, these considerations may serve to balance the difficulties urged on the other side of the question, from principles of the light of nature; and indeed on the whole, it seems that it can only be determined by divine revelation [a].

LECT. CCXXII.

Of Future Sufferings; continued.

§ 1. 4. THE scripture has expressly declared, in a variety of the most significant phrases, that the torments of hell shall be

[a] BAXT. Works, vol. ii. p. 60—65 & 135. b. vol. iv. p. 189.

eternal, *Matt.* xviii. 8. xxv. 41, 46. *Mark* ix. 43—49. 2 *Thess.* i. 9. *Jude ver.* 13. *Rev.* xiv. 11. xx. 10. To this it is replied,

§ 2. (1.) That it is not certain that the word rendered *eternal, everlasting*, &c. is to be taken in its utmost extent; it often signifies no more than *a very long time*, or a time whose precise boundary is to us *unknown*. *Prop.* 156. *Schol.* 1: It is answered, that the same language is used, and that sometimes in the very same place, to express the eternal happiness of the righteous, and the eternal misery of the wicked; and that there is no reason to believe, especially where it stands in so close a connection, that it should express two such different ideas; and moreover, that the texts produced on this account in the scholium referred to above are taken from the *Old* Testament, for as to that, *Jude ver.* 7. it may refer to a *future* punishment; and the expression εις τους αιωνας των αιωνων, as used *Rev.* xx. 10. is so strong, if that, it does not express a proper eternity, it will be difficult to produce any scripture that does; nor can any instance be produced of its being put for a *finite* and limited duration: compare *Psal.* cxxxii. 14. lxxii. which is an instance that of all others comes nearest to it. Vide TROMMII *Concord. Græc. ad verb.* αιων & *deriv.*

§ 3. (2.) It is pleaded, that, granting eternal punishments are *threatened*, it does not follow that they must be *executed*, since the faithfulness of God will allow him to dispense with his *threatenings*, though not with his *promises*, as particularly in the case of *Nineveh*. It is replied, that where God has not only forbid any sinful action on such a penalty, but has expressly declared that he will execute that penalty, and that he will not suspend the execution of it on any condition; though we could not say his *faithfulness* would be impeached by acting in a different manner, yet it would be hard to vindicate his *veracity*, especially since he must know, even when he published the threatening, that it could not be executed without the greatest injury offered to the moral perfections of his nature. It also seems inconsistent with his *wisdom*, to have pronounced such threatenings as these, and yet to have given mankind reason to believe that he will not and cannot execute them, which this objection supposes he has given; for a threatening, which the person threatened knows another cannot fulfil, is the vainest and most contemptible thing one can imagine: and it is here particularly worth observing, that *Matt.* xxv. 41—46. is such a *prediction* of a future and most solemn fact, as cannot with any decency be suspected, and yet

cannot on this hypothesis be accounted for. Compare *Lect.* 89. § 5 [a].

§ 4. SECT. II. The chief arguments against this doctrine are these,

Arg. I. That it is inconsistent with the *justice* of the divine being, to inflict eternal punishment for offences committed in so short a space of time. It is answered,

§ 5. 1. That God gives us our choice, and his proposing to us eternal happiness on the one hand, is an equivalent for inflicting eternal misery on the other. But this seems to be taking the question for granted, rather than proving the justice of this appointment.

§ 6. 2. That, considering the infinite majesty and glory of God, none can say, how long he may continue to punish a creature, who has wilfully violated his laws, and that our feeble understandings are incapable of judging concerning the rights of the divine government in such a point. But it is said, that the *former* part of this reply may be admitted, and yet the eternity of these punishments denied, *i. e.* we may conclude they will come to a period, though none can say *when;* and that the *latter* part is not answering the difficulty, but acknowledging it to be unanswerable. It is replied, that it is only denying the pretended axiom, "that eternal punishments must be unjust," to be a self-evident proposition: and it should farther be considered, that in order to determine the proportion between the punishment and the offence, it is of great importance, that the *consequence* of crimes be taken into the estimate we make of their guilt [b].

§ 7. 3. That if there be an obstinately sinful temper remaining, men may by new guilt be for ever exposing themselves to new punishment. But it is answered, 1. That upon this hypothesis, if granted, the eternal punishment of the damned could not properly be said to be inflicted upon them for sins *done in the body;* since the time will come, when the punishments inflicted for such sins, (let them be supposed to endure ten millions of years) will be less, when compared with the duration of the punishments inflicted for their after obstinacy and rebellion, than a moment is to all those years. This supposes the damned in a kind of probationary state; and it is

a DAWES on Hell, Serm. iv.
SCOTT's Christian Life, vol. v. p. 100, 101, 104—108.
TILLOTS. vol. i. Serm. xxxv.
WATTS's Serm. vol. ii. p. 146—148.
CLARKE at Boyle's Lect. p. 360—363.
CLARKE's Posth. Serm. vol. i. No. iv. ad fin.
WATTS's World to Come, part ii. Disc. xii.
HORBERRY of Fut. Punishment, c. i.
RYMER of Rev. Rel. part i. c. vii.
MACKNIGHT's Truth of the Gosp. Hist. Book i. c. iii. § 2.
Doctor JONATHAN EDWARDS's Answer to Chauncy, pass.

b BOURN's Serm.
JENKINS on Christianity, vol. ii. c. 14.

hard to conceive, how it should be possible for them to contract guilt by obstinacy and impenitency, if there were not a possibility of their repentance, and some room to obtain mercy upon that repentance, which is not allowed on this hypothesis.

§ 8. 4. It is further urged in answer to this objection from the divine justice, that the perpetuity of the future misery of the damned is the necessary result of the constitution of things, in consequence of which human souls are naturally immortal, and vicious habits, after they have taken a certain degree of rooting in the mind, become incurable; so that nothing can prevent the eternal misery of an impenitent sinner, but a miraculous interposition of God's divine power, either to change his character, or destroy his existence, which there is no reason to expect: and this obviates the last reply, as it supposes the moral state of agency to be ended, when that of final punishment begins. To this it may be replied,

§ 9. (1.) That this constitution is owing to a divine appointment; and that as the perpetual agency of God is required to support the soul, so likewise to form those painful impressions of mind, which arise from the exercise of conscious reflection and tormenting passions; just as there is the uniform agency of providence in that gravitation, and animal sensation, by which a particle of gravel wounds and tortures the urethers, or other canals of the body, in passing through them; so that if it had been unjust for God to make a sinner for ever unhappy, he could not have chosen and appointed such a constitution.

§ 10. (2.) That the scripture doctrine asserts a state of corporeal punishment, which must imply something external, and cannot be solved by any observations made on the constitution of the human mind, in comparison with the irregularity of the passions, and final exclusion from all happiness: so that none can have a right to urge this plea, but those who admit the hypothesis of Dr. WHITBY, which is mentioned in the second scholium below. To which it might be added,

§ 11. (3.) That as God can with infinite ease annihilate any spirit, it will remain a question, why he makes all souls immortal, when the eternal misery of many must be the consequence, and does not rather universally determine to annihilate, when existence is more grievous than non-existence, and when he knew vice to be naturally incurable [a].

§ 12. *Arg.* II. It is said to be inconsistent with the *goodness* and *mercy* of God, to make so many creatures, who he knew

[a] HORBERRY of Fut. Punishment, c. iii. p. 158—212.

would be eternally miserable; and to leave them in such circumstances, as those in which it is plain they are left, if all who die impenitent pass into everlasting torment. To this it is answered,

§ 13. 1. That as we have endeavoured to shew above, God has given them sufficient means for their everlasting happiness, so that their misery is to be charged not upon him but upon themselves.

§ 14. 2. That God is to be considered under the character of a moral governor, and therefore, in order to approve his goodness, he must consult, not so much the happiness of any particular person, as what may upon the whole be for the benefit of all that moral kingdom over which he presides, and may at the same time suit the majesty and honour of his government: now, for any thing we certainly know, the everlasting misery of some sinful creatures may be the most effectual means of answering these ends, in harmony with each other.

§ 15. 3. That we are not on the whole to judge of the triumph of divine bounty and mercy, merely by what we see on earth, or the state in which the inhabitants of it are left, any more than we are to judge of the magnificence, bounty and clemency of a prince, by seeing the manner in which the inhabitants of a rebellious city are treated. For any thing we certainly know, the number of wicked and miserable may bear a smaller proportion to that of holy and happy creatures, than a grain of sand does to the whole body of the sun.

§ 16. *Arg.* III. It is further objected, that how minute soever our rank, number or figure in the creation may be, that if God intended man for happiness, as he certainly did in the original constitution of his nature, it would be inconsistent with his *wisdom*, to suffer his main end to be frustrated in the eternal misery of the greater part of the species. It is answered,

§ 17. 1. That we do not know that the greater part of mankind are eternally miserable: perhaps all *infants* may be saved, and such universal virtue may hereafter prevail, for succeeding and those very long-lived and fruitful generations, as shall turn the balance of number, even among the *adult*, on the side of religion and happiness.

§ 18. 2. That it may be much questioned, whether it is proper to say, that the ultimate end of God in the creation of man, was the final happiness of the greater part of the species.

This principle must prove every individual person to be intended for it, or it proves nothing; for the human species may be no more in the works of God, than an individual to the whole human race; yet it is most apparent in fact, that *all* are not, and consequently that God did not intend the happiness of *each*, as his final end, in the creation of each, unless we will grant that end to be disappointed: so that it seems much safer to say, that he intended to put all into such a state, that nothing but their own abuse of their liberty should prevent their happiness, than that all or even the greater part should eventually obtain it [a] *.

[a] LIMB. Theol. l. vi. c. xiii. § 22.
RAY'S Three Disc. p. 435—453.
Phœnix, vol. ii. p. 459—475.
WHITBY on Heb. vi. 2. not. d.
T. BURN. de. Stat. Mort. p. 283—312.
DAWES on Hell Torm. Serm. vi.
TIND. Christ. as old, &c. cap. iv.
LELAND against TIND. vol. i. p. 284—299.
WHISTON of Hell Torm.
WATTS'S World to Come, part ii. Disc. xiii.
SEED'S Serm. vol ii. p. 97—118.

* On the awful subject of the "*duration of future punishment*" those who maintain the negative have generally adopted a mode of investigation that cannot be justified or allowed. Thus, for instance, Mr. WINCHESTER; You have nothing to plead against "the restoration but some threatnings of punishments, which are called *everlasting*, or *eternal*, in our translation." (Universal Restoration, p. 16.) The universalists consider the meaning of the scriptural terms *everlasting*, *eternal*, *for ever*, *for ever and ever*, and the like, to be the *sole* ground, at least the *principal*, on which is founded the *perpetuity*, or endless *duration* of future suffering, but this is by no means the case: such words only *confirm* what was before demonstrable on principles of equity. So far is the doctrine from owing its existence to them, that such terms form *no part* of its fundamental ground. The very nature of the case proves, that the sufferings of a transgressor must be *endless*, except suspended by some act of mercy; therefore our first and principal enquiries into the evidence of revealed fact have to do properly with this question, Is there any testimony in favour of the *limited* duration of punishment? On the subject in general let the following particulars be considered:

1. The sufferings of hell are not an *arbitrary* appointment, or something *extraneous* to the real state of the sinful mind superadded to it. It rather consists in the *loss* of the chief good, and a *consciousness* of that loss; which is a never dying worm, and unquenchable fire.

2. For a sinner to be *left* in this condition is the *natural* operation of equity; for if moral evil be not followed with natural and penal evil, an *accountable* creature may sin with *impunity*, which involves a contradiction.

3. That the *loss* of the chief good is the *due* of a transgressor, that such a loss is the *natural* effect of sin, that it is *equitable* in God to suffer such effect to take place, and that a *consciousness* of this mental change for the worse should be inseparable from the change itself—are self-evident consequences.

4. To a mind thus circumstanced, no mitigation is received from a consideration of divine benevolence. On the contrary, the more amiable and glorious God is in himself, the more intolerable will be a conscious contrariety to him. Man's free nature *may* revolt *everlastingly*, and the same nature, as *depraved*, necessarily *must*, except prevented by a sovereign act. As soon may an extinguished lamp recover its flame, the eye create a light for itself, or any great law of nature be suspended, as natural evil cease to exist in a moral agent fallen from rectitude. Therefore,

LECT. CCXXIII.

Of Hell, and its Fire.

§ 1. *Cor.* 1. IT must be acknowledged, on the review of these arguments, that there is at least so much force in those urged on the affirmative side of the question, and in the solution given to preceding objections, as to render it both imprudent and unsafe to go out of the way of scripture on this head, or to explain those expressions in such a manner, as positively to determine, that future eternal punishments in strict propriety of speech are not to be apprehended. It is plain the chief hazard lies, in representing the state of the damned less miserable than it may in fact prove to be; and we must have very low notions of scripture, if we do not think fit to follow it in this affair [a].

§ 2. 2. From the doctrine of the eternity of future punishments, compared with all those glorious demonstrations of the

a LUCAS of Happiness, vol. iii. p. 283—286.

5. There is no just reason to expect that the punishment or suffering itself will effect a change. The punishment is *conscious guilt*, and what prospect is there of this begetting *love*, *purity*, *light*, and *life*? Those indeed who suppose that the *nature* of the suffering is *arbitrary correction*, that the operation of justice resembles the labour of an executioner, that the design is to reclaim, and that, either, if their system be that of the sovereignty of the will, the punished may possibly submit; or, if their system be that of philosophical necessity, these corrections will operate, as if mechanically, to produce the designed effect; such may have some colour for their conclusion. But their premises being false as to the *nature* of the sufferings, their conclusion cannot be valid. Wherefore,

6. In discussing this momentous and highly interesting subject, the only question that remains is, *Where is the evidence that God will, by an act of mere sovereignty, put a period to what must otherwise continue, and rescue infernal prisoners from sin and woe?* If there be no positive evidence of sovereign interposition to effect a suspension of suffering, the necessary conclusion is, that it must be *perpetual*; and every term expressive of perpetuity *corroborates* that conclusion.

7. If continued sufferings be inconsistent with *justice*, there lies a *claim* on deliverance; a cessation of punishment may be pleaded as the sufferer's *due*. But this idea is too impious to be admitted. If contrary to *benevolence*, then it may be urged that the continuance of suffering for *ages of ages*, which the objectors grant, is contrary to benevolence. If not, on what principle? If it be said, the punishment is proportioned to the crime; it may be replied that this gives it no superior claim; for the other side admits of *degrees* of sufferings, and thereby the crime and the suffering are proportioned. If the nature of the punishment were an arbitrary infliction, and not the natural result of moral evil, with far greater propriety may it be urged that to punish for *ages of ages* is inconsistent with benevolence, and not easily reconciled with any attribute of Deity. W.

divine holiness and goodness which are contained in scripture, especially when taken in comparison with all the solemn protestations, with which God charges the misery of sinners upon themselves, (see *Lect.* 178. § 1.) we may infer a very convincing additional argument in favour of *Lect.* 19. § 1. *i. e. the natural liberty of the will*, beyond what the light of nature will afford. (See *Lect.* 20. § 4.) For that such a being, who is said *not to tempt any one*, and even *swears that he desires not the death of a sinner*, should irresistibly determine millions to the commission of every sinful action of their lives, and then with all the pomp and pageantry of a universal judgment condemn them to eternal misery, on account of those actions, that hereby he may promote the happiness of others, who are or shall be irresistibly determined to virtue in the like manner, is of all incredible things to me the most incredible. Hence most who have held the doctrine of necessity, have denied the eternity of future misery; but in proportion to the degree of its duration and extremity, the objection will still be cogent.

§ 3. *Schol.* 1. It has been debated, whether there be properly *material fire* in hell: the chief arguments on each side are these. In proof of the *affirmative* it is said,

(1.) That *fire and brimstone* are represented as the ingredients of their torment, and that the *smoke* of them is said continually to go up, *Rev.* xiv. 10, 11. xx. 10. It is answered, that fire in this place may only signify *the raging desire*, or any other violent agony of the mind, and that there is no more reason to interpret it of material fire, than there is to understand *an animal* ever living in that flame, by *the worm that never dies*, which nevertheless most expositors who believe a material fire understand of the stings and reproaches of *conscience*. It is probable the phrases used by Christ, particularly *Matt.* ix. 43—49. may allude to *Isa.* lxvi. *ult.* which may immediately express the terrible slaughter made on the enemies of God's people in the latter day, our Lord intending by this allusion to assert, that the punishment of the wicked in hell should be infinitely more dreadful. Compare *Judith* xvi. 17. *Eccles.* vii. 17[a].

§ 4. (2.) That as the *body* is to be raised, and the whole man to be condemned, it is reasonable to believe, there will be some *corporeal* punishment provided, and therefore probably material fire. Some have answered, that God can give a most

a DRIEBERG de Statu Hom. fut. p. 167—169.

acute sense of pain, without any external apparatus for that purpose, and that a perpetual *fever* might render an embodied spirit as exquisitely miserable, as any external fire could do.

§ 5. *Against* the supposition of such a fire, it is urged,

(1.) That the body would quickly be consumed by it: but it is obvious to answer, that God might give it such a degree of fixedness and solidity, or might in the course of nature provide such recruits, as should prevent its dissolution. Compare *Mark* ix. 49. *Fam. Expos. in Loc.*

§ 6. (2.) That the fire, into which the damned are sent, is said *to have been prepared for the devil and his angels*, who cannot be subject to the action of material fire: but this goes upon the supposition of their being so entirely incorporeal, as to be united to no material vehicle, which is a supposition that none can prove. *Lect.* 211. § 9.

§ 7. (3.) That a material fire would be inconsistent with that *darkness*, which is said to attend the infernal prison. It is answered, that darkness might be metaphorical, or might refer to that *feast*, from which sinners are supposed to be excluded, compare (*Matt.* xxii. 13. xxv. 30.) and the gloomy horror and despair which shall surround them; nor could the terrible glare of such supposed flames be properly expressed by what is so amiable to the eye as light.

§ 8. On the whole, it is of very little importance, whether we say there is an external fire, or only an idea of such pain as arises from burning: and should we think both doubtful, it is certain God can give the *mind* a sense of agony and distress, which, though it be not analogous to any of those perceptions which the nerves convey from external objects now surrounding us, should answer and even exceed the terror of those descriptions we have now been examining: and care should certainly be taken to explain scripture metaphors, so as that hell may be considered as consisting more of mental agony, than bodily tortures [a].

§ 9. Dr. WHITBY thinks that the bodies of the damned, after the resurrection, shall be cast into a burning lake, where they will all at length be utterly consumed, though probably by slower degrees than such bodies as ours would be, on account of some alteration to be made in their contexture, when raised from the dead. The separation of the soul from the body,

a DAWES's Serm. on Hell, No. iii. p. 13. BAXT. Works, vol. ii. p. 190. a. | SWINDON of Hell, cap. iv. GRANADA's Memorial, p. 67—69.

occasioned by this terrible execution, he supposes to be in the strictest propriety of speech *the second death*, and that, after it, the *soul*, being in its own nature immortal, will for ever subsist in a separate state, and must be unutterably miserable, as the natural consequence of exclusion from heaven, and of all those guilty passions which it will carry along with it, into this state. But this seems hardly consistent with those scriptures, which represent, not merely the *punishment* of the wicked, but the *fire* in which they are tormented, as *everlasting* and *unquenchable*, and insist on this unquenchableness as a most important circumstance in the punishment of the damned, which on this hypothesis it could not be; for these separate spirits would be very little concerned in the question, whether the fire in which their bodies had been consumed were afterwards put out, or still kept burning. It is urged also that *Rev.* xx. 14. is directly contrary to this hypothesis. And by the way it may be observed, that ἀδης spoken of here, may be the same with that visionary person represented as following death, *Rev.* vi. 8. and their being both *cast into hell* might signify expressly, that there should be *no more death* properly so called, and consequently no separate state ever to succeed.

§ 10. His main argument is, that this hypothesis makes the future punishment of the wicked eternal, not in consequence of any particular act of divine judgment towards them, but as the result of the natural constitution of things. Nevertheless, since he allows God to have been the author of that constitution, and to have known all the particulars arising from it, it will (as was hinted and urged above, *Lect.* 222. § 8.) be as hard to account for a *general constitution*, whereby creatures are made perpetually miserable, as for a *particular interposition* with regard to each; or rather, (on the principles laid down, *Lect.* 36. § 1, &c.) the difference between the one and the other is verbal rather than real[a].

LECT. CCXXIV.

Of Universal Restoration—General Conflagration.

§ 1. *Schol.* 3. ORIGEN, and some modern writers, particularly Dr. HARTLEY, (in his late treatise, entitled *Observations on Man*) and Chevalier RAMSAY have apprehended, that at

[a] WHITBY's Annot. vol. ii. p. 481—487. HORBERRY on Fut. Punish. p. 107—112.

length all the damned, not excepting the fallen angels and *Satan* the head of the apostacy, will be so reformed by the discipline of their punishment, as to be brought to real repentance and piety; upon which they will not only be released from their prison, but admitted to partake with the blessed in everlasting happiness. Those scriptures, in which God is said *to desire* and *will the salvation of all*, as well as the preceding arguments in the *second section*, supposed to demonstrate the absurdity of eternal punishments, compared with the arguments both from reason and scripture in proof of the immortality of the soul, are urged to this purpose. But these scriptures admit of so just an interpretation another way, that there is little reason to entertain such an apprehension; and all that was urged under the *first section* of the proposition lies yet more directly against *this* hypothesis, than against that of the *annihilation* of the damned, after they have endured punishment of some determinate time, the length of which might be proportionable to their respective offences. And it must be added, that the whole tenor of scripture lies against this hypothesis; since it represents the judgment day, as that in which the final states of men are to be irreversibly determined: compare *Rev.* xxii. 11. *Matt.* xxvi. 24. and nothing can be more dangerous, than to encourage sinners to hope, that though they should reject the gospel, and run into the commission of all kinds of wickedness, how aggravated soever, yet the time will come, when they shall outlive all the evils they are to endure on that account, and that they shall throughout all eternity be happy beyond all conception, in consequence of this temporary punishment. This representation seems utterly to subvert the whole gospel scheme; and if any hypothesis stands in need of such a support, nothing can be more reasonable than to reject it, unless we are determined to throw aside christianity itself [a].

§ 2. 4. Mr. WHISTON, in order (as it seems) to get clear of the argument for the eternity of hell-torments, from those texts of scripture, which speak of them in the same language as of the eternal duration of heavenly felicity, has thought fit to intimate his doubts concerning the *latter*, as well as to declare his disbelief of the *former*, though he owns its duration shall be much *longer*.—But most of the natural arguments for the im-

a LEIBNITZ's Theodice, vol. i. p. 83—85. World unmasked.
HARTLY on Man, vol. ii. Prop. xciv. p. 419—437.
WHITE's Restitut. of all Things.
RAMSAY's Prin. vol. i. Prop. lviii. p. 430—438. vol. iii. p. 325—334.
Trav. of Cyrus, vol. ii. p. 145—155. Oct. p. 248—252. Ed. 12mo.

mortality of the soul plead strongly against the supposition of the annihilation of good men, after having existed many millions of ages in a state of virtue and happiness: it seems not to suit our natural notions of the divine goodness and justice, to imagine he will annihilate them, though no offence has been committed to forfeit his favour: and Mr. WHISTON himself does not intimate any apprehension of their falling into sin and condemnation, and so going a perpetual round of probations. We may add, that such a supposed revolt would be utterly inconsistent with what the scripture asserts, of the care of Christ over his people and the security especially of their heavenly state; as well as with what it says of the complete happiness of that state, which could not consist with the apprehension of annihilation, though the time when it was to be expected were or were not particularly known. But Mr. WHISTON does not stop here: he in effect intimates, that the time may come, when *Christ* also himself shall cease to be; so that the Redeemer himself and all his redeemed, according to his hypothesis, may at length be blotted out from among the works of God; a thought, so inconsistent with the doctrine of Christ's deity, as laid down above, and on the whole so shocking, that merely to mention it, seems sufficient to expose the absurdity of the principle, from whence it could follow[a].

§ 3. *Prop.* To give a brief view of the scripture doctrine of the *general conflagration*, which shall attend the last judgment.

§ 4. *Sol.* 1. Scripture assures us in the general, that this earth in its present form will not be perpetual, but shall come to an end, *Psal.* cii. 25, 26. & *sim.*

§ 5. 2. It further tells us, that this dissolution of the world shall be by a general conflagration, in which all things upon the face of the earth shall be destroyed, by which the atmosphere shall also be sensibly affected, as in such a case it necessarily must be, 2 *Pet.* iii. 5—7, 10, 12. where from the connection of the words, the opposition between the conflagration and the deluge, as well as the most literal and apparent import of the phrases themselves, it is plain they cannot, as Dr. HAMMOND strangely supposes, refer to the desolation brought on *Judea* when destroyed by the *Romans*, but must refer to the dissolution of the whole earth[b].

a WHIST. Etern. of Hell Torm. p. 96, 97.
b HAMMOND in Loc.

RAY'S three Disc. No. iii. c. ii. p. 303—310.

§ 6. 3. The scripture represents this great burning, as a circumstance nearly connected with the day of judgment, 2 *Pet.* iii. 7. compared with 2 *Thess.* i. 7, 8. *Heb.* x. 27. 1 *Cor.* iii. 12, 13. and it is probable there may be an allusion to this in several passages of the Old Testament, such as *Psal.* xi. 6. l. 3. xcvii. 3. *Isa.* xxxiv. 4, 8—10. lxvi. 15. *Dan.* vii. 9, 10. *Mal.* iv. 1. *Zeph.* iii. 8. *Deut.* xxxii. 22. to which many parallel expressions might be added from the canonical and apocryphal books.

§ 7. 4. It is not expressly declared how this burning shall be kindled, nor how it shall end; which has given occasion to various conjectures about it, the chief of which will be mentioned below [a].

§ 8. *Schol.* 1. The *Heathens* had some notion of such a conflagration; particularly *Pliny* the elder, who thought there was such a tendency in nature to it, that he wondered it had not happened long ago; and the *Stoics*, who seem to have thought fire the first principle of all things, or the supreme God; but they held that there would through all eternity be certain periodical conflagrations and renovations of nature, in which, by a certain fatal necessity, the same persons and same events should in an endless series be produced [b].

§ 9. 2. Some on the contrary have thought a conflagration impossible, on account of the great quantity of liquids which are to be found in the earth, sea, and atmosphere. But it is answered, (1.) That the earth may be heated to such a degree, that all these may be evaporated; of which the state of comets, in their nearest access to the sun, seems to be in fact a proof. (2.) That the air is sometimes so heated, that fire is soon kindled in it, which cannot be extinguished without great difficulty. (3.) That though no natural cause could be assigned, the miraculous power of Christ, or agency of his angels, may suffice: and indeed on the whole it seems, that we could not from natural causes certainly infer that there would be a conflagration; and consequently, what some of the ancients have so confidently said of it, is to be regarded chiefly as a *tradition*. Vid. *Lect.* 24. § 3, 6 [c].

a BURNET's Theory, l. iii. c. xii.
WHIST. Theory, l. iii. c. v.
b MARC. ANTON. l. v. § 13. Gatak. Notes.
ORIG. contra Cels. l. iv. p. 208, 209.
Enq. into the Phil. Doct. of a Fut. State, p. 87—91.
BURNET's Theory, l. iii. c. ii, iii.
RAY's three Disc. No. iii. c. iv.
GROT. de Verit. l. i. § 22. p. 81.
PLIN. Nat. Hist. l. ii. c. cvii.
CAMPBEL's Necess. of a Rev. p. 271, 272.
c MORE's Theol. Works, p. 159—168.

LECT. CCXXV.

Of the Conflagration—its Causes and Consequences.

§ 1. *Schol.* 3. DR. THOMAS BURNET supposes that many natural causes will concur, as the occasion of this burning: *v. g.* that many dry summers preceding it will render the face of the earth combustible in an uncommon degree; that volcanos will break out in many places, and that there will also be an eruption of that central fire which Dr. WOODWARD and some others suppose to have been lodged in the bowels of the earth at the creation: (WOODW. *Nat. Hist. part* iii. § 1.) and he particularly conjectures, that one violent eruption, preceding the general conflagration will swallow up the city of *Rome*, and perhaps all that tract of land, which is called *the state of the church* in *Italy;* which event he thinks is intimated *Rev.* xix. 20. But it seems a strong objection against this supposed *gradual* approach of a conflagration, that our Lord describes the day of judgment as coming at an *unexpected* season; and supposes men in such a state of sensuality and luxury, as one could hardly imagine an earth so desolated and ruined would be capable of affording materials for. *Luke* xii. 39. (compared with 2 *Pet.* iii. 10.) xvii. 26—30. 1 *Thess.* v. 2—4[a].

§ 2. 4. Mr. WHISTON supposes that a *comet* will be the cause of the conflagration, as it was of the deluge; which it may effect, either by drawing the earth into the sun, in its *descent* towards it, or (which he supposes more probable) in its *ascent*, when heated by the sun, drawing off the vapours, emptying the seas, inflaming the air, and perhaps the surface of the earth, or at least operating upon it so far as to make way for that action of the *central fire*, which he supposes would of itself be sufficient to produce a conflagration, were it not balanced by a proper degree of moisture and of cold. And indeed such alterations the access of a comet, so heated as some have been, would naturally produce, even though it should not pass close to the earth. He supposes the comet, seen in the year 1680, may be the executioner of the divine vengeance upon the earth, in some of its revolutions; but when that will be, he pretends not to de-

[a] BURNET's Theory. l. iii. c. vi—x.

termine. But if the possibility of calculating this period by astronomical observations be admitted, it seems inconsistent with what is said in *Mark* xiii. 32. and elsewhere, of the absolute uncertainty of the time when this great event will come to pass, and may perhaps afford an objection against that part of the scheme, which in other branches of it appears very probable[a].

§ 3. 5. What will become of this earth, after this burning is kindled and has done its work, it is hard to determine. Some have thought it would continue inflamed, and so become the seat of the damned: others have imagined it would rise like a phœnix out of its ashes, which hypothesis will more particularly be considered in the next proposition: and some imagine its annual motion will be so disturbed, that it will become a *comet*, and continue for some time in that state; till possibly the approach of some other heavenly body may so alter its motion, and correct its eccentricity, as to reduce it again to a planetary state: and it is said, we know not but this may be the case with regard to many other planets and comets; and that perhaps, as the dissolution of one *animal body* supports the growth of another, so dissolving *systems* may with immense variety support and form others. But this is a very precarious conjecture, and would intimate a wider extent of natural and probably moral evil in the universe, than one would be forward to allow; for the conflagration of a planet can hardly be conceived to happen, without the ruin of its inhabitants. Some have thought *Rev.* xx. 11. xxi. 1. some argument for this hypothesis; but it must be owned to be a very precarious one, considering how different an interpretation these words may admit of[b].

§ 4. 6. The *order* assigned for this conflagration is not expressly determined in scripture; but it seems probable, that it will be *after* Christ's appearance, rather than *before* it; since it is expressly said, that some believers shall be found *alive* at Christ's coming; which plainly shews, that no such calamity will then have befallen the earth, as must destroy the whole human race, which a conflagration probably would. Therefore, comparing 2 *Pet.* iii. 10—13. with 1 *Cor.* xv. 51, 52. there seems reason to conclude, that, on our Lord's appearing, the living saints, together with the dead now raised, will be caught up to meet him, the bodies of the former undergoing some great, yet gentle, and probably delightful change, to make them fit

a WHISTON. Theory, l. iv. c. v. § 90—92.

b BURNET'S Theory, l. iv. c. viii. x.

for a celestial life: but as for the wicked, whether they will be judged and condemned before this fire is *kindled*, after it is *spent*, or while it *continues*, is not expressly asserted: perhaps, by the righteous judgment of God, those found alive may be left to die by these flames, of which they will be the more worthy, considering the peculiar aggravation attending their crimes, in consequence of those circumstances which will hereafter be represented.

§ 5. 7. Bishop BURNET thinks, that the action of this fire upon the bodies of the dead would have some *natural* efficacy, to render the particles of them more pure and fixed, and so to fit them for an immortal life. But it is not easy to understand this efficacy, or to reconcile this hypothesis so far as it may relate to the righteous with what is said in the preceding scholium, and with 1 *Thess.* iv. 15. where it is expressly asserted, "that the living saints shall not be changed before the dead in Christ are raised;" so that on the whole, if there be any thing at all in this conjecture, it must only relate to the bodies of the *wicked*[a].

§ 6. 8. Mr. FLEMING also supposed, that the conflagration would attend Christ's first appearance to judgment; and would not only precede the general resurrection, but also the change of those who were found alive. He thought the most eminent saints would immediately be caught up and changed; that the wicked, who were then alive, would, as was intimated at the end of the *sixth* scholium, be burnt to death by the last fire; and that persons, in the main good, but whose characters were attended with some remarkable imperfections, would feel in proportion to those imperfections some different degrees of pain and terror on this occasion; which he supposes to be intimated, when it is spoken of as the peculiar privilege of some good men, that *they should not be hurt by the second death*, *Rev.* ii. 2. and that *it should have no power over them*, *Rev.* xx. 6. He seems to think, that something like this would also be the case of those true Christians, who were before dead in the like imperfect state of virtue and holiness; for he fancied the resurrection would be accomplished, before the conflagration was entirely over, and to this he refers that disputed passage, 1 *Cor.* iii. 15. ORIGEN taught a doctrine nearly resembling this; but he extended the efficacy of this *purging fire* in some degree to the most eminent Christians, not excepting the apostles themselves: and this by the way was the first *purgatory* taught in

[a] BURN. on the Art. p. 66.

the christian church.—But this order is directly contrary to 1 *Thess.* iv. 15. and the texts referred to above will so easily admit of a different interpretation, that few will believe, in consequence of his arguments from them, that Christ should appear to torment them and terrify great numbers of those, whom he immediately intended to raise to perfect glory and felicity, and most of whom had dwelt with him in the holiness and happiness of the intermediate state[a].

LECT. CCXXVI.

Concerning the Renovation of the Earth.

§ 1. *Prop.* TO state the hypothesis of those who assert, that after the conflagration there shall be a *renovation of the earth:* and to enumerate the chief scriptures which they urge in support of that assertion.

§ 2. *Sol.* 1. Dr. THOMAS BURNET and Mr. WHISTON concur in asserting, that the earth will not be entirely consumed; but that the matter of which it consists will be fixed, purified, and refined; which they say will be the natural consequence of the action of fire upon it: though it is hard to say, what such a purification can do, towards fitting it for its intended purpose; for it is certain, a mass of chrystal or glass would very ill answer the following parts of this hypothesis.

§ 3. 2. They suppose, that from these materials thus refined, as from a second chaos, there will by the power of God arise a new creation; and that the face of the earth, and likewise the atmosphere, will then be so restored, as to resemble what it originally was in the paradisaical state; and consequently, to render it a more desirable abode for human creatures than it at present is; and they urge for this purpose the following texts, *viz.* 2 *Pet.* iii. 13. (compare *Isa.* lxv. 17. lxvi. 22.) *Matt.* xix. 28, 29. (compare *Mark* x. 29, 30. *Luke* xviii. 29, 30.) *Psal.* cii. 25, 26. *Acts* iii. 21. 1 *Cor.* vii. 31. *Rom.* viii. 21.

§ 4. 3. They agree in supposing, that in this new state of things there will be no sea, *Rev.* xxi. 1.

§ 5. 4. Mr. WHISTON also supposes, that the comet, which will occasion the conflagration, coming on the east side of the earth, will impress a force upon it, by which its diurnal motion

[a] FLEM. Disc. on the Millen. apud Christology, vol. iii. p. 44, 45. | BULL's Serm. vol. i. p. 124, 125.

will be impaired to such a degree, as that the remainder of it will only suffice to carry it round its own axis once, while it dispatcheth its course in the ecliptic ; the consequence of which will be, that one hemisphere will have perpetual day, and the other never see the sun at all : but the want of that he supposes will be applied by some bright luminary, which shall appear fixed in the zenith of that hemisphere, and which may therefore be called *the glory of the Lord.* He also supposes, that the attraction of the comet will occasion a final separation of the *moon*, which will be no longer necessary, *Rev.* xxi. 23—25. xxii. 5.—Dr. THOMAS BURNET conjectures, that the renovation of the earth will in a great measure be occasioned by correcting the obliquity of its axis, and causing it to remain at right angles with the ecliptic : but Dr. KEIL has admirably proved, in his *Examination of the Theory*, that this would be a mischief to the earth, rather than a benefit. And, besides all the other inconveniences and difficulties attending this part of Mr. WHISTON's hypothesis, that of continual summer and day, at least in that hemisphere towards the sun, seems to be of great weight : and if the earth were supposed to be hereafter removed so far from the sun, as to render such a degree of heat tolerable, the degree of light on that hemisphere must be proportionably diminished.

§ 6. 5. They both suppose that the earth, thus beautified and improved, shall be inhabited by those who shall inherit the first resurrection, and shall here enjoy a very considerable degree of happiness ; though not equal to that which is to succeed the general judgment ; which judgment shall, according to them, open when those *thousand years* are expired, mentioned *Rev.* xx. 4, &c. 1 *Thess.* iv. 17. compare *ver.* 15. which passage is thought by some to contain an insinuation, that *Paul* expected to be alive at the appearance of Christ ; which must imply an expectation of being thus raised from the dead before it : but it is answered, that the expression, *we that are alive* may only signify, those of us that are so," speaking of all Christians as one body, 1 *Cor.* xv. 49—52. It is remarkable, that Dr. HARTLEY has declared it as his opinion, that this Millenium shall consist of a thousand *prophetical* years, where each *day* is a year, *i. e.* of 360000 years, pleading that this is the language used in other parts of the *Revelations*[a].

§ 7. *Schol.* 1. It seems an invincible objection against this

[a] HARTLEY on Man, vol. ii. p. 400. WHIST. Theory, l. iii. c. v. p. 288—291. l. iv. c. v. p. 452—456. BURNET's Theory, l. iv. pass. KEIL's Exam. of Burnet, c. iv. FAWCETT's Dial. p. 9.

hypothesis, which places the Millenium *after* the conflagration, that the saints inhabiting the earth after the *first* resurrection are represented as distressed by the invasion of some wicked enemies, who are called *Gog* and *Magog*, *Rev.* xx. 7—9. *Ezek.* xxxviii. & xxxix. Now forasmuch as the whole race of mankind must be destroyed from the face of the earth by the conflagration, if not miraculously removed from it, it is impossible to account for the existence of those wicked men on the renewed earth; not to mention the difficulty of saying, what would become of those good men who were found alive at the conflagration, who cannot all be supposed worthy of the first resurrection; nor can we imagine they would be changed to dwell here. It is difficult, with respect to the forementioned objection, either to suppose, that some of the saints shall be perverted, or that the wicked shall be raised before their time, as it seems, purely to afflict God's people. To solve this objection, Dr. BURNET, on GLANVILLE's wild principles, is driven to the wretched expedient of supposing a race of earth-born men to spring like mushrooms out of the ground [a].

§ 8. 2. Though Mr. FLEMING does not entirely agree with Dr. BURNET and Mr. WHISTON in all the foregoing particulars, yet he interprets *Rev.* xx. 6. as referring to a proper resurrection: he supposes that what happened *Matt.* xxvii. 52. was a pledge of this: and by the way he conjectures, that the most celebrated saints of the Old Testament times then arose, and ascended with Christ to heaven; forgetting, as it seems, the strong objection against this from *Acts* ii. 29. Agreeable to this, he apprehends, that the saints, who are to be the subjects of the *first* resurrection, will perhaps appear to some of the inhabitants of this earth, which may be a means of reviving religion among them; yet will not have their abode here; but that during the thousand years in which the kingdom of Christ shall have its highest triumph on earth, they shall be rejoicing with him in heaven, in a state of happiness far superior to that which they enjoyed in the separate state, yet not equal to what is to be expected after the general judgment. To this peculiar privilege of the martyrs and some other eminent saints he supposes St. *Paul* to have referred, *Phil.* iii. 9—11. in that very emphatical phrase, especially according to the *Alexandrian* reading, which is well attested by several other copies, την εξαναστασιν την εκ των νεκρων, and he lays it down as a general rule, that εξαναστασις or αναστασις εκ των νεκρων, whenever either of them

a BURNET's Theory, vol. ii. p. 311—316. GLANVILLE's Lux Orientalis, p. 142—146. ap. CAMPBELL's Necess. of Rev. p. 273. LOWMAN on Rev. xx. 8.

is used, signifies this *first resurrection from among the rest of the dead;* and on this foundation, he gives a peculiar but very precarious turn to *Luke* ii. 34. xx. 35, 36. *John* xi. 25, 26. *Acts* iv. 2. xxvi. 23. *Rom.* i. 4 [a].

LECT. CCXXVII.

Of the Millenium.

§ 1. *Schol.* 3. MR. RAY agrees that there will be a renovation of the earth, and though he does not grant, as some have supposed, a resurrection of the *same* animals that once lived upon it, (as well seeing there would not be room to contain them) yet he supposes that other like animals will be created anew, as well as like vegetables, to adorn the earth and to support the animals, only all in higher degrees of beauty and perfection than they have ever before had: but he pretends not to determine, whether the earth, thus beautified and adorned, as he supposes, after the general resurrection, shall be the seat of a new race of men, or only remain as the object of contemplation to some happy spirits, who may behold it, though without any rational animals to inhabit it, as a curious plan of the most exquisite mechanism; which last seems to be a very wild, as well as the former a very precarious hypothesis; and would make all the supposed bounty of God bestowed upon it perfectly insignificant and useless [b].

§ 2. 4. The patrons of the *millenary* scheme, as laid down in the proposition, plead, not only that there was among the *Stoic* philosophers a tradition of the renovation of the earth, (Vid. *Lect.* 225. § 2.) but also that it was generally asserted by the christian Fathers. But Dr. WHITBY supposes the Millenium to refer entirely to the prosperous state of the christian church after the conversion of the *Jews*, when the fullness of the Gentiles shall also flow into it; denying that such a tradition did ever universally prevail, the chief authority of which rests on a passage of IRENÆUS, where he relates it as a report of PAPIAS, a person generally esteemed of but little credit: and indeed it is certain, that the account he gives of the matter does by no means agree with that of BURNET and WHISTON, and contains some particulars too gross to be admitted on such slender evidence [c].

a FLEM. on first Res. pass. præs. p. 29, &c. 68—82.
b RAY's Disc. No. iii. c. ii. p. 412—415. Nat. Displ. vol. i. part ii. p. 290, 291.
c IREN. Hæres. l. v. c. iii. p. 497, 498. WHITBY of the Millen. c. i. BURNET's Theory, l. iv. c. v, vi. BURN. Archæol. l. i. c. xii. p. 236—240. RAY's three Disc. ubi sup. p. 406.

§ 3. 5. Dr. WHITBY endeavours to invalidate all those scripture proofs, which BURNET, WHISTON, and RAY have urged in favour of their respective schemes, especially the two *former*, and further pleads against it,

§ 4. (1.) That it would be a great detriment to the glorified saints, to be brought down to dwell upon earth, in the most pleasing form which it can be supposed to put on.

§ 5. (2.) That it is inconsistent with the description which the scripture gives of the resurrection, and the change to be made in the body that shall be raised.

§ 6. (3.) That it is contrary to the genius of the christian religion, to suppose it built on temporal promises.

§ 7. To the *first* of these objections it may be replied, that none knows to what degree earth may be beautified and adorned, or to what happiness the saints might arrive, when free (as this hypothesis supposes they will be) from all moral and penal evil. To the *second*, that the account of the spirituality of the saints' bodies after the resurrection is to be understood, as referring to the general resurrection only; and may be consistent with supposing, that some saints shall at first be raised in a less perfect state, (as we know some few, who have already been raised, were) who shall at the consummation of all things undergo a proper change. To the *third*, that though it is the genius of the christian religion to govern its professors by *faith* rather than sight, nevertheless, as this *first* resurrection is the object of faith, there is no absurdity in supposing it to be promised; especially since all agree, that there will be some pleasure in heaven suited to the corporeal part of our nature, and WHITBY himself allows, that there are promises of great temporal prosperity made to the church in the latter days.

§ 8. On the whole, the most considerable argument against the literal interpretation of the passages in question, arises from the nature of the book of the *Revelations*, which is so plainly figurative in the greatest part of it, that it seems reasonable, on principles of analogy, to suppose it to be so here, and to interpret this resurrection, as a revival of the *cause*, rather than of the *persons*; and the rather, as the resurrection of the *two witnesses*, mentioned *Rev.* xi. 11. is generally acknowledged to be meant in this figurative sense: but the expression of *the rest of the dead*, is hard to be explained even with this key [a].

a WHITBY on the Millen. c. iii, iv. LOWMAN on the Rev. p. 244—247. | Millenianism considered, pass.

§ 9. 6. Mr. WORTHINGTON has advanced a scheme very different from any of these writers in the main, though in some circumstances resembling theirs; which is, that the gospel being intended to restore the ruins of the fall, will gradually meliorate the world, till by a train of natural consequences, under the influence of divine providence and grace, it is restored to a paradisaical state: he supposes this plan is already advanced through some important stages, of which he thinks the amendment of the earth's natural state at the deluge (which, with Dr. SHERLOCK, he maintains) to have been a very considerable one. He considers all improvements in learning and arts, as well as the propagation of the gospel among the *heathen* nations, as the process of this scheme; but he apprehends, much greater advances are to be made, about the year of Christ 2000, when the Millenium will commence; which shall be, according to him, such a glorious state as WHITBY supposes, but with this additional circumstance, that, after some interruption from the last effects of wickedness by *Gog* and *Magog*, this shall terminate in the yet nobler state of *the new heaven*, and *the new earth*, spoken of *Rev.* xxi. xxii. which he supposes will be absolutely paradise restored; in which all natural and moral evil shall be banished from earth, and death itself shall have no further place; but good men shall continue in the highest rectitude of state, and in the greatest imaginable degree of terrestrial felicity, till the coming of Christ and universal judgment close this beautiful and delightful scene, perhaps several thousands of years hence. Indeed he seems to intimate some apprehension, that the consummation of all things will happen about the year of the world 25,920, the end of *the great year*, as the *Platonics* called it, when the equinoxes shall have revolved. But the reasonings, by which these conjectures are supported, are, on the one hand, too diffuse to be represented, and on the other, too superficial to need to be confuted here[a] *.

[a] WORTHINGTON of the Extent of Redempt. pass.

* An older writer of the same name, has advanced nearly the same sentiments in a volume of miscellanies, published in 1704. The book treats almost entirely on the Millenium, and one of the subjects is expressly "De Ecclesiæ in terris futura Felicitate." S.

LECT. CCXXVIII.

Of the Conversion of the Jews—and their Restoration to their former Country.

§ 1. *Prop.* BRIEFLY to survey the chief prophecies of scripture, relating to the *conversion* of the *Jews*, and its consequences with regard to the *Gentile* world.

§ 2. *Sol. & Dem.* 1. Though the *Jews* have for many ages been rejected by God, and driven out from their ancient inheritance, and though, during their dispersion, they have generally expressed an obstinate and implacable aversion to christianity, and indeed a great disregard to all true morality and religion; it is foretold, that they will at length embrace their own Messiah, whom they now reject, and thereupon be taken into the divine favour and covenant anew, *Rom.* xi. 11—36. *Isa.* xlv. 17, 23—25. liv. *per tot.* lx. lxii. lxv. lxvi. *Jer.* xxxi. 31—34. *Hos.* iii. 4, 5. *Zech.* xii. 9. xiii. 1. and many scriptures quoted below.

§ 3. 2. On their conversion, they shall, by a train of wonderful providences, be gathered together from the countries in which they are now scattered, and conducted to their own land, where they shall become a prosperous and honourable, as well as a religious nation, *Isa.* xxvii. 12, 13. *Ezek.* xi. 17—21. xxxvi. 24—28. xxxvii. 21—28. xxxix. 25—29. *Hos.* i. 10, 11. *Amos* ix. 14, 15. *Zech.* xiv. 10, 11, 21.

§ 4. 3. Whereas, on their settlement in their own land, some enemies shall make an assault upon them, some celebrated victory over such enemies is foretold, *Isa.* lxvi. 16, 24. *Ezek.* xxxviii. 39. *Joel* iii. 9—14. *Zech.* xiv. 1—15. *Rev.* xx. 8—10. to which we may perhaps add *Isa.* lix. 19. *Micah* iv. 11, 13. *Zeph.* iii. 8.

§ 5. 4. This interposition of God, in the methods of his providence and grace, for the recovery and defence of the *Jews*, shall make such impressions on the *Gentiles*, as to be a means of bringing in the fulness of them, *Isa.* xlix. 6. *Rom.* xi. 12, 15, 25, 26. See the passages quoted § 2 [a], *.

a BURN. App. ad Stat. Mort.
WHITBY of the Millen. c. ii.
SCOTT'S Christian Life, vol. iii. p. 1166—1172.
CLARK on the Promises, p. 243—285.
POWELL'S Concord. Append. ad fin.
LARDN. Circumst. of the Jews, p. 65—72.
—— Works, vol. x. p. 90.

* Dr. BLAYNEY, in his new translation of Jeremiah, has considered the subject of the restoration of the Jews. See the introduction and notes on the 30th and 31st chapters. K.

§ 6. *Schol.* 1. When the context of most of those places referred to is examined, it will appear, that few, if any of them can justly be applied to the restoration of the *Jews* from the *Babylonish captivity*; especially considering, how expressly their regard to *David* their king, *i. e.* to Christ, is mentioned, as previous to those gracious appearances of God in their favour; and also how expressly it is promised in some of those passages, that the *Jews*, after the restoration referred to in them, shall *never* be rooted out of their land *any more*.

§ 7. 2. It is not improbable, that *Deut.* xxx. 1—6. and many other places in the pentateuch, refer chiefly to this greatest dispersion of the *Jews*, and their *final* restoration; though most of the phrases there used are such, as suited all the eminent deliverances God wrought out for them, so that each of those deliverances might be looked upon as an accomplishment of this prediction; nevertheless, those treated of in the proposition, being the greatest events of the kind, it seems reasonable to consider this prophecy of *Moses* as chiefly centering in them, though comprehending the other as types or models, which preserves a unity of sense and design, as much as any interpretation whatsoever can do: and indeed the passage referred to above seems a general prophecy, that upon their return to God, they shall always be delivered, with an intimation, *ver.* 6. that, through God's gracious operation, this happy turn should be the final catastrophe of their nation. Compare *Lect.* 132. § 1 [a].

§ 8. 3. How far the form of government and religion among the *Jews*, may, upon their restoration to their own land, be changed from what it originally was, we cannot certainly say: but it is exceeding probable, that so much of their ancient law will continue in force, as can be reconciled with the genius of the christian religion; and that God will raise up some divinely inspired prophets among them, with a full declaration of his mind and will in relation to a variety of questions, which we have not light enough to decide: and some have thought, that *Elias, i. e. John* the baptist, (of whom the Old Testament prophesied by that name) will then be raised from the dead, and bear a considerable part in the glorious work of converting and settling them, *Jer.* iii. 15. *Mal.* iv. 5, 6 [b].

a JACKSON'S Credibility, l. i. part ii. § 3. c. x. p. 169, &c. 4to. ap. Op. l. i. c. xxvii. vol. i. p. 125.

PATRICK in Loc.

b JEFFRIES's Review, p. 142.
MEDE on Mark i. 14. Op p. 98, 99.

§ 9. 4. Some have supposed, that the ancient *patriarchs* will then be raised from the dead; and Lord BARRINGTON, in particular, thinks, (as *Irenæus* formerly did) this supposition necessary for vindicating the truth of God, in promising to them, as well as to their seed, the land of *Canaan*, which they never in their life-time possessed: he thinks likewise, that this is the easiest way of clearing up our Lord's argument for a resurrection, from God's calling himself *their God* after their death, *Matt.* xxii. 31. and the parallel places. But it is certain, our Lord's argument will be conclusive without this; and the land might be said to be given to the patriarchs, as they were secured by the divine promise, that their *seed* should possess it: and if the *Hebrew* particle ו be rendered *even*, as it often is, all shadow of an argument from this promise will be removed. Compare *Isa.* lvi. 5. *Ezek.* xx. 11. *Psal.* li. *ult. Mic.* ii. 13. where it is thus rendered [a].

§ 10. 5. Some have apprehended, that several extraordinary miracles shall be wrought to assist the *Jews* in their return, *Mic.* vii. 15. particularly, that the rivers shall be dried up which would oppose their passage, (*Isa.* xi. 15, 16. *Zech.* x. 11. compare *Rev.* xvi. 12.) that others shall be opened in dry places through which they are to march, (*Isa.* xli. 17, 18. xliii. 19, 20.) and that Christ himself shall appear in person among them, to lead them on in a considerable body, (*Isa.* lii. 12. lviii. 8. *Hos.* i. 10, 11. *Mic.* ii. 12, 13.) But it is certain several of these texts may admit of a different interpretation, and may perhaps be only figurative expressions of their being the objects of God's peculiar care and favour: nevertheless, should these events actually happen, there would be great reason to believe, that an all-seeing God, whose work is always actually before him, referred to them in such predictions.

§ 11. 6. A late writer has given it as his opinion, that the *Jews* shall be restored to their own land, and live for some time in great prosperity there, under the *Mosaic* œconomy and law, the Lord being their king, *before* they become Christians: which he argues, partly from the latter part of the prophecy of *Ezekiel*, concerning the building of a temple, which must be intended for such a ritual as the *Mosaic* law appointed; in connection with several other passages referred to above, predicting the observation of such rites, (compare *Zech.* xiv. 16.) and partly from the *order* of the events foretold, *Zech.* xii. xiii.. But it is an-

a BARRINGT. Ess. of Div. Disp. p. 84—92. with Notes.

IREN. Hær. l. v. c. xxxiii. p. 495.

swered, 1. That this is in the nature of things improbable. 2. That *Ezekiel's* temple may be mystically explained; or, that even under christianity, some *Jewish* rites may in that place be restored. 3. That great absurdities would follow, from supposing all the events described in *Zech.* xii. & xiii. to follow each other, in the order there laid down, and among the rest, Christ's death would happen, after they had looked to him whom they had pierced [a].

§ 12. 7. As for the *time*, when these glorious scenes shall open on the christian church, commentators and other critics have been much divided among themselves. Some passages in the *Revelations* seem to fix the beginning of them at the distance of 1260 years from the rise of *Anti-christ*, *Rev.* xii. 6, 14. xi. 2, 3. compare *Dan.* xii. 7. but the main difficulty lies in fixing the date of that *rise*. Most protestant writers have dated it from the year 606, when Pope *Boniface III.* first assumed the title of *universal bishop*, conferred upon him by *Phocas*, ending *A. D.* 1866. But Mr. FLEMING, and after him Sir ISAAC NEWTON, and Mr. LOWMAN, fix it about the middle of the eighth century, *A. D.* 756, when *Pepin* invested Pope *Stephen* with the *temporal* dominion of *Rome*, and the neighbouring territories, on the ceasing of the exarchate of *Ravenna*; which is the more probable, as the other *horns* mentioned in the context, are plainly *temporal* kingdoms: and as this happened near 666 years after *John* saw the vision recorded in the *Apocalypse*, *A. D.* 90, that seems the most probable interpretation of the *number of the beast.* Sir ISAAC, after IRENÆUS, *l.* v. c. XXX. refers it to the numeral letters of the word AA T E I N O Σ and the *Hebrew* ר ו מ י ת, which do
30|1|300|5|10|50|70|200 400|10|10|40|6|200
each of them make 666, and supposes that the *mark* of the beast, is the *sign of the cross*, *Rev.* xiii. *ult.* On this hypothesis, that period will end in the year 2016.

§ 13. Mr. MAURICE dates the rise of the beast from the year 606, which he supposes was 666 years after the *Romans* possessed *Judea*, when the rise of the *fourth monarchy* there must begin and adding to this number the 1260 days or years with 30 more for the *languishing* state of the anti-christian glory, and 45 for the pouring out of the vial, which was to be attended with its *utter ruin*, he fixes the end of this period in the year 1941. (Compare *Dan.* xii. 7, 11, 12.) And by [illegible] way he observes, that as the *Turks* ruined the eastern emp[illegible]

a Restor. of Jews and Israelites, p. 57.

1453, and are to continue *an hour, a day, a month, and a year*, see *Rev.* ix. 15. *i. e.* according to the *Julian* reckoning, 396 years, they shall fall, *A. D.* 1849, and that after 17 years triumph, Anti-christ shall come to his end, *i. e.* begin to fall, *A. D.* 1866, which coincides with the former period, and so confirms it. Compare *Dan.* xi. 36—45. MAURICE'S *Serm. of Tribes appearing, &c. p.* 54. *Not.*

§ 14. Mr. FLEMING, computing the last-mentioned time, *Rev.* ix. 15. by *prophetic* years, makes it 391, and refers it to another event, *viz.* to the taking of *Constantinople*, in the year 1453, which was just that distance of time from the uniting the four *Turkish* kingdoms under one head [a].

§ 15. We shall conclude this scholium with observing, that when *three years and an half* are supposed equal to 1260 days, it plainly goes upon the supposition, that the *prophetic* year, which probably was the ancient year, (see WHIST. *Theory, l.* ii. *p.* 144—182.) consisting of twelve months of 30 days each, *i. e.* of 360 days, is made use of. And if it be, the *end* of the period when Anti-christ is to fall should be reckoned by the same year; which will make an alteration in all the computations above, and will reduce the fall of Anti-christ, on FLEMING'S hypothesis, to *A. D.* 1998, and on the common, to *A. D.* 1848. And if upon the same principles, the 666 years be reckoned by *prophetical*, not *Julian* years, it will amount to very little more than 656 *Julian*; which, if the above hypothesis were to be allowed, will fix the date of the *Revelations* to about the year 100 [b].

LECT. CCXXIX.

Of Interpreting the Revelations.

§ 1. *Prop.* TO give a summary view of Mr. LOWMAN'S late celebrated and valuable scheme for interpreting the book of the *Revelations.*

§ 2. *Sol.* 1. He proves that the *seven epistles*, contained in the *second* and *third* chapters, are not prophetic, but relate to the state and circumstances of the seven churches to whom they

a FLEM. of the first Resurr. p. 136.
b —— Christol. vol. iii. p. 103—120.
NEWT. on the Proph. p. 284.
BURNET'S Life of bishop BEDEL, p. 10—12.
LOWMAN on Rev. p. 142—145.
PYLE on Rev. xiii. 18. p. 103.
IREN. & Not. in Loc. cit.
LE CLERC and Hammond in Loc.
HOLLAND on Rev. in Loc.
LIMBORCH'S Thes. 7. xi. 19.
WARB. Serm. vol. iii. No. 2.

are directed, at the time when this book was written. Compare *cap.* i. 19.

§ 3. 2. He supposes the remainder of the book to be a prophetical representation of the most remarkable events, which were to befall the christian church, from that time to the consummation of all things; rejecting those schemes, in which, by various fanciful synchronisms, the *seals*, *trumpets*, and *vials* are represented and expounded, as successive representations of the same event.

§ 4. 3. He considers the *fourth* and *fifth* chapters, as only introductory to the prophetic part of the book; and justly observes, as Sir ISAAC NEWTON and many other good commentators had done, that there is in the scenery here and all along, a beautiful reference to the *temple worship* [a].

§ 5. 4. He divides the remainder into *seven periods:* the *first* of which, represented by the *seals*, shews, according to him, the state of the church under the *Heathen Roman* emperors, from *A. D.* 95 to 323. And here, he more particularly explains the *first seal*, *Rev.* vi. 2. of the triumph of christianity over *Jewish* and *Heathen* oppression: the *second*, *ver.* 3, 4. of the judgments of God on the *Jewish* persecutors under *Trajan* and *Adrian:* the *third*, *ver.* 5, 6. of the famine in the time of the *Antonines:* the *fourth*, *ver.* 7, 8. of the pestilence and other calamities, which befel the empire, in the reigns of *Maximian*, *Valerian*, and the intermediate *emperors:* the *fifth*, *ver.* 9—11. of the persecution under *Dioclesian*, *A. D.* 270 to 298: the *sixth*, *ver.* 12—17. of the commotions of the empire, from *Maximian* to *Constantine:* the *seventh chapter*, *i. e.* the *sealing of the* 144,000, he interprets of the numerous converts to christianity, which happened between this and the second period, vii. 1—8. in the triumphs of which the heavenly world is beautifully represented as rejoicing, vii. 9—12. The *seventh* seal is only introductory to the *trumpets*.

§ 6. 5. The *second period*, which is that of *the trumpets*, *cap.* viii. ix. according to Mr. LOWMAN, relates to what was to happen in the christian church from *Constantine*, *A. D.* 337 to 750, when the *Mahometan* conquests ceased in the west.—More particularly, the *first* trumpet, which produced *hail and fire mingled with blood*, *cap.* viii. 7. he refers to the bloody wars which happened in *Constantine's* family, *A. D.* 337 to 352: the *second*, of the *burning mountain*, *ver.* 8. 9. to the invasion of

[a] Sir ISAAC NEWT. on Proph. part ii. c. ii.

Italy by the northern nations, and the taking of *Rome* by *Alaric* king of the *Goths*, *A. D.* 359 to 410 : the *third*, of *the star of Wormwood*, *ver.* 10, 11. the succeeding ravages of *Italy*, and founding the *Gothic* kingdom there, *A. D.* 412 to 493 : the *fourth*, of *darkening the sun, moon, and stars*, *ver.* 12. to the wars in *Italy* between the *Goths* and *Justinian's* generals, which ended in erecting the exarchate of *Ravenna*, *A. D.* 493 to 558 : the *fifth* trumpet, of the *locusts from the bottomless pit*, (ix. 1—12.) to the rise and increase of the *Mahometan* religion and empire, till checked by internal divisions, *A. D.* 568 to 675 : the *sixth*, of *loosing the four angels and flaming horsemen*, (*ver.* 13—21.) to the *Saracens* invading *Europe*, and ravaging it ; till their defeat by *Charles Martel :* the *seventh* trumpet is only introductory to the vials.

§ 7. 6. The *third period*, according to him, represents the state of the church and world, in the time of the last head of the *Roman* government, *i. e.* under the *Pope*, for 1260 years, *viz.* from *A. D.* 756 to 2016. (Vid. *Lect.* 128. § 11.) This grand discovery, being introduced by the solemnity of a peculiar message from God by an angel, (*cap.* x.) is first described by general representations of *the temple*, and *the witnesses ;* (*cap.* xi.) then of *the woman in the wilderness ;* (*cap.* xii.) then by a monstrous *wild beast*, signifying the *new Roman* and persecuting power. (*cap.* xiii.) The xivth chapter is, according to him, an episode, containing strong representations of the happiness of those who should preserve their integrity, and the general purpose of God to bring vengeance in due time upon this wicked and persecuting power. The xvth contains the appearance of the *seven angels* with the *vials*, and a song of celestial praise on that account. Then follows the *pouring out of the vials*, (*cap.* xvi.) each of which he expounds of some great judgment upon the *Papal* kingdom. The *first* (xvi. 1, 2.) on *the earth*, of the wars in the family of *Charles* the Great, by which it was ruined, *A. D.* 930 to 988 : the *second*, (*ver.* 3.) on *the sea*, of the effusion of blood in the holy war, *A. D.* 1040 to 1190 : the *third*, (*ver.* 4—7.) on *the rivers and fountains of water*, of the civil wars between the *Guelphs* and *Gibelines*, when the *Popes* were driven out of *Italy*, *A. D.* 1200 to 1370 : the *fourth*, (*ver.* 8, 9.) on *the sun*, of the long wars in *Italy*, *Germany*, *France* and *Spain*, occasioned by schisms in the popedom, *A. D.* 1378 to 1530 : the *fifth*, (*ver.* 10, 11.) on *the seat of the beast*, he explains of the reformation, *A. D.* 1560 to 1650 : the *sixth*, (*ver.* 12—16.) of *drying up Euphrates*, he supposes yet to come ; and conjectures it may be some in-

vasion of the *Pope's* dominions from the east: the *seventh*, (xvi. 17, &c.) of the final destruction of *Rome*. The following chapters, (xvii—xix.) are assurances and descriptions of this final ruin, given by angelic messengers to *John*, and consist of songs of praise on the occasion: and in the *last*, Christ is represented as leading an army out of heaven to effect this grand event.

§ 8. 7. The *fourth period* is that of a thousand years, or the *Millenium*, in which the church will be in a most prosperous state, *A. D.* 2000 to 3000: (*Lect.* 127. § 2, &c.) so that, according to him, the *seventh* chiliad is to be a kind of *sabbath*[a].

§ 9. 8. The *fifth period* is the renewed invasion of the enemies of the church for a short time, not defined, but which is to end in their final extirpation and ruin, *cap.* xx. 7—10. (Compare *Prop.* 166. *gr.* 3.)

§ 10. 9. The *sixth period* is the general resurrection and final judgment, *cap.* xx. *ver.* 11—15. which terminate

§ 11. 10. In the *seventh* grand *period*, in which the saints are represented as fixed in a state of everlasting triumph and happiness in the heavenly world, *cap.* xxi. 1—5.

§ 12. 11. The *conclusion* of the book confirms the truth of all; and deduces the grand moral which runs through it, *viz.* that though the church of Christ is to struggle with great difficulties, he will support it in the midst of all, and make righteousness and truth finally victorious[b] *.

a AINSW. on Gen. i. 31.
BURNET's Theory, l. iv. c. iii. p. 209, 210.
PLUTARCH de Iside & Osir. § 47. apud WORTHINGT. on Redempt. p. 211—213.

b PYLE's Ded. and Pref. to Rev.

* Mr. DAUBUZ's book on the Revelations, which was written a considerable number of years before that of Mr. LOWMAN, is understood to be a work of great learning and merit. Mr. FLEMING's "Dissertation on the Fall of Antichrist" has lately excited extraordinary attention. The whole book of Revelations has been commented upon by Bishop NEWTON, in his "Dissertations on the Prophecies." See the Dissertations, volume the third, passim, or the Bishop's Works, vol. i. p. 533—763. See also Sir ISAAC NEWTON's "Observations upon the Apocalypse of St. JOHN," annexed to his "Observations upon the Prophecies of Daniel," p. 235—323. "A Commentary on the Revelations" has very recently been published by Dr. JOHNSTON, a clergyman of the church of Scotland. K.

To these might be added two late publications, Dr. SNODGRASS's "Commentary on the Revelation;"—and Dr. MITCHELL's "New Exposition of the Revelation of the Apostle John," in two parts. The *first* part, containing the eleven first chapters, the author calls, "The *sealed-book* Prophecy; the *second* part, containing the eleven last chapters, "The *little-book* Prophecy. This work is written in the form of a paraphrase, attended with many judicious explanatory remarks. W.

§ 13. *Schol.* 1. On the whole, it must be acknowledged, that there is a beautiful resemblance between the prophetic representations, and the events supposed to be correspondent to them in many particulars; and the historical facts are represented with great learning and judgment by this excellent author: yet the correspondence is not in all respects so clear as might be expected, nor can we sometimes say, why those in question are represented by one of the emblems, rather than by another. Yet after all, he has finely illustrated many passages by similar phrases from the prophetic books of the Old Testament, in which he is quite unequalled; and has made out so much, especially with respect to the *first*, and the beginning of the *third* period, as evidently proves the book to be a glorious confirmation of christianity, and well worthy our most attentive study.

§ 14. 2. It is to be observed, that the book of the *Revelations* does not contain a view of things and persons *really existing*, but merely a view of what passed in the *imagination* of St. *John;* in which scene, there were plainly some allegorical persons, *v. g.* the animals, by a mistake, called *beasts* in our translation; and it is on these principles, that the representation of the *New Jerusalem*, under the figure of a city coming down from God, is to be explained.

§ 15. 3. Dr. HARTLEY, (in his *Observations on man, vol.* ii. *p.* 366—372.) supposes, that all present civil and ecclesiastical governments will be dissolved; and that, as other churches have copied after the *Babylonish* whore, they will in their degree partake in her plagues.—And the author of the *Critical notes on some passages of scripture* (printed for *Davis*, 1747.) thinks, that when *Babylon* shall be brought to utter destruction, that event will be a signal to the ten kingdoms, that their dissolution is also approaching. (*Crit. Notes, p.* 14, 15.) These ten kingdoms he reckons, 1 *Scotland*, 2 *Great Britain*, 3 *Germany*, south of the *Elbe*, 4 *France*, 5 *Spain*, 6 *Lombardy* with *Istria*, *Sardinia* and *Corsica*, 7 the *Pope's patrimony*, with *Romania* and *Tuscany*, 8 the two *Sicilies*, 9 *Pannonia* or *Hungary*, and 10 *Illyricum:* supposing these two circumstances must meet, *viz.* that the kingdoms must all have made a part of the old *Roman* empire, and must also have been for a time devoted with the rest of the spiritual power of *Rome*, (*ibid. p.* 130, 131.) But it may seem surprising, that *reformed* countries should be involved in the ruin of the church they have reformed from and protested against, compare *Rev.* xviii. 4. and it is evident that the particular division above is very precarious [a].

a NEWTON on Prophecies, part i. c. vi.

LECT. CCXXX.

Of the Internal Evidences of Christianity.

§ 1. *Prop.* CHRISTIANITY is not only attended with such external evidences, as are represented in the former part of this work, but with considerable degrees of *internal* evidence. Vid. *Lect.* 107. § 1, 2.

§ 2. *Dem.* 1. The most considerable doctrines of natural religion are so far from being contradicted, that they are established by the gospel; particularly those which relate to the being, perfections and attributes of God, his universal providence, government and a future state of rewards and punishments. *Lect.* 107. § 4.

§ 3. 2. The most important branches of those duties, which we owe to God, our fellow-creatures and ourselves, are plainly described and inculcated in the precepts of the gospel. *Ibid.* § 9.

§ 4. 3. The ceremonial observances instituted in the gospel are but few, and those evidently calculated to answer the great ends of practical religion. *Lect.* 108. § 25.

§ 5. 4. The gospel discovers to us many particulars, of which the evidence on the principles of natural religion was dubious, and which a fallen creature might greatly and painfully doubt of; particularly the pardon of sin, however aggravated, on sincere repentance and a state of complete and eternal glory reserved for all that are sincerely virtuous, notwithstanding the imperfection of their present attainments, while it threatens, to the vicious and impenitent, final and everlasting punishment. *Lect.* 107. § 5 [a].

§ 6. 5. The gospel discovers a rich variety of truths, relating both to Christ and the Holy Spirit, which by the light of nature alone we could not possibly have found out, but which, when they are known, tend greatly to encourage the mind and strike in a very powerful manner on those principles of gratitude, which are the noblest sources of genuine and acceptable obedience. *Ibid.* § 6, 8.

§ 7. 6. As the apparent end of all is to promote virtue in general, so it is observable that this scheme of salvation, by faith in Christ, and through the free grace of God in him, together with what relates to the influence of the Divine Spirit upon our souls, has the most admirable tendency to promote humility, representing us as ignorant and guilty, polluted and enslaved, 1 *Cor.* i. 30. *Ibid.* § 9.

[a] AMORY's Sermon on "Christ the Light of the World."

§ 8. 7. It further appears, from a survey of the foregoing heads, that though many things yet remain mysterious and obscure, yet those, in which the regulation of our tempers and practice is most immediately concerned, are so plain as to admit of very little dispute. *Valet propositio. Ibid.* § 6 a *.

a CLARKE at Boyle's Lect. part ii. Prop. x—xiii.
LE BLANC de autor. Script. part i. § 44, 45.
BAXT. Reas. of Christian. part ii. c. vi.
REYNOLDS's Lett. to a Deist, p. 260—272.
BENNET on Script. p. 171, 172.
PRID. Lett. to the Deists, p. 215, 216.
OWEN on the Spirit, p. 558—562.
BARROW's Works, vol. ii. Serm. xvi.
HOWE's Works, vol. i. p. 203, 204.
TILLOTS. Serm. vol. i. Serm. xlv.
BURNET's 4 Disc. p. 3—8.
Spect. vol. vii. No. 574.
OWEN's Div. Orig. Script. c. ii. § 15. c. iii. § 16*.

* see also on this subject Dr. DUCHAL's "Discourses on the presumptive Arguments for the Truth of Christianity." C.

* On the subject of this demonstration, a work entitled, "A View of the Internal Evidence of the Christian Religion," by SOAME JENYNS, Esq. deserves a perusal. The author was once an infidel, "but having some leisure and more curiosity, he employed them both in resolving a question which seemed to him of some importance,—Whether christianity was really an imposture founded on an absurd, incredible and obsolete fable, as many suppose it? Or whether it is, what it pretends to be, a revelation communicated to mankind by the interposition of supernatural power? On a candid enquiry, he soon found that the first was an absolute impossibility, and that its pretensions to the latter were founded on the most solid grounds."

The author undertakes to shew among other things, that from the New Testament may be collected not only *doctrines* of religion, but also a system of *ethics*, in which every moral precept founded on reason is carried to a *higher degree of purity and perfection* than in any other of the wisest philosophers of preceding ages—that every moral precept founded on false principles is *totally omitted*, and many *new precepts* added peculiarly corresponding with the new object of this religion—that such a system of religion and morality could not possibly have been the work of any man, or set of men, and that, therefore, it must undoubtedly have been effected by the interposition of divine power.

The work, though not faultless, abounds with valuable remarks; some of which, as topics almost entirely omitted by Dr. DODDRIDGE, are here inserted:

1. In all former religions the good of the *present life* was proposed as the *first object*; in the christian it is but the *second*: in those, men were incited to promote that good by the hopes of a future reward; in this, the practice of virtue is enjoined in order to *qualify* them for that reward. Hence it is that christianity insists more strongly than any preceding institution, religious or moral, on *purity of heart* and a *benevolent* disposition; because these are absolutely necessary to its great end.

2. The *personal character* of the author of this religion is no less new and extraordinary than the religion itself. For instance, he is the only founder of a religion in the history of mankind, which is totally unconnected with all human policy and government, and therefore totally unconducive to any worldly purpose whatever. All others, *Mahomet*, *Numa*, and even *Moses* himself, blended their religious institutions with their civil, and by them obtained dominion over their respective people; but Christ neither aimed at, nor would accept of any such power; he rejected every object, which all other men pursue, and made choice of all those which others fly from, and are afraid of. No other ever made his own sufferings and death a necessary part of his original plan, and essential to his mission.

3. Before the appearance of Christianity there existed nothing like religion on the face of the earth, the Jewish only excepted: all other nations were immersed in the grossest idolatry, which had little or no connection with morality, except to corrupt it by the infamous examples of their imaginary deities. They all worshipped

§ 9. *Cor.* 1. From hence it evidently appears, that they do much mistake the nature and design of christianity, who

a multiplicity of gods and dæmons, whose favour they courted by impious, obscene and ridiculous ceremonies, and whose anger they endeavoured to appease by the most abominable cruelties. In the politest ages of the politest nations in the world, at a time when Greece and Rome had carried the arts of oratory, poetry, history, architecture and sculpture to the highest perfection, and made no inconsiderable advances in those of mathematics, natural and even moral philosophy, in religious knowledge they had made none at all; a strong presumption that the noblest efforts of the mind of man, unassisted by revelation, were unequal to the task. They sometimes talked of virtue carrying men to heaven and placing them amongst the gods, but by this virtue they meant only the invention of arts, or feats of arms: for with them heaven was open only to legislators and conquerors, the civilizers or destroyers of mankind. This was, then, the summit of religion in the most polished nations in the world, and even this was confined to a few philosophers, prodigies of genius and literature, who were little attended to and less understood by the generality of mankind in their own countries; whilst all the rest were involved in one common cloud of ignorance and superstition. At this time christianity broke forth from the east like a rising sun, and dispelled this universal darkness.

4. Christianity has taught doctrines as inconceivable to the wisest of mankind antecedent to its appearance, as the Newtonian system is at this day to the most ignorant tribes of savages in the wilds of America; doctrines, which human reason never could have discovered, but which, when discovered, coincide with and are confirmed by it; and which, though beyond the reach of all the learning and penetration of PLATO, ARISTOTLE and CICERO, are now clearly laid open to the eye of every peasant and mechanic with the bible in his hand. These are all plain facts too glaring to be contradicted, and therefore, whatever we may think of the authority of these books, the relations they contain or the inspiration of their authors, of these facts, no man who has eyes to read, or ears to hear, can entertain a doubt; because there are the books, and in them is this religion.

5. Christianity enjoins with peculiar plainness and authority, piety to God, benevolence to men, justice, charity, temperance and sobriety; with all those duties which prohibit the commission of the contrary vices, all which debase our natures, and, by mutual injuries, introduce universal disorder, and consequently, universal misery. But it entirely omits precepts founded on false principles, those which recommend fictitious virtues, which, however celebrated and admired, are productive of no salutary effects, and in fact are no virtues at all. *Valour*, for instance, is for the most part constitutional; and so far is it from producing any salutary effects by introducing peace, order or happiness into society, that it is the usual perpetrator of all the violences, which from retaliated injuries distract the world with bloodshed and devastation. It is the engine by which the strong are enabled to plunder the weak, the proud to trample upon the humble, and the guilty to oppress the innocent. It is the chief instrument which ambition employs in her unjust pursuits of wealth and power, and is therefore so much extolled by her votaries. It was indeed congenial with the religion of Pagans, whose gods were, for the most part, made out of deceased heroes exalted to heaven as a reward for the mischiefs which they had perpetrated upon earth; and therefore with them this was the first of virtues, and had even engrossed that denomination to itself. But Christians are so far from being allowed to *inflict* evil, that they are forbid even to *resist* it, they are so far from being encouraged to *revenge* injuries, that one of their first duties is to *forgive* them; so far from being incited to *destroy* their enemies, that they are commanded to *love* them, and to serve them to the utmost of their power. *If christian nations therefore were nations of Christians, all war would be impossible and unknown amongst them.*

6. *Patriotism* also, that celebrated virtue so much practised in ancient, and so

represent it as merely a republication of the religion of nature [a].

a WARBURTON's Div. Leg. vol. I. p. 5, 6.

much professed in modern times, that virtue, which so long preserved the liberties of Greece, and exalted Rome to the empire of the world, must also be excluded; because it not only falls short of, but directly counteracts the extensive benevolence of this religion. Christianity commands us to *love all* mankind, patriotism to *oppress all* other countries in order to advance the imaginary prosperity of our own. Christianity enjoins us to imitate the *universal benevolence* of our Creator, who pours forth his blessings on every nation upon earth; patriotism to copy the *mean partiality* of a parish officer, who thinks injustice and cruelty meritorious, whenever they promote the interests of his own inconsiderable village. This has ever been a favourite virtue with mankind, because it *conceals self-interest* under the mask of public spirit, not only from others, but even from themselves; and gives a *licence* to inflict wrongs and injuries not only with impunity, but with applause; but it is so diametrically opposite to the great characteristic of this institution, that it never could have been admitted into the list of christian virtues.

7. Of those new precepts in this religion peculiarly corresponding with the new object of it, that is, PREPARING US FOR THE KINGDOM OF HEAVEN, the chief are poorness of spirit, forgiveness of injuries, and charity to all men; to these we may add repentance, faith, self-abasement and a detachment from the world, all moral duties peculiar to this religion, and absolutely necessary to the attainment of its end. By *poorness of spirit* is to be understood a disposition of mind, meek, humble, submissive to power, void of ambition, patient of injuries and free from all resentment. This was so new, and so opposite to the ideas of all pagan moralists, that they thought this temper of mind a criminal and contemptible meanness, which must induce men to sacrifice the glory of their country, and their own honour to a shameful pusillanimity; and such it appears to almost all who are *called* christians even at this day, who not only reject it in practice, but disavow it in principle, notwithstanding this explicit declaration of their Master. We see them revenging the smallest affronts by premeditated murder, as individuals, on principles of honour; and, in their national capacities, destroying each other with fire and sword for the low considerations of commercial interests, the balance of rival powers or the ambition of princes: we see them with their last breath animating each other to a savage revenge, and, in the agonies of death, plunging with feeble arms their daggers into the hearts of their opponents; and, what is still worse, we hear all these barbarisms celebrated by historians, flattered by poets, applauded in theatres, approved in senates, and even sanctified in pulpits. But universal practice cannot alter the nature of things, nor universal error change the nature of truth.

8. Another precept, equally new, and no less excellent, is *forgiveness of injuries*. The wisest moralists of the wisest nations and ages represented the desire of revenge as a mark of a noble mind, and the accomplishment of it as one of the chief felicities attendant on a fortunate man. But how much more magnanimous, how much more beneficial to mankind is forgiveness! It is more *magnanimous*, because every generous and exalted disposition of the human mind is requisite to the practice of it: for these alone can enable us to bear the wrongs and insults of wickedness and folly with patience, and to look down on the perpetrators of them with pity, rather than with indignation; these alone can teach us, that such are but a part of those sufferings allotted to us in this state of probation, and to know, that to OVERCOME EVIL WITH GOOD, is the most glorious of all victories. It is the most *beneficial*, because this amiable conduct alone can put an end to an eternal succession of injuries and retaliations; for every retaliation becomes a new injury, and requires another act of revenge for satisfaction. But would we observe this salutary precept, to LOVE OUR ENEMIES, and to do good to those who despitefully use us, this obstinate benevolence would at last conquer the most inveterate hearts and we should have no enemies to forgive. This noble and useful virtue is an obvious reme-

§ 10. 2. It further appears, that we have great reason to bless God for a revelation, attended with so many important

dy for most of the miseries of this life, and a necessary qualification for the happiness of another.

9. *Detachment from the world* is another moral virtue constituted by this religion alone: so new, that even at this day few of its professors can be persuaded that it is required, or that it is any virtue at all. But such an unremitted anxiety and perpetual application as engrosses our whole time and thoughts are forbid, because they are incompatible with the spirit of this religion, and must utterly disqualify us for the attainment of its great end. The christian system forbids all extraordinary efforts to obtain wealth, care to secure, or thought concerning the enjoyment of it. "Lay not up for yourselves treasures on earth." The chief object of the Pagans was immortal *fame*: for this their poets sang, their heroes fought, and their patriots died; and this was hung out by their philosophers and legislators, as the great incitement to all noble and virtuous deeds. But what saith the christian Legislator to his disciples on this subject? "Blessed are ye when men shall revile you, and shall say all manner of evil against you for my sake; rejoice and be exceeding glad, for great is your reward in heaven." Nothing has so much contributed to corrupt the true spirit of the christian institution, as that partiality, which we contract, from our earliest education, for the manners of pagan antiquity; from whence we learn to adopt every moral idea which is repugnant to it; to applaud false virtue, which that disavows; to be guided by laws of honour, which that abhors; to imitate characters, which that detests; and to behold heroes, patriots, conquerors, and suicides with admiration, whose conduct that utterly condemns. From a coalition of these opposite principles was generated that monstrous system of cruelty and benevolence, of barbarism and civility, of rapine and justice, of fighting and devotion, of revenge and generosity, which harrassed the world for several centuries with crusades, holy wars, knight-errantry, and single combats, and even still retains influence enough, under the name of *honour*, to defeat the most beneficent ends of this holy institution. A man whose ruling principle is *honour*, in the common acceptation, however virtuous, in a sense, he may be, *cannot be a christian*, because he erects a standard of duty, and deliberately adheres to it, *diametrically opposite* to the whole tenor of that religion.

10. Every one of these propositions, I am persuaded, says our author, is incontrovertibly true; and if true, this short but certain conclusion must inevitably follow, That such a system of religion and morality could not possibly be the work of any man, or set of men, much less of those obscure, ignorant and illiterate persons who actually did discover, and publish it to the world; and that therefore it must have been effected by the supernatural interposition of divine power and wisdom; that is, that it must DERIVE ITS ORIGIN FROM GOD. If any one can believe that these men could become impostors, for no other purpose than the propagation of truth, villains for no end but to teach honesty, and martyrs without the least prospect of honour or advantage; or that, if all this should have been possible, these few inconsiderable persons should have been able, in the course of a few years, to spread this their religion over most parts of the then known world, in opposition to the interests, pleasures, ambition, prejudices and even reason of mankind; to have triumphed over the power of princes, their intrigues, the force of custom, the blindness of zeal, the influence of priests, the arguments of orators and the philosophy of the world, without any supernatural assistance; if any one can believe all these miraculous events, contradictory to the *constant experience* of the powers and dispositions of human nature, he must be possessed of much more *faith* than is necessary to make him a declared christian, and remain an *unbeliever* from *mere credulity*.

On the Evidences of Christianity in general, and the Internal ones in particular, the reader is referred to Archdeacon PALEY's Work, entitled, "A View of the Evidences of Christianity," and more especially vol. ii. chap. ii—v. W.

circumstances, and so excellently adapted to answer the necessities of mankind. *Matt.* xiii. 16, 17.

§ 11. 3. We may further argue, that an attentive study of the scriptures and especially of the New Testament, may be an excellent means of establishing our faith in the scripture revelation. *Acts* xx. 32.

§ 12. 4. It appears from hence, that we shall serve the cause of virtue and piety in the world by endeavouring all we can to establish the character and reputation of the New Testament; and that those schemes, which would represent the writings of the apostles, as merely their own private opinions; or the relations concerning Christ, as liable to the common imperfections which attend well-meant reports of long distant facts, must be very prejudicial to the cause of christianity and of practical religion, so nearly connected with it [a].

§ 13. It is highly proper, that the peculiarities of the gospel scheme should be much insisted upon by christian preachers: which may also further be argued, from the pomp of miracles, by which this revelation was introduced into the world, and which must have appeared unworthy the divine wisdom and majesty, if those things which were peculiar to it are of so little importance, as many seem to suppose *Heb.* ii. 3, 4 [b].

§ 14. It is of the highest importance, to fall in with the practical design of the gospel, and always to consider and represent it, not merely as an object of amusement and speculation, but as a system of truths intended to sanctify the heart and to regulate the life, and thereby to train us up for the complete happiness of a future state. *Matt.* vii. 24—27. *John* xiii. 17.

§ 15. 7. They who have experimentally felt the power of the gospel on their hearts, will have an additional evidence to confirm their faith, in proportion to the degree in which its efficacy has prevailed. *John* vii. 17. 1 *John* v. 10 [c].

§ 16. 8. It follows from all, that to cultivate a devotional temper, and study as much as possible to enter into the spirit of the gospel, and to confirm every action and every sentiment to the tenor of it, must be one of the most important branches of a proper furniture and preparation for the ministerial work. And God grant, that *this* remark may be deeply fixed on the memories and hearts of all that have studied this various course of Theological Lectures, *whatever else* be disputed or forgotten: [d]

Ἐξ αὐτῶ καὶ δι' αὐτῶ, καὶ εἰς αὐτὸν τὰ πάντα.

a CHUBB's true Gospel, and HALLET's Answer.
b WATTS's Redeemer and Sanct. § 3. & 7.
——— Humble Attempt, &c. p. 30—38.
JENNINGS's Disc. on Preaching Christ, with FRANKIUS's Lett. ibid.
c DODD. Lett. to the Author of Christian. not founded, &c. No i, p. 25—27.
WATTS's Serm. vol. i. No. i—iii.
BOYSE's Works, Two Serm. on 1 John v. 10.
d WATTS's Humble Attempt § 1. p. 4—14.
SOMER's Method for reviving Religion.

LECTURES

ON

PREACHING,

AND

THE SEVERAL BRANCHES

OF THE

MINISTERIAL OFFICE;

INCLUDING

THE CHARACTERS OF THE MOST CELEBRATED MINISTERS AMONG DISSENTERS

AND

IN THE ESTABLISHMENT.

ADVERTISEMENT.

THE following Lectures are the substance of those delivered by Dr. DODDRIDGE to his theological students, in reference to preaching and the several branches of the ministerial office. They have been very frequently the subject of conversation, as containing many excellent remarks and advices, and several striking characters of authors. For the purpose of collation the Editors are in possession of four copies, one written (bearing date 1739) by a learned pupil of the author, another revised and corrected from a copy declared to be the most accurate extant, a third beautifully and accurately written, and the fourth is a transcript which differs considerably from each of the others. The editors are of opinion, however, that could they have procured ten times the number of copies, and those of the first character, it would be unsafe to trust any one of them as unexceptionable; for it does not appear that the author gave the finishing hand to his own copy as fit for the public eye.

The reader, therefore, is requested to observe, that what is here printed professes to be only a pretty full *Syllabus* of what the author more or less enlarged upon. A few expressions, and even sentences are occasionally left out, which, however proper in the lecture-room, the editors are convinced, the author himself would not have made public. The lectures are so printed also as to convey, by means of the *dash*, some idea of the place and nature of the supplementary enlargements which might be made, and may serve as proper pauses for the reader's profitable reflection. Since different copies have different *signs* of method, it is presumed that the plan which is here adopted is as perspicuous and useful as any, and is the same with that of the author in his Rise and Progress, and that in which the preceding lectures now appear.

As these lectures were never before printed, it may be expected that we should assign some reasons for giving them a place in Dr. DODDRIDGE's Whole Works. Of these the first and principal is, that we view them as possessing very considerable excellence; an excellence not inferior to any thing he ever penned, if estimated according to their tendency to do real service both to ministers and, through them, to the rising generation. Here we have a collection of rules, maxims, and cautions, relative to preaching and the pastoral care, as ample and well chosen as are any where to be found, delivered with the greatest perspicuity, and minutely detailed according to varied circumstances. In them we discover a great insight into human nature, an uniform regard to religious, moral, and civil propriety of conduct, ardent wishes to benefit mankind by promoting vital and practical religion;

with marks of uncommon diligence in the author himself, which may operate as a powerful stimulus on the reader's mind to imitate so fair an example.

From a report of their general worth many have wished, but in vain, to procure a copy; to gratify, and at the same time to benefit such persons, is another evident reason why these lectures should be now published. In fact, it may be well thought by many that a complete edition of the author's works could not consistently appear without them. To this we may add, supposing them in no danger of being lost, as many valuable manuscripts have been, the probability of their degenerating by repeated transcripts is a consideration of some weight. And, indeed, it is well known that there are many mutilated and very imperfect copies abroad; and it is not improbable that, from some motive or other, a copy might find its way to the press in a form calculated to reflect but little credit on either the publisher or the author. This danger is now precluded; and so precluded, it is hoped, as effectually to secure the deserved reputation of Dr. DODDRIDGE, an object to attain which no small degree of labour and expence has been bestowed. We are therefore persuaded that, since the author has intimated no prohibition, these considerations, among the reasonable and the good, ought to be decisive.

LECTURES

ON

PREACHING AND THE MINISTERIAL OFFICE.

LECTURE I.

Introduction—General Remarks and Directions relative to the Christian Ministry.

§ 1. GENTLEMEN, you have devoted yourselves to the work of the MINISTRY, and it is the main thing you have in view in the course of your present studies; other things are taken in only as subservient to this.—You well know it consists of several branches.—The first on which you enter is PREACHING, which, though not the only, is one of the most important parts of a minister's duty.—Preaching requires genius, application and the divine blessing.—Of the former few who are capable of academical studies are *entirely* destitute.—Nor is any great *height* of genius necessary.—The latter with a good intention and pious conduct may be expected.—Diligence, therefore, is generally the main thing wanting; yet this under a wrong conduct may turn to little account.—To prevent which the following advices are designed, recommending the success to the Spirit of God.

§ 2. In these lectures I shall give some general directions as to the method to be used in order to furnish yourselves for, and make you ready in the work, (*Lect.* 1.) Consider the character of the best practical writers in our language, (*Lect.* 2—4.) Give some advice as to the composition of sermons, (*Lect.* 5—10.) Offer some thoughts on the most proper method of delivery, (*Lect.* 11.) Add several miscellaneous remarks which will not properly fall under any of these heads, (*Lect.* 12.) Propose a few general directions for prayer, (*Lect.* 13.) Call your attention to the important duty of public exposition, (*Lect.* 14—16.) Then offer some directions on catechising, (*Lect.* 17, 18.) On administering the ordinance of baptism, (*Lect.* 19.) and the Lord's supper, (*Lect.* 20.) On visiting in

general, and the sick in particular, (*Lect.* 21, 22.) I shall then give you some general maxims for conversation, (*Lect.* 23.) Rules for conduct towards particular persons, (*Lect.* 24.) And on behaviour to other ministers, with a few miscellaneous concluding remarks, (*Lect.* 25.)

§ 3. I shall begin with some *general directions* to furnish you for the work of the ministry, and prepare you for the exercise of its functions.

§ 4. 1. See to it that there be a foundation of sincere piety laid in yourselves, or else there is but little prospect of your being useful or acceptable to others.—Be therefore firmly resolved to devote yourselves to God, and do it solemnly.

§ 5. 2. Keep up a strict course of walking with God. Be constant, diligent, and lively in secret prayer.—Maintain an habitual sense of the divine presence.—Be much in the exercise of ejaculatory devotion.—So you will learn to speak out of the fulness of the heart.—Seize every opportunity of encreasing in piety.

§ 6. 3. Cultivate a tender love to souls. This will make you eloquent.—Therefore guard against every thing that tends to alienate your affections.—By pride cometh contention; therefore practise a yielding, submissive and obliging temper. An unreasonable stiffness in little matters will do unspeakable mischief.—I almost tremble to see it in any designed for the ministry.—I foresee in it the confusion of congregations, and the ruin of your own character and usefulness.

§ 7. 4. Cultivate an extensive and candid acquaintance with the world. Things are much as we make them.—In almost all imaginable circumstances some things may be found to be despised; some things to be admired, and delighted in.—Take heed of immuring yourselves too much in your studies.—Think not the time lost which is spent out of them.—Despise not common Christians—free converse with them may be attended with many good consequences; more particularly

§ 8. (1.) It will increase your stock of knowledge. Acquaintance with the hearts of men is very desirable—and it will be better learnt by converse, as anatomy is better learnt by dissection than by books alone.—You will find many good thoughts started by them—they will be like rough diamonds, which, if well polished, you may with advantage set in your sermons.

§ 9. (2.) It will awaken your own spirits. "As iron sharp-

eneth iron, so a man sharpeneth the countenance of his friend." Experience often proves this.—Lord's-day evening's conversation is sometimes particularly sweet and refreshing.—We shall find that time thus spent will not be lost, but will abundantly repay itself.

§ 10. (3.) It will conciliate respect among them. An accessible temper is, in most cases, respected and loved—especially in persons of high reputation and great employ.

§ 11. (4.) It will form you to an experimental strain of preaching, which will be very suitable to spiritual persons;—and will give an air of wisdom natural and unaffected.—"A wise man," says CONFUCIUS, "must learn to know the hearts of men; that taking every man according to his own inclination, he may not labour in vain when he shall discourse to him of virtue." [a].

§ 12. 5. Form an acquaintance with the best authors, but especially the scriptures; they are the grand magazine.—Study them continually.—Get an interleaved Greek Testament, if possible WETSTEIN's.—Read other books also with care.—Collect some of the most valuable;—for instance, EVANS's Christian Temper, Berry-street Lectures, &c. &c.

§ 13 6. Take brief notes of the sermons you hear.—Review them in your retirement. Transcribe them, and add memorandums of your own thoughts and reflections upon them as you go along.—Painting and carving are learnt by imitation, and by observing the defects as well as the beauties of great masters.

§ 14. 7. Keep, and endeavour daily to improve your common-place book.—Have note-books added to it.—Write schemes of sermons in different degrees of perfection.—Keep a little book for hints on various subjects as they come into your mind. Keep another book for schemes that are perfect, and here insert scriptures under the proper heads in the order you intend to use them in composing.—And when you read a book, consider how far it may help you as to scriptures, sermons, common-place book, conversation, prayer, and the like.

§ 15. 8. Be daily endeavouring to form a good style and address, which is done by insensible degrees.—Never think it too soon, or too late to attain it.—Use yourselves, therefore, to various kinds of composition; at first, review them with great diligence and exactness.—Submit them to the review of a friend. Look them over afterwards at some distance of time.—Often read aloud, but in as unaffected a manner as possible.—"Elegance in a sermon," says BOYLE, "is like a golden frame about

[a] CONFUCIUS's Morals, p. 129.

a looking-glass; it would be foolish to set up the frame alone, or look only upon *that;* but yet it may serve to attract the eye, and prove the occasion of discovering some defect which would have been otherwise unobserved." See his Meditations iii. 6.

§ 16. 9. Look up daily to God, that he may give you more wisdom, and advance you in every necessary gift and grace; which he will do, if his glory be simply and sincerely intended in your work, and if you accustom yourselves to rise gradually more and more above the views of interest and human applause. Mankind are taken with little things.—Have a firm persuasion in your own minds of the importance of the work, and what depends on your right management of it. The honour of God, the glory of the gospel, and good of souls are no small trust.—Consider yourselves, then, charged with God's business, and you will have reason to believe God will be with you.

LECT. II.

Of the Use and Character of Practical Writers.

§ 1. I SHALL first give you some general advices on the subject now before us.—And, first, let some practical writer be daily read.—Practical religion is important to ourselves; and a practical strain of preaching is important to our people.—We shall thus form ourselves to words and a proper way of expression.

§ 2. Read them at once with a view to your improvement as christians, and preachers.—Make observations on their matter and style.

§ 3. Mingle authors of various strains.—Otherwise you will learn a disagreeable imitation of one.—Seem not to have any writer in view in the manner of your compositions.—Water running through a bed of steel is apt to take a chalybeate taste and tincture.

§ 4. Make references to remarkable passages, that you may review them a second time.—Nor will it be amiss to mark them in the margin, if the book is your own.—Keep a catalogue of such things as you would read before you preach upon any subject.

§ 5. Having made these general remarks, I proceed to give you the characters of several practical writers of our own nation,—which may be divided into four classes; the puritans

—the Nonconformists of the last age—those of the present—and the authors of the established church.

§ 6. I recommend to you, FIRST, to form some acquaintance with the PURITANS, though they are too often despised.—There was good sense and learning in those days, as well as ours.—Our grandmothers had real beauty, though the change of fashions has made their dress ridiculous to us.—I shall name but few :—

§ 7. BOLTON.—He had been a great and notorious sinner, and was reclaimed by great terrors.—He is therefore excellent both for conviction and consolation.—His style is rather inclined to bombast, yet there are many expressions truly great and magnificent.—The beauties of imagination are most visible in his four last things.—But his most useful treatises are Directions for comfortable walking with God—and for comforting distressed Consciences.—There we see the traces of a soul most intimately acquainted with God.

§ 8. Bp. HALL.—The most elegant and polite writer of his age.—He abounds rather too much with antitheses and witty turns.—In some of his writings he seems to have imitated SENECA and AUSTIN.—His sermons are much the worse for a compliance with the taste of the age in which he lived.—His Contemplations are incomparably valuable for language, criticism, and devotion. Next to them his Meditations, his Letters, and Balm of Gilead are worthy of your attention.

§ 9. REYNOLDS.—A most elaborate writer.—He has many surprising similes.—His style is remarkably laconic.—A world of things are gently touched upon, which shew his extensive acquaintance with human nature, as well as great labour.—His works contain a judicious collection of scripture, both in the text and margin.

§ 10. SIBBS.—His language is nervous and decent.—His dedications are very handsome.—His style pathetic and tender, especially so in his Bruised Reed, and Soul's Conflict.

§ 11. WARD.—Worthy to be read through.—His language is generally proper, elegant, and nervous.—His thoughts are well digested, and happily illustrated.—He has many remarkable veins of wit.—Many of the boldest figures of speech are to be found in him beyond any English writer; especially Apostrophes, Prosopopœias, Dialogisms, and Allegories. There is indeed a mixture of fancy in his writings; but pardonable,

considering his youth, and that many of his sermons were not prepared by himself for the press, but copied from his mouth while preaching.—He died before he was twenty eight years old.—Had he lived, he would probably have been the phœnix of British preachers.

§ 12. HALES of Eton—generally called the ever memorable.—He is remarkably witty;—has many very uncommon thoughts, and vast learning.—There are many curious passages in his works fit for a common-place book; but little judgment.—He has no good order and connection;—very little of a true unction appears in him;—the mere scholar also is too apparent. He writes like one that knows not much of human life;—with an affectation of driving things to the utmost, which, by overdoing, weakens the cause he designs to support.—His Golden Remains, and additional Tracts should be read.—None shew the man more than his Christian Omnipotence *.

§ 13. I now call your attention, in the SECOND place, to the NONCONFORMISTS of the LAST age; that is, those who wrote before 1700.

§ 14. OWEN and GOODWIN.—Both highly evangelical, but both very obscure, especially the latter.—OWEN's style resembles St. Paul's.—There is great zeal and much knowledge of human life discovered in all his works;—especially in his book on Apostacy.—Dr. Wright seems to have taken many things from hence in his "Deceitfulness of sin."—That on the Hebrews is his great work.—The Means of understanding the Mind of God in the Scriptures, is one of his best.—Those on Communion with God, and on the Person of Christ, most celebrated.—His Exposition of the 130th Psalm is most excellent.—His discourses of Indwelling Sin, Spiritual Mindedness, and Mortification of Sin in Believers, shew great improvement in practical

* It is remarkable that our author does not insert among the puritanical practical writers PERKINS and PRESTON, BURROUGHS and HILDERSHAM. See a character of these writers, and some others of this class omitted by DODDRIDGE, in the Christian Preacher, p. 452, &c.

Dr. THOMAS JACKSON, our author says, can hardly be called a *practical* writer, yet was so learned a divine, and had so many curious and peculiar sentiments, that he is not to be omitted in this collection.—His style is remarkably stiff and obscure,—but generally full of meaning.—It is scarce possible to open in any page where we shall not find something seldom, if at all, to be met with any where else.—He carried his notions of religion to a very great height,—and shews such an acquaintance with human life as could not be expected from one so contemplative and recluse.—His book on the Authority of the Scripture on the Attributes of God,—and on the Sufferings of Christ,—are especially worth diligent perusal;—a curious reader will find something remarkable and worthy of reading in the whole.

religion.—GOODWIN's pieces published in his life time are the most valuable.—In them there are many accurate, and valuable remarks on scripture.—His Child of Light walking in Darkness is very useful for afflicted consciences.—Many uncommon thoughts.

§ 15. BAXTER.—He is inaccurate, because he had no regular education, and always wrote in haste, as in the views of eternity; but generally judicious, nervous, spiritual and evangelical;—though often charged with the contrary.—He discovers a manly eloquence, and the most evident proofs of an amazing genius;—with respect to which he may not improperly be called The English DEMOSTHENES.—His works are very proper for conviction.—See his Saint's Rest,—all his treatises on conversion, especially his Call to the Unconverted, Divine Life, Counsel to young Men.—Few were ever instrumental of awakening more souls.

§ 16. MANTON—plain, easy and unaffected.—His thoughts are generally well digested, but there is seldom any thing extraordinary.—He has many judicious remarks on scripture.—His chief work is on the 119th Psalm.—Many of his posthumous sermons are of little value.

§ 17. BATES—charming and elegant;—yet his style not formed.—His sentences are too short;—his words, however, are very polite;—admirable similies,—only too many of them;—proper to be quoted by those whose genius does not lead in this way.—Read his Harmony of the Divine Attributes, Spiritual Perfections, and Four Last Things.—He was well acquainted with poetry and the belles lettres;—an admirer as well as imitator of COWLEY.

§ 18. HOWE.—He seems to have understood the gospel as well as any uninspired writer;—and to have imbibed as much of its spirit.—The truest sublime is to be found in his writings;—and some of the strongest pathos.—yet he is often obscure, and generally harsh.—He has unhappily imitated the worst part of BOYLE's style.—He has a vast variety of uncommon thoughts;—and, on the whole, is one of the most valuable writers in our language, and I believe, in the world.—His best pieces are, The Blessedness of the Righteous, Enmity and Reconciliation, Redeemer's Tears, and The Redeemer's Dominion;—with some Funeral Sermons.

§ 19. FLAVEL.—Not deep, nor remarkably judicious,—but plain, popular, tender.—Proper to address afflicted cases, and

melt the soul into love.—His Token for Mourners is inimitable.—His Fountain of Life very useful,—and most of the subjects proper to be preached over on sacrament-days.—Allusions to Pagan stories both in him and BATES, are entertaining and useful.

§ 20. CHARNOCK.—Celebrated by some as a *polite* writer, but chiefly by those who are not true judges of politeness.—He has some fine words, but no cadence,—which is also the fault of BATES.—His divisions are too numerous,—his thoughts are often obscure and in disorder;—no clear and distinct ideas in many of the differences he makes.—Yet he has some very valuable things.—On the Attributes he is deep and sublime.—His book on Regeneration is much applauded, though much inferior to BAXTER, ALLEINE and WRIGHT.

§ 21. TAYLOR (NATHANIEL.)—The Dissenting SOUTH.—There is vast wit, and great strength of expression in all he wrote;—yet apt to aggravate matters a little too much.—His language is remarkably proper and beautiful.—His best pieces are his discourses on Faith, Deism, and the Covenant.—He wrote but little more than these.—All deserve reading.

LECT. III.

The Character of DISSENTING *Writers of the* PRESENT *Age, or those who have written since* 1700.

§ 1. EVANS.—His style is grave, plain, manly, nervous.—His heads are always distinct and well arranged.—The scriptures he quotes are very properly chosen.—His thoughts, especially in the application, are thrown close together.—His sermons to young people are scarce, and valuable.—His christian temper is one of the best practical pieces in our language.

§ 2. WRIGHT—has great simplicity and awful solemnity. His writings compose the thoughts, and gradually elevate them.—The heads are distinct,—and sentences very comprehensive.—He discovers a deep sense of God, and a good acquaintance with the world.—His words are elegant and well chosen;—cadence however is but little regarded.—He always appears master of himself.—There are often plain intimations of many thoughts being suppressed.—His sentiments are candid and rational.—His book on Regeneration has been remarkably acceptable,—and is one of the most useful pieces published in this age.—His work on the Deceitfulness of Sin is

written with great knowledge of mankind ;—with the ruin of many young people before his eyes,—and it is admirably adapted to prevent it.—His Great Concern is very comprehensive,—and even in that respect much preferable to the Whole Duty of Man.—His subsequent treatises are not equally valuable, nor is the collection of scriptures so judicious as was expected.

§ 3. WATTS.—Very different from WRIGHT.—His style is harmonious, florid, poetical and pathetic ;—but too diffuse, too many words,—especially in his later works,—and his former are too much loaded with epithets.—Yet on the whole he is an excellent writer.—All that he has written is well worth reading. — I most admire the first volume of his Sermons,—Death and Heaven, the Love of God,—and Humble Attempt.—Not to mention his incomparable Lyric Poems,—Psalms and Hymns.

§ 4. GROVE.—He resembles WATTS, but is not equally poetical,—yet rather more nervous.—He has many judicious and new thoughts,—which are disposed in a method quite peculiar, and expressed with force and elegance,—and in his former pieces there is a remarkable sweetness.—He discovers great seriousness,—but his great aversion to calvinism, and the ill usage he had met with from bigots, have soured him of late.—The Friendly Monitor,—his book on Secret Prayer,—and some Funeral Sermons, published in his life time are very valuable.—His book on the Sacrament is exceeding proper for scholars,—though much exceeded by HENRY and EARLE, for common use.—Some of his meditations at the end of his Treatise on Faith are excellent *.

§ 5. HENRY.—Very popular ; his style is short and pointed ;—has many antitheses, and is too often a little fanciful ;—elegant imagination ; some peculiarities,—such as making his heads begin with the same letter, or some chiming word ; yet this is generally natural.—Great seriousness,--sprightly thoughts, digested in very good order.—His Commentary excellent, though rather too large,—and too full of typical and allegorical interpretations ; yet there are some judicious notes both critical and historical.—Many of his notes on the historical parts, on the import of some original words, and some of the most entertaining things, are taken from GROTIUS, PATRICK, POOLE, JOSEPHUS, CALVIN, and many others.—However, the work is despised only by those who do not know it.—His discourses on

* The six volumes of his Posthumous Works contain a collection of excellent discourses on a variety of the most interesting and useful subjects ; which, considered as posthumous, are remarkably finished and correct.

meekness, the sacrament, and early piety, are all very good.—His style is formed on scripture, to which he has numberless allusions.

§ 6. EARLE.—Judicous, pathetic, and very laconic.—He has written but little besides his Treatise on the Sacrament, which is excellent.—In his other pieces there are several pretty classical quotations in the margin.

§ 7. BRADBURY'S.—His method is by no means accurate.—Many weak arguments,—but enlivened by sprightly turns of wit, and numberless allusions to scripture.—Christ's joy on finishing his course,—and his Sermons on the fifth of November, are his best.

§ 8. BOYSE.—He has been called the dissenting SCOTT,—but much more polite.—His language is plain, animated, and nervous;—pretty much resembling EVANS. His matter is excellently digested.—He abounds with ideas;—each sermon appears to be a contraction of some judicious treatise,—and often is so.—The two volumes of his sermons, and his discourses on the Four last Things, are his principal practical works,—and deserve attentive, repeated reading.

§ 9. BENNETT.—Plain, serious and spiritual;—but flat.—Has many good quotations from modern authors.—His Christian Oratory is his best and almost only practical piece;—which had been better, had it been less.

§ 10. HARRIS.—He was reckoned the greatest master of the English tongue among the Dissenters.—His style plain and easy;—his thoughts substantial,—but seldom striking or uncommon. Nothing to blame, nor very much to admire.—See his discourses on the Messiah, and Funeral Sermons.

§ 11. JENNINGS.—Methodical, plain, and serious.—Some pretty turns of thought. His strain very evangelical.—He is, upon the whole, the FLAVEL of the present age,—only much more polite, and free from FLAVEL'S faults.—All he has published should be carefully read,—especially his Sermons to Young People,—and those in the Berry-Street Lectures.—which are the glory of the book, and very much to the honour of the author.

§ 12. GROSVENOR.—A most popular preacher while his voice continued good.—In his compositions there is a strange mixture of the familiar and pathetic.—Many strong figures of speech,—especially prosopopœias,—and dialogisms,—beyond any writer of the age.—See particularly his Sermons on the Name and Temper of Jesus,—his Mourner,—and his Essay on Health

LECT. IV.

The Character of the Writers of the ESTABLISHED CHURCH.

§ 1. TILLOTSON.—There is such an easiness in his style, and beautiful simplicity of expression, as seems easy to be imitated, yet nothing more difficult.—He had some puritanical expressions.—Sometimes pathetic.—His method admirably clear,—beyond almost any other man.—Many of his sermons, contain nothing remarkable ;—especially his posthumous ones ; —yet there are some of them equal to any he published in his life time.—His best pieces are at the beginning of his first and second volumes folio.—His discourse on evil speaking is excellent.—He made great use of BARROW and WILKINS ;—with whom compare some of his sermons.—There is sometimes great tautology ;—but in controversy no man found such lucky arguments,—nor represented the sentiments of his adversaries fully, artfully, and advantageously for confutation.

§ 2. BARROW.—The most laconic writer among our divines.—He has an amazing number of thoughts, though not always well digested or plainly expressed ;—he is sometimes excellent in these respects.—He attempted to introduce some new words, but without success.—Many useful scriptures, and fine quotations from the Classics, and the Fathers, in the margin. Nothing is more elaborate than his discourses ;—most of them having been transcribed three times over, and some of them oftner.—Many of TILLOTSON's finest sermons were a kind of translation from him ;—particularly that on evil speaking.—The first volume of his sermons is the best, but they all deserve reading.

§ 3. WILKINS.—His method is very exact, but too scholastic.—His style is almost as easy and pure as TILLOTSON's. —Many excellent thoughts are thrown together in a very intelligible manner.—His Sermons, Natural Religion, the Beauty of Providence, on Prayer, and on Preaching, are his only practical works, and well deserve a reading.—TILLOTSON's Wisdom of being religious is taken in a great measure from him.

§ 4. BEVERIDGE.—Much like HENRY, but not his equal.—He discovers great devotion,—has many high flights,—but is sometimes weak.—His Private Thoughts the most valuable of his works ;—many of his sermons are very low.

§ 5. SCOTT.—His style is long and verbose;—many inelegant words,—and some phrases shocking;—yet, on the whole, he is excellent.—His reasoning is strong and conclusive, though drawn out to an excessive length. He drives on with great warmth and pathos,—yet almost all appears too much forced.—His Christian Life is the best of his works,—especially the first part.—The prayers at the end are absolutely the best I have ever read.—Many of his sermons are valuable, especially those in the first volume; the subjects being good, pretty full, and methodically handled.

§ 6. SOUTH.—Smart wit, keen satire, sometimes fine language;—but his arguments are often weak.—All his works have the appearance of an ill spirit in controversy.—He has many levities entirely unbecoming the pulpit;—and when most practical seems to write with spleen, and to aim very little at usefulness.—The best sermons are in his first volume;—though even in them, there is too great an affectation of wit;—and but little appearance of being in earnest for God amidst all his zeal against Heretics and Schismatics.

§ 7. NORRIS.—Excessively affected, pert and verbose, yet some good thoughts. His sermons on the Beatitudes are most celebrated.—He carries matters in general too high.—His discourses on the love of God are in the mystic strain.—His sermon on Religious Discourse deserves to be read.—He is in general too abstruse and metaphysical.

§ 8. LUCAS.—His style is very peculiar, sometimes exceeding free, approaching to conversation;—sometimes grand and solemn;—and generally very expressive.—His method is not clear;—but his thoughts are excellent.—Many of them are taken from an attentive observation of human life.—He wrote as being entirely devoted to God, and superior to the world.—His most valuable works are his Practical Christianity, and his Enquiry after Happiness, especially the second volume.

§ 9. SHERLOCK.—Strong arguments, and awful representations: exceeding proper for conviction.—His style is plain and manly.—His best works are those on Death and Judgment.

§ 10. SPRATT.—He is the least considerable as a practical writer.—His language is always beautiful, but many of his sentiments are very weak.—The *Ciceronian* style is too much laboured.—TULLY is translated for many sentences together in some of his sermons, though not mentioned.—All his sermons, are in one octavo volume, and deserve a reading.

§ 11. CLARKE.—He slipped into very high reputation, chiefly by his peculiarities. His style is quite plain and void of pathos.—His thoughts are well ranged, but many of them very obvious and frequently repeated.—Scriptures often well explained, though sometimes he takes more pains to collect parallel scriptures than is necessary ;—and with solemn parade explains others that have no difficulty.—He takes more notice of grace and the atonement than most of his followers and admirers.—Several of his sermons are on subjects too near akin. He and TILLOTSON have made great use of the *Fratres Poloni*, though they do not make any mention of them.

§ 12. HORNECK.—Exceedingly pathetic, but not elegant.—He is chiefly fit for devotional subjects ;—but his words are too often greater than his thoughts.—His best pieces are those on Consideration, and The Crucified Jesus.—See his pieces also on the Commandments, on Prayer, Presumptuous Sins, and several Sermons.

§ 13. HOPKINS.—His motto, *Aut suavitate aut vi*, well answers to his works ;—yet he trusts most to the latter.—He awakens awfully ; sometimes there is a little of the bombast ; he bends the bow till it breaks ; an error carefully to be guarded against.

§ 14. BOYLE.—His style is very rough and obscure. Yet some words are highly illustrative by antitheses, he being very careful in the choice of them. He has many lively similes very proper to be quoted, especially in his Seraphic Love, and Theodora and Dydimus,—sentences unreasonably long, abounding with parentheses and hard words of his own coining.—He has, in short, many faults in his style, but some inimitable beauties.

§ 15. SCOUGAL.—One of the first rank, though he wrote but little.—Every page abounds with noble and proper thoughts; —clothed with a decent eloquence, suited to the subject. He appears to be the best model of all his class.—His Life of God in the soul of Man, and Sermons, should be often read.—His early death, at the age of twenty eight, was an unspeakable loss to the world.

§ 16. LAW.—Very recluse.—His productions have a severity seldom to be found in this age.—His language is generally just and beautiful ; very nervous, but sometimes unnatural. He is ready to affect points of wit, and strokes of satire ;—in which however he does not equal SOUTH.—Many characters are admirably drawn.—In this he comes nearer the Jesuits

than any English writer.—His Treatise on Christian Perfection is very famous.—His Serious Call still better.

§ 17. FLEETWOOD.—Surnamed Silver-tongued ;—remarkable for easy and proper expressions.—He considers several cases, which, though often occurring in human life, are seldom taken notice of in sermons.—On this account he may be consulted with advantage.—In respect of true politeness he has been equalled by few.—His sermons on Relative Duties are good ;—but his Four Funeral Sermons shew the *orator* much more.

§ 18. ATTERBURY.—The glory of our English orators.—In his writings we see language in its strictest purity and beauty.—There is nothing dark, nothing redundant, nothing deficient, nothing misplaced.—Trivial thoughts are avoided, uncommon ones introduced and set in a clear, strong light, and in a few words;—some admirable similies, and more graceful allusions to scriptures than any of this class. On the whole, he is a model for *courtly* preachers. His Four Volumes should be carefully read.—His two last are the best.—The chief sermons are Acquaintance with God, Religious Retirement, Lady COTES's Character, Propagation of the Gospel, Sufficiency of Revelation, Terrors of Conscience, Curse on the Jews, and Felix Trembling.

§ 19. BLAIR.—A man of plain good sense.—A beautiful simplicity and great seriousness run through all his writings.—A desire to spare all unnecessary words is very apparent.—His commentary on *Matt.* v—viii. is the best extant.—He has some excellent and striking similies, which are chiefly taken from the affairs of slaves, planters, or foreign colonies. He lived in *Jamaica*.—He suggests a multitude of excellent things which he does not prosecute at large.—He appears to have been a person of the utmost candour, and has solicitously avoided all unkind and contemptuous reflections on his brethren.—He guards his hearers against all undue confidence in their immediate relation to, and strict attendance on the established worship, beyond almost any other divine in the Church of England.—He has an excellent way of bringing down criticisms to common capacities ;—and has discovered a vast knowledge of scripture in the suitable application of them.

§ 20. SECKER—is so remarkable an instance of the laconic style, that the few Sermons he has published deserve an attentive reading ;—especially that on the Oxford act, which is the wisest I ever read, considered in the view of a Philosophical Essay.

§ 21. A. BP. LEIGHTON.—One of the most eminently

devout and pious writers his age has produced.—His Sermons indeed are not accurately digested, and sometimes contain only hints not fully opened ;—which is the more excusable, as none of them were intended for the press by the author.—His works ought to be reckoned among the greatest treasures of the English tongue.—They continually overflow with love to God, and breathe a heart entirely transformed by the gospel, above the views of every thing but pleasing God.—There is a vast deal of spirit, and charming imagination ; multitudes of the most beautiful figures ; and scriptures applied with happiest allusions. —Metaphors, especially those in the text, are sometimes pursued into allegory ; yet very natural.—Upon the whole, they are such as none but a very ingenious, learned, religious man could write ;—and yet, even by such an one, must have been written with great care ;—not the effect of any laborious efforts for particular discourses, through a habit of speaking and writing ; but the guarded overflowings of a copious fountain.— This attainment, however, must have been the consequence of a most resolute application both of the head and heart.—Few uninspired writers have a greater tendency to mend the world. —The disappointment which the learned and polite complained of, when these posthumous works were published, is chiefly to be charged upon their ignorance of the true beauties and use of Theological Writings.

LECT. V.

Rules for composing Sermons.

§ 1. WHEN we are about composing a sermon, we are to consider, 1st. What *subject* is to be chosen, 2d. In what *strain* it is to be handled, 3d. The *style* of the composition, 4th, What *thoughts* we are to introduce, 5th. In what *order* we are to throw them. I shall therefore, give rules for each of these, and then 6th. Add some further rules not comprehended under either of these heads :

§. 2. I shall offer some remarks, First, On the choice of subjects. - But before I point out what subjects are to be *preferred*, I shall shew you what you are to *decline* *. Among these are,

* Most of these rules refer to the young preacher at first setting out ; though they are all in some degree applicable to a settled minister. The former they teach what he should *only*, and the latter what he should *chiefly* make choice of.

1. The doctrines of natural religion, such as the Being and Providence of God,—the state of future rewards and punishments,—liberty of choice;—the distinction between moral good and evil.—These subjects are less necessary, because they are generally believed, and have been so fondly and repeatedly insisted upon by those who had but little relish for the doctrines of the gospel, that enlarging upon them would bring a man's reputation into question with many.—Besides, the nicety of the arguments cannot be understood by vulgar auditors, nor is it possible their pious affections should be much impressed by them;—yet, as they are fundamentals, they ought not to be entirely omitted.—Let them, therefore, be touched upon in *parts* of sermons, tending to some evangelical purpose.—This may be done from, "This is life eternal, to know thee, &c." "He hath abolished death, and brought light and immortality to light, &c." Of this method of treating these subjects, the Berry-Street Lectures are excellent examples.

§ 3. 2. The evidences of christianity.—These are too large to be conveniently brought into a single or even a double sermon; besides, it is seldom an acceptable subject to the generality of hearers.—Yet exceptions must be allowed for some places where deism prevails.—Let a settled minister, in two or three elaborate sermons, give a general view of the arguments;—and refer to plain treatises on the subject.—It is highly proper by catechising to inform the judgments of the rising generation;—as they are in the greatest danger of being seduced.—When preaching on subjects that admit it, take an opportunity to make a few striking observations in confirmation of christianity;—especially be careful to display its excellency above natural religion;—this will generally be sufficient.—For when our people are brought to experience the power of the gospel, they will never forsake it.—It is hard for a young preacher to support his reputation by such a topic; and if he has any thing to say that is extraordinary, it will be better to say it from the press than from the pulpit.

§ 4. 3. The inexplicable mysteries of the gospel; such as the doctrine of the Trinity, the union of the divine and human natures in Christ, the manner of the Spirit's operation, &c. for they cannot be made plain.—Besides, there is danger of puzzling, or inflaming our hearers;—the wiser part will be offended to see you so forward and bold;—and the hungry soul will go away from these as from the preceding subjects but little refreshed.—It is feeding the people with roots instead of fruits.

§ 5. 4. The highest points of Calvinism, supposing them to be believed.—Such as the imputation of Adam's sin,—Reprobation,—Irresistible Grace,—and others of the same cast.—These doctrines may be abused, and prejudice some against the more necessary doctrines of Calvinism;—as those of the mediation and atonement of Christ;—the aids and influences of the Spirit; &c.—Hints on high doctrines, except on particular occasions, are better, if they are believed, than whole discourses upon them.

§ 6. 5. Types.—In these there is so much room for fancy, that it is difficult to speak judiciously upon them;—and more difficult to please if they be not drawn to excess.—But for a pastor, especially on a sacrament-day, those that are allegorized in scripture may be very profitably enlarged upon,—provided the similitude and difference be shewn.

§ 7. 6. Particular sins and duties.—ATTERBURY, indeed, says, that "General discourses are, for the most part, like large prospects, where the eye is lost in the wide compass it takes, and sees so many things at once, that it sees nothing clearly."* To young preachers, however, they are not advisable.—They are, indeed, much preferable to any of the former, but if frequently enlarged upon, may procure you the character of a legal preacher;—and the same end may as well be answered another way, as I shall soon shew. Especially avoid preaching against a particular vice, as drunkenness, luxury, covetousness, pride, &c.—Rather recommend the contrary virtues of sobriety, mortification, liberality, humility;—and let these be urged chiefly by evangelical motives.—A settled minister may, however, sometimes insist on such subjects, and ought to do it;—particularly to caution youth,—and to deter them from keeping bad company,—and induce them to observe strictly the Sabbath-day.—Great care should be taken, however, not to draw such descriptions of ill characters as would give just occasion to suspect that you had particular characters in view.—It may be added, these subjects often lead into a chain of reasoning too close to be popular;—and people generally know right and wrong.

§ 8. 7. A continued series of discourses from the same verse, or even chapter, ought to be avoided by young preachers.—This method tends to weary an auditory.—Few chapters afford proper subjects in *every* verse.—The peculiar advantages of this method may be better answered by expounding.—The explication and improvement of a variety of subjects, connected

* ATTERB. Serm. vol. i. p. 38.

in some way together, making a course of sermons more entertaining.

§ 9. This hint is chiefly intended for a settled minister;—it will be wisdom in him to make a proper connexion between subjects,—and to have, with due allowance for other occasional discourses, a series which shall contain a system of practical divinity.

§ 10. 8. Not subjects of great terror;—as very strong representations of the wrath of God, or of the nature, degree and duration of the torments of hell.—To make these the subject of your sermons will be likely to bring upon you the reputation of legalists, and would perhaps rather amaze and confound the hearers for the present, than make lasting good impressions on their minds.—Warn faithfully, but let it be rather in particular parts of sermons, than in distinct discourses.—Always take care to avoid representing God as a tyrant.

§ 11. Having shewn what subjects you ought generally to decline, I will now point out what subjects are to be *preferred*, and most frequently insisted on.*

§ 12. I. Those which relate immediately to Christ.—The glories of his person, and riches of his grace, *Psalm* xlv. 2. *Cant.* v. 16. *Isai.* ix. 6.—His incarnation, *John.* i. 14. His understanding, *Isa.* xlix. 5, 6. *John* xvii. 2.—His birth, *Luke* ii. 11.—His example, *Acts* x. 38. 1 *Peter* ii. 21.—His preaching, *John* vii. 46.—His ministerial conduct, *Heb.* iii. 1.— His passion, *Lam.* i. 13. *Isai.* liii. 12.—His death, resurrection, and ascension, *John* xix. 30. *Luke* xxiv. 41. *Acts* iii. 15, 19.—His intercession, *Heb.* vii. 25. *Rom.* viii. 34.—His relations, offices, and characters;—as husband, brother,;—prophet, priest, king;—physician, shepherd, captain, strength, head, forerunner, advocate, friend, saviour, judge, &c.

§ 13. II. The constitution of the covenant of grace made with believers in Christ.—Here consider, and state the nature of justification by his righteousness,—the nature of faith, and its place in the gospel scheme,—also the nature, necessity, reasonableness and effects of repentance,—the freedom of the grace of God, as it is manifested in the covenant.—The excellency of the gospel,—the superiority of the covenant of grace, compared with former covenants,—how ratified by the blood of Christ the

* Let the most useful and pertinent subjects be your most frequent choice. Those are the most useful that are the most edifying; and those most pertinent that are fitted to the capacities and necessities of the auditory; to both which you ought to have a special regard. BARCROFT'S *Ars concionandi*, p. 92.

Mediator,—the seals of the covenant,—the manner in which it is to be entered into, renewed and reflected upon, &c.

§ 14. III. The Spirit and his operations.—Represent our absolute need of him;—describe his work on the soul in conviction, conversion, and consolation;—illustrate the nature of his influences;—in the assistance he affords in prayer,—and the witness he bears to his own work on the heart.

§ 15. This is an exceedingly popular subject—and, what is of still higher importance, it is a useful and scriptural one.—When you enlarge upon it, however, it will be necessary to add cautions against grieving the Spirit,—and directions for walking in the Spirit,—and being filled with the Spirit.

§ 16. IV. The privileges of the children of God;—the pardon of sin,—the renovation of their nature,—adoption,—perseverance through divine grace,—God's providential care over them,—all things working together for their good,—access to God through Christ,—communion with him,—believing views of glory, &c.—These subjects will impress the hearts of sinners, (as a lancet concealed in a spunge,—) as well as raise the devout affections of true christians.

§ 17. V. General views of religion.—*Mic.* vi. 8. *Titus* ii. 11. *Matt.* xxii. 37.—Remind hearers of the various branches of duty in a transient manner.—Urge their obligations close to their consciences.—For people generally know what is right, but need to be persuaded to practice it.—But particular cases of conscience, that cannot be well stated in sermons, encourage your people to bring to you in private.

§ 18. VI. The love of Christ and a devotional temper.—Here represent his attributes, and the genuine workings of a pious soul towards him.—Urge the keeping up a continual communion with him.—Describe the pleasing intercourse of a devout soul with him in various ordinances.—This will be particularly useful to yourselves and very comfortable to serious christians.

§ 19. VII. The evil of sin, and misery of sinners in consequence of it. Sound the alarm, but with mingled encouragement. Display the terrors of the law, but seldom let them be the subject of whole sermons;—and generally lament over sinners, rather than menace and threaten them.

§ 20. VIII. The temptations and exercises of a pious soul.—These cases often occur among the people of God, and courses of sermons must often be interrupted to enlarge upon them.

—Shew whence discouragements arise;—describe the cause,—and lay down rules for judging of sincere grace,—that christians may be comforted, and hypocrites convicted.—Such sermons are generally very profitable.—Fence them with several scripture qutoations, that they may not be thought enthusiastic.

§ 21. IX. Death, judgment, and eternity.—Funeral sermons will often demand these.—Nothing tends more to quicken in the duties of life and preparation for death.—Here consider heaven, in various views;—conformity to God;—beholding the glory of Christ;—associating with saints and angels;—and the influence these prospects should have upon us.

§ 22. X. Examples of scripture characters, and pieces of sacred history.—These are very interesting and entertaining subjects, and will often afford you natural occasions of saying useful things in a very inoffensive way.—Sometimes a virtue is better represented by such an example, than by a topical discourse;—thus, submission to the will of God will be better illustrated by the example of Aaron, Eli, Job, Samuel, &c. than by general observations on the nature, advantages and reasonableness of such a temper*.

* As this part of the subject is of great moment, and the variations between our copies are greater here than, perhaps, in any other part of the lectures, the whole of that copy which differs most is given in this note; which may serve also as a *specimen* of the difference which may appear to exist between other copies. Such diversity has probably arisen from the different ways in which the lectures were dictated to successive classes of students, in different periods of time, even supposing the *syllabus* to be the same; but which would be still greater on supposition that the author made, as in all probability he would make, successive additions and alterations in the syllabus itself; and all this might produce a great diversity independent of another considerable source, viz. the comparative accuracy or inaccuracy of original writers and subsequent transcribers.

WHAT SUBJECTS OUGHT TO BE PREFERRED, AND MOST FREQUENTLY INSISTED UPON BY A YOUNG PREACHER.

1. Those that relate more immediately to Christ. The glories of his person; the riches of his grace; his incarnation and birth; his life, entering into the several particulars of his example; his preaching, considering both the important doctrines he taught, and the excellent manner in which he taught them. The sufferings and death to which he voluntarily submitted, and for what reasons; his resurrection from the dead; his ascension into heaven; his intercession on our behalf, and the high authority which is committed to him. The relations he stands in to his people, as their prophet, priest, king, physician, shepherd, head, forerunner, captain, advocate, friend, saviour, and judge.

2. The constitution of the covenant of grace as established with believers in him. The blessings of pardon, grace, and glory, that are offered herein to all humble and believing penitents. The nature of faith; and its place in the scheme of our salvation. The nature, reasonableness, and necessity of repentance, with its genuine fruits. The freedom of God's grace manifested in this covenant; how ratified by the

LECT. VI.

On different Strains of Preaching.

§ 1. I Shall not here describe all the various strains of preaching for which different men are remarkable; but only recom-

blood of Christ, the Mediator. The peculiar excellence of this covenant, shewed by comparing it with former covenants.

3. The influences and operations of God's holy Spirit, and our need of them; Their use and efficacy in enlightening the mind, convincing the judgment, renewing and sanctifying the soul; quickening to duty, fortifying against temptation, assisting in prayer, and comforting true christians, by witnessing to their adoption, &c. The necessity of seeking, cherishing and improving these gracious influences of heaven; and the great danger of so resisting them, as to grieve the divine Spirit. These are exceeding popular, scriptural, and useful subjects.

4. The privileges of true christians, v. g. pardon of sin, renewing, strengthening and confirming grace; adoption, perseverance, through continued divine influences; God's providential care over them, ordering all things for their advantage; giving them access to his presence, believing views of glory, &c. It will impress the hearts of sinners, if proper addresses to them be intermingled; as the lancet in the sponge. And nothing will more powerfully quicken to duty, when backed with suitable examinations.

5. General views of religion, such as *Mic.* vi. 8. *Tit.* ii. 11, &c. Remind men of their various branches of their duty in a transient manner; and urge the obligation close home upon their consciences. For men generally know what is right, only they want to be persuaded to practise it; and particular cases of conscience cannot well be stated in a single sermon, but may be more fully and advantageously considered in private.

6. The love of God, and a devotional, spiritual, heavenly temper. Here the divine perfections may be represented, and especially the relations God stands in to us, as our creator, preserver, benefactor, father, friend, guide, sovereign, judge; from whence the corresponding duties we owe to him will appear necessarily to arise; such as reverence, esteem, love, delight, gratitude, hope, and trust, together with an imitation of his moral excellencies, and an universal obedience and submission to his will. Here all the genuine workings of a pious soul towards him may be described; and the advantages of keeping up a holy communion with him by meditation and prayer, and other religious exercises, set forth. In like manner, such holy and divine principles, as those of attending to the care of the soul, rather than the body; living and walking by faith; minding spiritual things; seeking first the kingdom of heaven; setting our affections on things above; and having our conversation in heaven; are subjects that would be peculiarly useful to yourselves, and grateful to serious christians.

7. Lay open the evil of sin, and the misery of sinners in consequence of it. But still mingle encouragements with the alarm. Here display the terrors of the Lord; but let them be seldom the subjects of whole discourses, as above. And generally *lament* rather than *menace*. The surgeon's soft hand is to be imitated.

8. The temptations and exercises of the pious soul. These cases often occur in life, and should often be touched upon in the pulpit. Show whence discouragements arise in the way of duty; and by what a variety of means men are enticed

mend some, which perfectly agree with each other and should be found in every sermon.

§ 2. Let it be observed, that by "strain" I mean the general manner in which the whole discourse is composed. It differs much from style—this regards the structure of sentences in particular, but strain respects the aspect of the entire discourse.

§ 3. 1. Let the strain of your sermons be *argumentative.*—Be often proving something, even when it is not the business of the whole discourse to demonstrate one proposition.—As for instance, prove the justness of your explication;—the truth of subordinate assertions;—the propriety of the directions you give;—and the necessity of your cautions.—And never expect that any of those things which you advance will by an intelligent auditory be received merely on your word.—Nevertheless, do not let your arguments be too numerous, abstracted, or disposed in too artificial an order.—Remember, the explication of your subject must be as argumentative as almost any part of your sermon.

§ 4. 2. *Pathetic.*—It is a wild scheme to pretend to root out the passions;—and a foolish thing to pretend to lay them asleep.—They are the sails of the soul.—The preacher must endeavour to fill them with a prosperous wind. Have some pathetic strokes even while explaining, as well as in your reflections or improvement;—or else your reasoning will not be attended to, nor of course understood;—and then, however strong in itself, it will prove of no avail,—and an address to the passions will appear as irrational as if no such reasoning had been formed. Therefore make your sermons addresses to your hearers, rather than general essays or speculative harangues;—a very necessary way of preaching the gospel.—However, on this head be cautious;—do not attempt to raise the passions of

or hurried into sin. Show the need and use of constant caution and watchfulness. Assist those exercised with trials, or temptations, with proper advices; and lay down rules whereby to judge of sincerity, for the comfort of christians, and the detection of hypocrites. But fence them well with scripture quotations, that they may not be thought enthusiastic.

9. Death, judgment, and eternity. Funeral discourses will probably often demand these; if not, they should not be neglected. Nothing tends to quicken more to the duties of life, and a preparation for death.

10. The examples of good men, and passages of sacred history. These subjects are very entertaining; and will often give a natural occasion of saying very useful things in an inoffensive manner. Sometimes a virtue is better recommended by an example than a topical discourse; v. g. Submissson to God's will in the instances of Aaron, Job, or David; so Enoch's walking with God; Abraham's faith; Moses's self denial; Joseph's chastity; and Daniel's piety.

the people to immoderate transports, nor suffer your own to master you;—lest to those who are not so much affected as yourselves you appear ridiculous.—In the greatest emotions "Ride in the whirlwind, and direct the storm."—Remember that different degrees of fire become different subjects, and different parts of the same subject.

§ 5. 3. *Insinuating.*—That the passions may be moved by soft touches, and sudden turns, lead them into their own hearts;—shew them the workings of their own minds and passions.—This cannot be effected, however, without deep reflection, and great self-acquaintance.—A variety of thoughts, suited to this strain, may be found in different authors, almost on every subject.—This insinuating manner makes little noise, but does great execution.—This is the strain of our blessed Redeemer:—and sometimes of St. *Paul.*

§ 6. 4. *Evangelical.*—Choose such subjects as those mentioned above;—and, let your subject be whatever it may, always examine what peculiarities of the Gospel may be brought in;—and what christian experience.—Let it be a maxim with you, never to preach without introducing Christ, and the Holy Spirit.—Rather digress, as St. *Paul* does, than omit them.

§ 7. 5. *Spiritual* and *experimental.* Consider the various cases of souls, in respect to the great concern of religion;—how convictions are introduced;—how they work;—and by what means they may be best preserved, cherished and improved;—and in how many ways there is great danger, either of their gradually wearing off and leaving the heart less susceptive of them, or else of their degenerating into superstition or enthusiasm;—how Satan endeavours to stifle them.—Describe the temptations with which good men are exercised;—whether arising from the allurements of sense, the strength of predominant passions, the flatteries and frowns of the world, the influence of evil examples and bad customs, the terrors of persecution, loose and licentious principles;—describe the horrors under which they sometimes groan;—the regret they feel when communion with God is interrupted;—the believer's combat with in-dwelling sin;—and with doubts relative to his future state.—Often touch on these things, when they are not the principal subject of your discourse. For these purposes study the Psalms.—Deal much in the description of christian tempers.—Cultivate it in your own souls.—Represent the christian speaking;—and speak what you find in your own heart;—what you have felt in some of your best seasons.

§ 8. 6. *Scriptural.*—Borrow scripture phrases, illustrations and proofs.—Deal in frequent allusions to scripture.—Study to open the *beauty and energy*, as well as the *chief design*, of the particular scripture which you choose as the ground of your discourses.—In your application, especially when you wish to bring home conviction to the hearts of sinners, endeavour to find one or two powerful scriptures, and shoot them home;—no arrow is more likely to pierce the heart. The principles of analogy will often make these addresses very rational;—and it is doing an honour to the Spirit of God, which if we conscientiously regard, he may probably honour us.—*Isaiah* and *Jeremiah* and the other prophets and St. *Paul*, will be of vast service for pathos;—and there is nothing that gives a style a more melodious and majestic cadence than scriptures properly interwoven with it.—Throw into these quotations a few explanatory words, with which a congregation will be delighted and edified.

LECT. VII.

On the Style of Sermons.

§ 1. LET it be *pure.*—Avoid obsolete words and those composed of foreign languages, which BARROW and L'ESTRANGE made some unsuccessful efforts to introduce.—Avoid very hard words when easy ones are equally expressive of your meaning.

§ 2. *Intelligible* and *clear.*—Avoid the intricacy of which HOWE and BOYLE are such remarkable instances.—When a sentence grows too long, divide it.—Affect not to confound the distinction between different periods and paragraphs by the perpetual use of connecting particles.—Encumber not your discourse with the particles, "by how much, by so much, for as much as, furthermore, howbeit, &c."—Do not deal in parentheses, unless they are very short.—"An affected obscurity of style," says BAXTER, "makes a fool admire the preacher's learning, but it will make a wise man wonder either at his hypocrisy or folly."

§ 3. *Strong* and *nervous.*—Do not weaken it, as WATTS sometimes does, by too many epithets;—nor by synonymous terms, than which nothing deadens a style more.

§ 4. *Calm* and *composed.*—Do not suffer yourselves to be carried away in the passionate parts of your discourse into high

swelling words of vanity ;—and never imagine the true sublime consists in bombast expressions.

§ 5. *Orthodox.*—Avoid offensive phrases ;—and use favourite ones, as far as you can fix a good meaning to them ;—declare a good sense to them, and endeavour to teach others that idea.

§ 6. *Grave* and *solemn.*—Avoid ludicrous expressions.—That rule of LUTHER's, " Qui *pueriliter*, populariter, *trivialiter*, et simpliciter docet, optimus ad vulgus est Concionator," will not hold good in the present age.—Learning is not now at so low an ebb. Keep up the majesty of the pulpit.—Do not affect those abbreviations which make a discourse too familiar.—Be particularly careful to preserve reverence when speaking of the Divine Being. SCOTT often offends heinously in this ;—*v. g.* he speaks of " Hissing the almighty poet off the stage, and damning his works ;—of tantalizing God with the golden fruits of repentance ;—of disappointing his hopes, and of playing the after-game of repentance, &c.—such expressions cannot be equalled, except by that luscious style which some high notioned writers have used or affected,—especially CRISP.

§ 7. Generally *plain* and always *unaffected.*—The boyish affectation of crowding every thing with ornaments, is despicable :—A discourse of this kind is " like a mean dress bespangled with jewels."—Take heed of poetical lines ;—and if without design you have fallen upon them let them be altered in the review of your sermon.—Avoid many points of wit ;—when much of this appears it renders a man suspected whether he is in earnest for God.—There are too many instances of this in SPRATT, of whom it might be said, (as well as of his friend COWLEY) " He more had pleas'd us, had he pleas'd us less."—These are " spiders' webs to catch flies."—" This is like Nero's lading his gallies from Egypt with sand for the wrestlers, when Rome was starving for want of corn," BATES, p. 772. " Or like offering a basket of flowers to a hungry man," RAPIN, vol. ii. p. 55 *.

§ 8. Let not your discourses, however, be too bare, but prudently interspersed with *figures.*—When too many, they are like flowery weeds growing among corn,—which render the prospect more pleasing to the eye, but hinder the growth ;—

* RAPIN's expressions are : " Et c' est ainsi que l'on frustrel a faim et la soif des fideles, par les fleurs d'une vaine Eloquence, dont on amuse leur curiosité." Reflex. Sur L'Eloquence de la chaire, § 3.

or like painted glass; yet moderately used, they exhilarate the mind, and fasten on the memory.—Therefore generally have some similies, and many allusions.—If you borrow them, quote the authors;—or it will be dressing yourselves with fine feathers which will probably soon be pulled off to your shame; by which you will be exposed to shame,—for there is nothing so quickly discovered as those passages which strike the memory so forcibly.—Remember, "Non quærit æger medicum eloquentem sed sanantem."

§ 9. Let your style be *free* and *easy* to yourselves.—Be careful not to labour it too much;—nor affect to imitate any one.—But form your own style and manner gradually, by conversing with the best authors.—When you have well digested your thoughts, write pretty fast, and afterwards review and correct;—this will have a peculiar effect, and give a popular grace, which stiff labour cannot attain.

§ 10. *Lively.*—This rule may take place when there is not much room or need for pathos.—Something of the laconic will conduce much to this.—Great verbocity enervates and makes a discourse flat.—Yet by all means avoid an affected smartness;—similar to that which runs through ECHARD and COLLIER.

§ 11. *Various.*—Your style must vary with the variety of your subjects, and sometimes according to the different parts of the same subject;—in some measure too according to your auditory, and the general manner of preaching in the place where you live;—which you ought to endeavour gradually to improve.—The same style running through all your discourses will insensibly grow disagreeable, be it ever so good; and that which is richest, in writing as in food, will nauseate the soonest.

§ 12. Let it be *harmonious.*—Remember that harmony is a real thing, not only in speaking but in writing.—It may seem but a little thing, and it is not indeed the greatest, yet it is worth attending to, and may be attained by proper care.—Without it people will be uneasy in hearing, when perhaps they know not why. In order to attain it, let the ear be tuned by reading aloud, especially such authors as are remarkable for this excellence. Try your own compositions this way, even while composing as well as afterwards. Remember that perspicuity is a great friend to harmony. Avoid open vowels and clashing consonants, too many monosyllables, and too great a

cluster of short syllables in succession. But take heed not to admit verses in your prose for the sake of being harmonious*.

* In reading over a discourse to ourselves we must observe what words sound harsh, and agree ill together; for there is music in speaking as well as in singing, which a man, though not otherwise critical in sounds, will soon discover. BURNET'S Past. Care, p. 236. See MASON'S Treatise on Prosaic Numbers, *passim*. And as an admirable specimen SMITH'S Longinus.

Our author has manifested a decided partiality for Archbishop TILLOTSON as a writer of sermons, and it is well known that he studied him, especially in his younger years, with great pleasure. It is not therefore improbable that the defects of this favourite writer, in point of energetic harmony, had an unpleasant influence on some parts of our excellent author's writings; defects and an influence which have extended themselves even so far as to affect, in some degree, the national taste. It is presumed, therefore, that the following remarks on harmony of style in general, and the character of TILLOTSON in this respect more particularly, will form a very suitable appendix to this Lecture.

ON HARMONY OF STYLE.

"Among the principal defects of our English Orators, their general disregard of harmony has, I think, been the least observed. It would be injustice indeed to deny that we have some performances of this kind amongst us, tolerably musical: but it must be acknowledged at the same time, that it is more the effect of accident than design, and rather a proof of the power of our language than of the art of our orators.

Dr. TILLOTSON, who is frequently mentioned as having carried this species of eloquence to its highest perfection, seems to have had no sort of notion of rhetorical numbers: and I may venture, Orontes, to add, without hazarding the imputation of an affected singularity, that I think no man had ever less pretensions to genuine oratory, than this celebrated preacher? If any thing could raise a flame of eloquence in the breast of an orator, there is no occasion upon which, one should imagine, it would be more likely to break out, than in celebrating departed merit; yet the two sermons which he preached upon the death of Mr. GOUGE and Dr. WHICHCOTE are as cold and languid performances as were ever, perhaps, produced upon such an animating subject. One cannot indeed but regret, that he, who abounds with such noble and generous sentiments, should want the art of setting them off with all the advantage they deserve; that the sublime in morals should not be attended with a suitable elevation of language. The truth, however, is, his words are frequently ill chosen and almost always ill placed; his periods are both tedious and unharmonious; as his metaphors are generally mean, and often ridiculous. It were easy to produce numberless instances in support of this assertion. Thus in his sermon preached before Queen Anne, when she was Princess of Denmark, he talks of *squeezing* a parable, *thrusting* religion *by*, *driving* a strict *bargain* with God, *shuffling shifts*, &c. and speaking of the day of judgment, he describes the world as *cracking about our ears*. I cannot however but acknowledge, in justice to the oratorical character of this most valuable prelate, that there is a noble simplicity in some few of his sermons; as his excellent discourse on *sincerity* deserves to be mentioned with particular applause.

But to shew his deficiency in the article I am considering at present, the following stricture will be sufficient, among many others that might be cited to the same purpose. 'One might be apt,' says he, 'to think at first view, that this para-'ble was *over-done*, and wanted something of a due decorum; it being hardly credi-'ble, that a man, after he had been so mercifully and generously dealt *withal*, as 'upon his humble request to have so *huge* a debt so freely forgiven, should, whilst 'the memory of so much mercy was fresh upon him, even in the very next moment,

LECT. VIII.

On the Choice of Thoughts.

§ 1. LET them be *solid*—Such as will stand the test of a severe judgment;—for such they must expect;—and unless they

'*handle* his fellow-servant, who had made the same humble request to him which he 'had *done* to his Lord, with so much roughness and cruelty, for so inconsiderable 'a sum.'

This whole period, (not to mention other objections which might justly be raised against it) is unmusical throughout, but the concluding members, which ought to have been particularly flowing, are most miserably loose and disjointed. If the delicacy of TULLY's ear was so exquisitely refined, as not always to be satisfied even when he read Demosthenes; how would it have been offended at the harshness and dissonance of so unharmonious a sentence.

Nothing, perhaps, throws our eloquence at a greater distance from that of the ancients, than this Gothic arrangement; as those wonderful effects, which sometimes attend their elocution, were in all probability, chiefly owing to their skill in musical concords. It was by the charm of numbers, united with the strength of reason, that Tully confounded the audacious Catiline, and silenced the eloquent Hortensius. It was this that deprived Curio of all power of recollection, when he rose up to oppose that great master of enchanting rhetoric: it was this, in a word, made even Cæsar himself tremble; nay, what is yet more extraordinary, made Cæsar alter his determined purpose, and acquit the man he had resolved to condemn.

You will not suspect that I attribute too much to the power of numerous composition, when you recollect the instance which TULLY produces of its wonderful effect. He informs us, you may remember, in one of his rhetorical treatises, that he was himself a witness of its influence, as Carbo was once haranguing to the people. When that orator pronounced the following sentence, *Patris dictum sapiens, temeritas filii comprobavit*—it was astonishing, says he, to observe the general applause which followed that harmonious close. A modern ear, perhaps would not be much affected upon this occasion; and, indeed, it is more than probable, that we are ignorant of the art of pronouncing that period with its genuine emphasis and cadence. We are certain, however, that the music of it consisted in the *dichorée* with which it is terminated: for CICERO himself assures us, that if the final measure had been changed, and the words placed in a different order, their whole effect would have been absolutely destroyed.

This art was first introduced among the Greeks by Thrasymachus, though some of the admirers of ISOCRATES attributed the invention to that orator. It does not appear to have been observed by the Romans till near the times of TULLY, and even then it was by no means universally received. The ancient and less numerous manner of composition, had still many admirers, who were such enthusiasts to antiquity as to adopt her very defects. A disposition of the same kind may, perhaps, prevent its being received with us; and while the Archbishop shall maintain his authority as an orator, it is not to be expected that any great advancement will be made in this species of eloquence. That strength of understanding likewise, and solidity of reason, which is so eminently our national characteristic, may add somewhat to the difficulty of reconciling us to a study of this kind; as at first glance it may seem to lead an orator from his grand and principal aim, and tempt him to make a sacrifice of sense to sound. It must be acknowledged, indeed, that in the

will bear this, however you may adorn them, they will be despised,—like "a fair woman without discretion,"—or, like the colouring of a picture where proportion is not observed.

§ 2, *Useful.*—Remember it is your great business to edify, not to amuse.—Often ask yourselves, Will this thought be likely to do good?—If not, lay it aside.—An ingenious man, by attentive thought, may find out a set of just and rational, yet trifling and useless speculation.—BUTLER's sermons furnish us with some examples of this kind.

§ 3. *Proper* to the subject.—Never indulge yourselves in loose digressions;—but keep up a certain and easy connection.—The misery of sinners,—the nature of faith,—justification by the righteousness of Christ, &c. are brought in by many on every subject;—avoid this.—Nothing is more disagreeable in preaching than "*semper eadem.*"

§ 4. Let them be such as *naturally* flow from the subject.—For this purpose dwell much on your subject in previous meditation.—Talk it over;—view it in its various relations;—and in composition keep it still in mind.—This will secure a happy diversity;—and the same leading thoughts will have distinguishing and agreeable peculiarities;—and the whole subject will appear one.

§ 5. Let some, if possible, in every discourse be *new.*—These are generally to be gained by remarks on scripture;—observing the workings of your own hearts;—and the general manners of men, in their diversified situations.—Reflect in reading what useful and agreeable thoughts the author you peruse

times which succeeded the dissolution of the Roman republic, this art was so perverted from its true end as to become the single study of their enervated orators. PLINY the younger often complains of this contemptible affectation; and the polite author of that elegant dialogue which, with very little probability, is attributed either to TACITUS or QUINTILIAN, assures us, it was the ridiculous boast of certain orators in the time of the declension of genuine eloquence, that their harangues were capable of being set to music, and sung upon the stage. But it must be remembered, that the true end of this art I am recommending, is to aid, not to supersede reason; that it is so far from being necessarily effeminate, that it not only adds grace but strength to the powers of persuasion. For this purpose TULLY and QUINTILIAN, those great masters of numerous composition, have laid it down as a fixed and invariable rule, that it must never appear the effect of labour in the orator, that the tuneful flow of his periods must always seem the casual result of their disposition; and that it is the highest offence against the art, to weaken the expression, in order to give a more musical tone to the cadence. In short, that no unmeaning words are to be thrown in merely to fill up the requisite measure, but that they must still rise in sense as they improve in sound." MELMOTH's *Fitzosborne's Letters*, No. xiv.

has not inserted ;—or how what he has said may be improved by any new thoughts which may arise in your own minds.—" Lateritiam inveni, marmoream reliqui."

§ 6. Let them be *popular ;*—that is, suited to the people in general ;—and for this purpose attend to the reflections made by common people of plain sense on your own discourses, or those of your brethren.—Consider also the circumstances of your audience in particular ;—and do not forget the cases of individual persons,—for thoughts which suit one you do know, often suit twenty whom you do not know.—When your sermons are composed, as your first are, for various auditories, consider what is common to all.

§ 7. Let them be *select.*—Do not attempt to exhaust yourselves on every head.—Take the most material things.—Often, in opening your discourse, or a single argument, content yourselves with hinting or passing lightly over what is most common, and expatiate more largely on what is peculiarly your own ;—or on some other account particularly useful for present consideration.

LECT. IX.

On the Manner of ranging the Thoughts.

§ 1. LET the heads be distinct, not only in words, but in meaning.—Study to express them clearly, that the distinction may evidently appear ;—when it is otherwise, the sermon cannot be understood, well received or tolerably remembered ;—and the preacher himself, it will be supposed, has not fully understood his subject.

§ 2. Let them not be too numerous.—If they are, it will be difficult to keep them distinct.—It will also load the memory ;—and impoverish the sermon,—since, in that case, but very little can be said on every head ;—though the beauty, or the finest parts of a sermon lie chiefly in the enlargement.—Sermons with a vast many heads are like the skeleton of a body ;—or like the branches of a tree in winter, when neither fruit nor leaves are left.

§ 3. Have not too many subdivisions.—They soon confound the most attentive and intelligent hearers, that have not either a vast memory, or a pen.—Have commonly but one se-

ries of particulars under one general head mentioned by numbers ;—and let those subordinate to them come on as the enlargement ;—where it is of great importance to be very exact in ranging them ;—and where, in a well composed discourse, one head will often contain the stamina of a sermon.

§ 4. Let the heads be expressed in as few words as possible ;—Especially have some one leading word, if you can, which may contain the principal sense.—If they must be connected with some longer sentence to make the sense complete, first mention them alone, then in their connection ;—or if together, let the common part of the sentence be placed last, rather than first. Be contented to sacrifice something of the cadence and copiousness of your language to this greater concern. Other parts of a sermon may sufficiently shew you do not this from a want of ability to do otherwise.

§ 5. Place them in a natural order,—that they may illustrate and introduce each other,—and that there may be a fair transition.—Avoid inverted climaxes,—*cæt. par.* let those heads on which you propose to bestow the greatest labour or ornament, or lay the greatest stress, be placed last.

§ 6. Avoid trite divisions,—especially of very common subjects,—as justification, sanctification, adoption ;—the humiliation and exaltation of Christ ;—his offices, of prophet, priest, and king ;—proofs from reason, and proofs from scripture.—This looks like common place, and may expose you to censure as a plagiary.—Yet I do not say that it must or can always be avoided ;—only be cautious that these divisions do not grow too common ;—they give a discourse a very dull air.

§ 7. Have a variety of methods in different sermons ;—particularly when the subjects are, as they often must be, nearly the same.—Sometimes, let the text be the guide and groundwork throughout.—Sometimes, having opened it, draw practical remarks from it.—Sometimes, take a topic of diversity, for which the text shall be the motto.—And in your application, sometimes address your hearers under their different characters ;—and in this address, bring in your motives and directions.—Sometimes, draw inferences ;—or make reflections :—and at other times, let your whole discourse be applicatory ;—persuasive,—or dissuasive,—and have no reflections or applications at all at the close ;—or but a hint of what might have been introduced.

§ 8. Give the plan twice, as briefly as possible, and the review.—This makes TILLOTSON so clear.—A few moments thus employed are well spent.—Let your hearers always perceive where you are;—and be upon your guard against long digressions.

§ 9. To secure all this, draw a very distinct skeleton.—Or you may draw two, with different degrees of exactness and fulness.—Submit a fair draft to the examination of a friend.—Review it attentively before you begin to compose;—remember that when this is well done, the sermon is almost done; and a due care about it may be much better than transcribing the whole sermon twice;—though that also may be done where time will allow.

LECT. X.

More particular Rules on the Composition of a Sermon.

§ 1. TAKE some previous time for devout meditation on your subject,—especially if it be devotional, as it generally will be.—Preach it over to your own souls.—Observe thoughts rising warm from the heart;—set them down with peculiar care,—as some of your greatest treasure.—If one view appear more affecting than another, make a proper memorandum of it.

§ 2. Choose to compose when you are in your best frame,—*cæt. par.*—Therefore take such time, that if you should be under any particular indisposition for study, or meet with any interruption in it, you may not be forced upon it, at so unfavourable a season.—But take care you do not too soon conclude yourselves incurably unfit;—the frame often mends.—Take notice what parts of the day you are most inclined, and in the best frame to compose,—and secure those hours to yourselves.—Generally early in the morning,—or late in the evening,—are the best time;—unless you have an extraordinary command of retirement.—But let not the intermediate hours be lost.

§ 3. Begin the work with a solemn address to God.—This will lay you in the way of his blessing and assistance;—and will naturally have some good influence to awaken, compose and encourage your soul;—it will direct your minds to right ends and views,—which is a matter of vast importance.—Perhaps a form of prayer might not be improper for that pur-

pose ;—yet varied with some particular regard to your subject *.

§ 4. When just setting to the work, ask yourselves such questions as these, on a view of the scheme you have drawn up.

§ 5. 1. How shall the sermon begin ?—Let it not be always with mentioning the context,—though it may sometimes be allowed, or indeed necessary.—Use a variety of *Exordia*,—sometimes, by scripture stories,—sometimes, by quotations and allusions,—sometimes, by similies,—at others, by a weighty, laconic sentence,—and, sometimes, fall directly upon your subject,—especially when it is so copious that you will be in danger of exceeding the time.—Endeavour, in this part of your sermon, to awaken the attention of your auditory,—and raise their expectations,—but not too high.—Let it be always modest,—without any extraordinary flights ;—and leave no room for suspicion, that it was composed merely to display the orator ;—This will lead your hearers to dispute your sincerity.—Better walk than attempt to fly where your wings will not bear you.—If you have any invocation, let it be after your general division,—peculiarly appropriate,—and more frequently expressed as a wish, than as a direct prayer ;—and so contrived, that it may in-

* The following form was drawn up for this purpose by Dr. DODDRIDGE in his younger years, and prefixed to his book of hints or skeletons of sermons :—

" Blessed God ! It is thou that gavest me a rational soul, and upon thee do I depend entirely for the continuance of those capacities with which thou hast endowed me. I am not sufficient of myself, so much as to think any thing as I ought, but all my sufficiency is of thee.

I am now engaging in a work of singular importance, in which I would desire to be sensible of the need I have of thy gracious assistance. I beg that thou wilt command my attention to the affair before me. May no vain or intruding thoughts break in upon me, to hinder a steady application to my business. Direct my mind to proper thoughts ; and to the most agreeable manner of arranging and expressing them. And may my heart be inflamed with pious affections ; that divine truths coming warm from my own soul may more easily penetrate into the souls of my hearers : May I remember that I am not to compose an harangue to acquire to myself the reputation of an eloquent orator ; but that I am preparing food for precious and immortal souls ; and dispensing that sacred gospel which my Redeemer brought from heaven, and sealed with his blood. May I therefore sincerely endeavour to give my discourse the most useful turn, and do thou direct me so to form it, as best to promote the great purpose of Christian edification.

And grant, O Lord, that I may receive present refreshment to myself, and future edification from the study of those divine truths I am entering upon ; and may this be one of the most delightful employments of my life. While I am watering others, may I be watered myself also ; and bring forth daily more and more fruit, proportionable to the advantages which I enjoy, to the glory of thy great name, and the improvement of my everlasting felicity, through JESUS CHRIST. Amen."

timate to the hearers, what they ought to be concerned about in attending to the discourse.

§ 6. 2. Does the text need explication ?—If it does, what explication ?—Do not make difficulties for the sake of removing them ;—nor in a dull manner set yourselves, as Dr. CLARKE often does, to shew the various senses in which any word found in the text is used in scripture ;—unless it may, (as it sometimes will) furnish useful thoughts.—When the difficulty is real, and especially where it is not touched upon by commentators,—state, and remove it, in a few strong words.—Do not introduce the sentiments of various commentators,—they only confound ;—nor a variety of readings and versions ;—nor deviate from our own without real necessity ;—and when you do, fix upon the translation you think the best, and drop the rest ; or at least but briefly touch upon them,—and so as not to appear divided in your own mind, and at a loss which to choose, lest it should produce some ill effect upon the audience, by leading them to suppose that the scripture is an uncertain thing. When your text expresses some noble important sentiment, in a very forcible manner, you may make it the subject of the greater part of your discourse, without increasing any just blame.—Nothing dignifies a sermon more than this plan,—nor does a greater honour to scripture.—Search the context for proper thoughts ;—and, if there be any difficulties in the neighbourhood of it, endeavour to illustrate it by a few expressive and important words ;—which, to the more judicious of your hearers, must appear to be an abstract of a much larger criticism in your own mind.

§ 7. 3. What passions are to be raised,—and what figures of speech are to be used ?—Take care of misplaced oratory.—Take care not to mistake exclamation for raising the passions.—Much stronger, and yet softer machines must be used for this purpose.—If God be introduced speaking, it must be in a few awful, and generally, scripture words.

§ 8. 4. What strain of preaching is most suited to the subject in general, and to select parts in particular ?—When these are fixed, endeavour to recollect who are the greatest masters in these strains, and how they would have expressed themselves had they been in your place ?

§ 9. 5. What regard to Christ and the Holy Spirit may properly be introduced into this discourse ?—Does it naturally lead to them ?—If not, how may they least unnaturally be in-

troduced or connected ?—Sometimes for want of this question they have been too much forgotten.

§ 10. 6. What quotations can properly be introduced from scripture ?—Generally, have one or two under each head, which may illustrate as much as possible its true sense.—In the application, some that are very pathetic should always be introduced.—The pathos of which ought to be illustrated from other writings,—particularly by remarkable thoughts, figures, or laconic sentences, which in your reading you have met with. For this purpose often review your common-place book,—and sometimes note down thoughts you design for this purpose in your book of schemes.

§ 11. 7. What use can be made of my acquaintance with the world in this sermon ?—Have I made any observations on it,—or seen any thing lately that may furnish me with an useful thought ?

§ 12. 8. When shall I address the conscience ?—Remember that the final application, reflections, or inferences are not the *only* places in which to introduce your addresses to the converted and unconverted,—the ignorant, the careless, the luxurious and prophane,—the moralist and the hypocrite,—the wavering and irresolute,—the doubting, tempted, and dejected in spirit,—the backsliding,—the confirmed, zealous, and joyful ; nor to the aged and the young,—the prosperous and afflicted, the rich and poor ;—the healthy and infirm,—those who have lost friends, &c. &c. Represent to yourselves these and various cases, and let each be seasonably noticed.

§ 13. 9. What shall the conclusion be ?—Do not leave off merely because you have nothing more to say ;—be sure to close handsomely.—Frequently close, though not always, with a thought of consolation :—at other times full of terror; and often with graceful scripture.—Have some sprightly thoughts, if possible, at the conclusion of each head.

§ 14. Often recollect your character, and station in life. I am a man, and not a boy.—To crowd my discourses with *puerile* ornaments is like an academic, just come from school.—All I write must be judicious, or it will be contemptible.—I am a servant of God, and not of the world, or of men.—I must approve myself to the great God ;—in all things I must promote his interest, and write and speak as in his presence ;—and, to feel these sentiments more sensibly, intermingle devout and deeply humble, though silent ejaculations while composing.—I am a minister of Christ, and not a deist, or heathen philoso-

pher.—I am to preach the gospel, that gospel which Christ brought down from heaven, and died to confirm.—I am, in one sense, a successor of the apostles,—and am engaged in carrying on the scheme in which they and their Lord were engaged.—Am I a preacher among plain christians, not scholars, or courtiers? Let my sermons be adapted to their capacities.—Imagine yourselves in the pulpit, and your congregation around you, and sometimes preach over some heads before you write them.—Lastly, I and my hearers are dying creatures.—I am, perhaps, composing my last sermon, a sermon which I may not live to deliver.—This method of recollecting yourselves produce a genuine air of seriousness, profitable to yourselves and your hearers.

§ 15. Compose as much of your sermon as you can at a sitting.—Choose to do this when you are in a good frame.—It will give a graceful freedom to your style,—and, when you have prepared your materials, it will not be difficult to dispatch your sermon in five or six hours.

§ 16. If in the course of your composition you find your thoughts wander and droop, endeavour to revive them by holy ejaculations.—Beg of God to bring by his Spirit suitable scriptures to your remembrance,—in order to help you to open doctrines clearly, to state them truly, and to apply them seriously.—He knows what is in man, and can lead you to come at what you ought always most to seek,—the hearts of your hearers.

§ 17. Give your sermons a very attentive and critical review.—Here lop off excrescences,—divide sentences which are too long,—and if you can find time, transcribe the whole again. For this purpose begin soon enough;—let your general schemes be drawn up a week before hand.—Read and enrich your schemes by additional thoughts and conversation on Monday and Tuesday;—on Wednesday and Thursday compose your sermon;—and on Saturday review and transcribe it.—Practice this method *seven years*, and it will become natural and easy.

LECT. XI.

On the Delivery of Sermons.

§ 1. THIS is evidently a matter of great importance, and almost every body pretends to be a judge of it.—A good deli-

is very much in a man's favour, and the contrary is much to his disadvantage.—In some instances hearers judge of a man's character by the *manner* of his speaking, as much as, or more than they do by his *matter*.

§ 2. Several things are essential to a good delivery.—Particularly, It must be *grave* and *serious* ;—agreeable to the dignity of the character in which you appear.—This is opposed to a careless air in your delivery,—and to every thing that approaches that ludicrous manner which an unhappy few have affected ;—and also to improper actions, such as playing with the cushion, band, gloves, &c.

§ 3. It should be *Distinct**.—Take care of running your words into one another,—and of sucking in your breath,—or dropping your voice at the end of a sentence.—Make pauses in proper, and avoid them in improper places.—Let the accent be laid right,—but avoid too much, lest it seem affectation.—Pause at the end of your heads,—repeat them (when repetition is thought advisable) with a stronger voice than the rest.

§ 4. Let it be *Affectionate*.—Feel all you say. If a tear will fall, do not restrain it,—but it should never be forced. "Nothing is more indecent than a dead preacher, speaking to dead hearers the living truths of the living God." BAXTER. "A due fervour makes a plain discourse more touching than one more exquisitely composed and coldly delivered, as a blunt iron when red hot will pierce deeper into a piece of wood, than a much sharper one that is cold." BATES.

§ 5. *Composed* and *sedate*.—In the warmest parts do not be transported beyond your voice so as to scream.—Moderate the

* Every preacher wishes to be *understood* as well as heard; but many are deficient in this respect, for want of a *distinct articulation ;* which might easily be acquired, if they would attend to a certain rule, without the observation of which no man's delivery can be perfect. It is well known, that a piece of writing may be understood, if all the vowels are omitted ; but if the vowels are set down, and the consonants omitted, nothing can be made of it. Make the experiment upon any sentence: for example ; *Judge not, that ye be not judged.* Take out the vowels, and it will stand thus—*jdg nt tht y b nt jdgd:* This may readily be made out: but take away the consonant, and nothing can possibly be made of it—*ue o a e e o ue.* It is the same in speaking as in writing: the vowels make a noise, and thence they have their name, but they discriminate nothing. Many speakers think they are heard, if they bellow them out: and so they are; but they are not understood; because the discrimination of words depends upon a distinct articulation of their consonants: for want of considering which, many speakers spend their breath to little effect.—Do justice to every consonant—the vowels will be sure to speak for themselves. JONES's Life of Dr. HORNE, p. 141.

excess of action,—such as throwing your arms over the sides of the pulpit, &c.

§ 6. Let your delivery be *Various*.—Your delivery must vary according to the different parts of your sermon, and the different sentiments expressed.—Explication and application must be delivered in a very different manner.

§ 7. *Natural* and *unaffected*.—Theatrical airs are by all means to be avoided*.—Do not *act* all you say,—it is ridiculous. —Be careful not to make pauses that look like self-admiration between the several words of the same clause, nor affect to vary your voice *too much* to express very different ideas of sorrow, indignation, fear, &c.—When the delivery appears too artificial, the auditory is ready to suspect a man's sincerity, and that he is only playing his part.—Speak as a good man, bringing out of the full treasure of his heart good things.

§ 8. *Free*, that is, above the *servile* use of notes.—Do not read every word, nor be afraid to change a clause, or to add a sentence which may rise suddenly, and be as useful and frequently as graceful as any.—To be able to preach without notes raises a man's character. Accustom yourselves to look about much upon your auditory.

§ 9. I shall finish this lecture, with some *advices* on the best means of attaining an agreeable delivery.

* It has been sometimes remarked, that a *good* theatrical enunciation is only a just imitation of nature, and therefore ought not to be condemned, but imitated. But the best *imitation* of nature, it must be remembered, is not *nature itself*. An accurate view of the real difference in question is of considerable importance. An actor transports himself into the views, the feelings, and the circumstances of the person represented; and this excites a transient pleasurable surprize at the resemblance. The genuine effect in its nature is the same as what is produced by any work of *art*, as music, painting, designing and the like, which is quite different from a *moral* effect. A bad man may be a good actor, for the same reason that he may be a good artist. A bad character may be acted well, for the professed object is to please by the art of imitation. Nay a good imitation of a bad character may please an audience more than a less perfect imitation of the best character. But a preacher's professed object is to produce *moral* and *spiritual* effects, not such as artful imitation can produce. In short, the one affects by a persuasion we have that he *really is* what he *appears* to be; the other by *appearing* to be what he *really is not*. The one speaks from the heart, the other from artificial conformity. The latter does not even *pretend* that what he says is the dictate of his own heart, nor does he seriously wish for others to think so. Nature speaks from *conviction*, but an actor *assumes* what he may, at heart, even *detest*. A *good theatrical representation* of WHITFIELD on a stage, would be extremely different from the reality as to moral effect. The *representation* has *pleased* many a spectator, but was ever one of them *edified*? Or had the *excellence* of the imitation in *Dr. Squintum* the *least tendency* to benefit those who would have been edified by the original speaker? Suppose GARRICK had taken much labour to *represent* our Lord delivering his sermon on the mount—the result is too obvious to need a single remark. W.

§ 10. 1. Guard against faults, rather than study beauty.—A delivery that has no considerable faults will probably have some beauties.

§ 11. 2. Accustom yourselves to read aloud the same thing again and again ;—perhaps your own sermons will be preferable to any thing else.—This will fix them fast upon your memory,—and you will acquire by use the proper emphasis, cadence and action.

§ 12. 3. Be sure to be master of your notes, in proportion to the degree in which you intend to use them, that you may not be entangled.—It is a sad reproach to a man when he cannot read his own writing before a congregation, yet this I have often seen.

§ 13. 4. Let your mind be as composed as possible.—Endeavour to get above the fear of the people by rational and pious considerations.—Remember your own superiority to most of them in point of understanding ;—also the candour of others of good sense, and how little a thing the applause of any is.—Fix your dependance upon God ;—be willing to be disposed of by him, in these instances, as he sees fit ;—and yet chearfully hope as you go forth in his work, that he will give you his strength.

§ 14. 5. Let your minds be animated.—For this purpose reflect seriously upon what you are to deliver. After you have composed your discourse, pray it over in private.—Seek divine assistance. Keep your mind well employed as you go to the house of God.—In the pulpit make a little pause (if there be no singing) between prayer and preaching, both that your hearers may be settled, and your own minds awakened ;—and especially reflect on the beginning of your sermon.

§ 15. 6. Avoid unnecessary expense of spirits just before you are to preach.—When the spirits are low, the performance cannot be comfortable to ourselves, and is seldom pleasant to our hearers.—Yet God sometimes honours those sermons with success from which we have had the least expectations.—Do not sit up too late on Saturday night, nor study too intensely on Lord's day morning.—Nor be too long in secret and family prayer, but reserve your spirits as much as possible,—and endeavour to keep your mind in a serious, calm and tender frame.

§ 16. 7. Encourage the reflections of your friends upon the manner of your delivery.—We hear not our own voices as

others do,—nor see that air and manner with which we speak in the light in which they view it.—Our friends, therefore, are the best judges.—And if they find fault, you are not, while young, to be displeased.—If, however, what is in itself right, generally, or at least frequently displease the auditory, it should be waved.—It is much pleasanter to commend than to blame; if our friends therefore deny themselves so much as to take this trouble, we ought to be very thankful,—and, instead of being angry at their censures, should rather desire them to do it frequently.—This is a precaution of importance to all beginners, because proper admonitions may prevent ill habits from being contracted, which, when once formed, are almost incurable.

LECT. XII.

General Directions not comprehended in the preceding Lectures.

§ 1. Do not preach the same sermon over too often, either in the same or different places;—it hurts a man's reputation if the places are contiguous, and it is apt at best to deaden his own spirits;—but least of all in the same place.—A little alteration of text and preface will not be looked upon as a sufficient excuse.

§ 2. Never borrow the words of others.—Use their works in your compositions for hints and thoughts freely,—but never transcribe, unless it be as a quotation.

§ 3. Do not preach too many sermons on a text.—This rule is not to be invariably observed, as there are some copious passages that will afford distinct matter for various sermons,—and may occasionally be made the subject of two, but very seldom more than three discourses. Rather sometimes pursue the same subject from different texts, that you may have more of the explication and application.

§ 4. When settled, have some scheme of subjects connected with each other to be preached over;—especially a course of sermons on the characters and offices of Christ,—the operations and fruits of the spirit,—on the privileges and duties of christians, &c. But let these be intermingled with others,—and when any remarkable providences occur, take notice of them in your sermons.

§ 5. Preach sometimes in little country places, with greater freedom than you can allow yourselves to a larger and more

refined assembly.—Go into the pulpit with the heads of a sermon only, and talk freely upon them,—and when you return, write the discourse more at large. Thus you will improve many of your compositions, and gradually get above your notes.

§ 6. Let your first sermons especially be formed into an exact analysis, or regular scheme of method.—Commit this to memory, and it will improve your judgment, make your delivery easier to yourself, and continual attention to your notes less necessary.

§ 7. Write your notes neatly and distinctly.—Rule your paper, with a large margin.—Let the heads be written apart, and the enlargement divided into various paragraphs, and each distinct sentence properly pointed, if in long hand.—Let the scriptures be referred to in the margin, which will give an opportunity of recollecting much of the discourse, by a very transient view,—especially if you write (as it will be proper to do) not only those you professedly design to quote, but others whose phrases you borrow, or to which you only allude. Read over your notes attentively once or more, to fix your sermon in your memory, and to prevent the shame of frequently hesitating.

§ 8. Know when to have done,—and if good and pertinent thoughts arise in your minds, take care not to pursue them too far, so as to draw out your discourse to an immoderate length.—Sometimes young men, having said nothing, are full of matter when they ought to close; and, with a view to mend what they have been saying, are apt to be tedious.—Thus it costs them labour and study to be less agreeable than they would otherwise be.—Remember, your business on subjects is not to say all that can be said; but what is most just, proper, important and useful.—And do not forget that before the organs of speech are strengthened by practice, it is a very dangerous thing to keep them upon the stretch for a long time together;—the last quarter of an hour does them more injury than all.

§ 9. Be accurate, but candid critics of the sermons you hear.—Draw up a scheme or perhaps hints of a sermon on the text on which you have heard a discourse,—and remember to be just to the beauties as well as defects of your brothers.—Always speak with candour on the labours of other ministers, lest your reflections on them be reckoned envy, or ill nature; which will greatly sink your own character; and lest a consciousness of that severity discompose you, as in that case you must hardly expect more candour than you have shewn.—Some

persons of uncharitable tempers, though of excellent sense, have been wretchedly distressed for want of this precaution.

§ 10. Retire for prayer both before and after sermon.—This will encourage the mind, and bring it into a good frame, and it is doing honour to the divine Spirit, which he will probably succeed with blessings on your labours.—Besides, it is a proper indication of a serious temper, and a mind more concerned for God's glory than its own.

§ 11. Observe what acceptance your labours meet with amongst your people.—But make your observations with great caution, lest you should appear to them to be fishing for applause, which is a meanness very unworthy a gospel minister; and the surest way to lose it.—Be willing to hear of any faults in your composures or delivery; and sometimes when you preach before your brethren, desire them to tell you plainly what they discovered amiss.

§ 12. Sometimes keep a day of solemn devotion to recommend your labours to the divine blessing.—On those days, besides the usual devotion, review the memorandums of the sermons you have lately preached, and reflect on what you have found of the acceptance and success of them, and let God have the glory.—Humble yourselves before him, that they have been no more regarded or improved.—Review Christ's promises of assistance to his ministers,—and other promises which may be applied to this purpose,—for the further encouragement of your faith.—Plead earnestly with God for a blessing on yourselves, and those committed to your care,—and forget not on these devotional occasions to seek the blessing of God on your brethren and the public,—our plantations abroad, the church of Christ in general, and the protestant interest in the whole world. Consider then what you shall preach from before the next of these days, and draw out a more particular list of the subjects; still leaving room for alterations on unforeseen emergencies.

§ 13. Maintain a character and conduct in life agreeable to your preaching.—Labour to do good wherever you come.—Avoid every thing that would bring a reproach, or a reflection on your own character, or on religion.—Remember statues at the top of a house must be larger than life;—i. e. your elevated situation will render your piety diminutive, if not above the common standard. Pray to God for daily wisdom,—and every day in secret prayer have some petitions relative to the last sermon you preached;—and make it your care for the ensuing week to practise to the utmost what you have said.—This will

command the regard of others, as far as it is apparent, and through divine grace insure the blessing of God; and make your ministry most comfortable to yourselves.

LECT. XIII.

Directions for Prayer.

§ 1. PRAYER is a matter of great difficulty and great importance to our usefulness,—and has a greater influence even on preaching than many are aware.—I shall first suggest some general directions relating to your improvement in the gift and grace of prayer.

§ 2. Furnish yourselves with a variety of matter proper for prayer;—for this purpose, converse much with your own hearts,—get well acquainted with the state of your souls,—attend to your spiritual wants and weaknesses,—frequently recollect the mercies you receive from God, and enquire what returns you have made.—Study the nature, works, and ways of God; make yourselves familiarly conversant with his word,—and let what you read there or in other good books, be considered in particular as affording matter for prayer.—Pray over what you have been reading, and seldom close your bible, or lay a book of practical divinity out of your hands, without a short collect at least formed upon it.

§ 3. Make a serious business of secret and family prayer.—Have your stated times for more *private* exercises of devotion, and be careful in them.—Do not hurry them over in a few careless words, nor be satisfied unless you have daily some communion with God in them.—Labour hard to bring your hearts to a serious frame, when approaching to God in them.

§ 4. In all your prayers avoid the extremes of too mean and too pompous a style. A pompous style shews a mind too full of self, and too little affected with a sense of divine things.—Who would regard a beggar telling a fine story of his calamities?—But, on the other hand, take heed of too mean and paltry phrases, low images, and saucy familiarities with the blessed God. A guard against these should be always maintained; but especially in public. Let all be grave and simple; and appear to aim at nothing but pouring out the soul before God in the most genuine language of a humble and devout temper. Avoid

splendid borrowed expressions, which are sure to be remembered by those who have read them.

§ 5. Guard against sentences excessively long when you pray with others, lest they should not understand you. Better have them too short, though the sound of the period be injured, as this is but a small matter compared with the former.

§ 6. Be generally careful to observe a method in your prayers.—The principal parts of prayer are Invocation with Adoration,—Confession,—Petition,—Intercession with Thanksgiving,—which may be connected by proper transitions; but it is not necessary they should always succeed each other in this order. Thanksgiving may full as well come before confession, and the several parts may sometimes be variously intermingled and combined. Thus invocation needs not always be confined to the beginning of prayer; but may properly be repeated by way of preface to some of the principal petitions, remembering to make mention of the most suitable divine attributes; and the like mixture there may be of confession or thanksgiving with petition.

§ 7. Be not too solicitous to introduce novelties into your prayers. Desire not to pray as nobody ever prayed before, or will probably ever pray again.—Novelties may sometimes amuse, but in prayer they more frequently disgust; besides, they have the appearance of too much art; and as new things are generally the produce of the imagination, they are not so proper for prayer as preaching, and even in that they must be moderate.

§ 8. Remember it is the peculiar office of the Spirit of God to help us in prayer. Engage in it, therefore, in dependance upon him; and maintain a continual dependance on the intercession and influence of Christ.

§ 9. I shall now give you some directions which relate more immediately to *public* prayer.

§ 10. 1. Begin with a solemn recollection of spirit. Think seriously of the majesty of that Being to whom you are addressing yourselves, and of the importance of the business in which you are engaging. Think how near you and those who join with you, are to the tribunal of God, and lift up your hearts in devout ejaculations to him for such degrees of present assistance, as he shall think proper to bestow.

§ 11. 2. Begin rather lower than you intend to proceed, and somewhat slower,—and as you get warm, take heed of

being transported into raptures, even though you should be melted into tears. Always keep up a solemnity of spirit and behaviour; avoid and abhor a *periodical* tone.—Use but little action, and that chiefly the holding up, and sometimes a little stretching out of the hand. Whether you should keep your eyes shut, is to be referred to your own judgment.—If you can be composed it is better to keep them open, but generally fixed; especially, do not look about upon the people, nor seem to take notice who comes in.

§ 12. 3. Remember to introduce the most applicable of the subjects you have lately heard or read, and any peculiar scriptures that have been the subject of your late meditations or discourse.—And for this purpose keep notes of them in your pocket-book, that they may be often reviewed at little intervals. But whatever scheme you may form, do not adhere to it so exactly as to neglect proper thoughts and expressions that rise; or be very uneasy if you lose sight of it.

§ 13. 4. Make frequent pauses in prayer, that you may think a little before you speak; and that your hearers may recollect their thoughts, and review yours. Observe this rule, then expletives will be less necessary.

§ 14. 5. Endeavour to have an unity of design running through your scheme of prayer,—and let one petition be connected with another by natural, but never laboured transition.—It is better there should be no connection at all, than any that seems forced and affected.

§ 15. 6. Insist chiefly on those parts of prayer that suit best with your own frame and state,—not entirely, however, to the neglect of others;—and endeavour to keep up a constant sense of your own concern in what you ask.

§ 16. 7. Forget not the public,—but pray for them with seriousness.—Plead for Heathens, Jews, Mahometans, Papists, and persecuted Protestants.—Pray for your own country with cordial love and esteem.—Remember that praying for the King is part of the condition on which our toleration is granted.—Forget not magistrates,—and ministers.—Recollect of what great importance their character and conduct is,—and observe scripture expressions that may be properly applied to any of these uses.

§ 17. 8. Remember the particular cases of your hearers, and the immediate concerns of the congregation.—Here pray for the aged and the young, and particularly for the children of

the flock.—Pray for the heads of families, and thus remind them of their duty; the conscientious discharge of which is of such vast importance to religion. Pray for unconverted sinners, as seeing them upon the brink of hell.—Plead earnestly for them; this is often the means of awakening them; and in this respect, while we are yet speaking, God appears to hear. Remember the afflicted and tempted tenderly, and let particular cases have a moderate share in your addresses; this engages the affections of the people greatly and is often the means of administering support.

§ 18. 8. Let the blessed work of praise have a large share in your prayers. This made up much of the ancient liturgies, and is so suited to the Lord's day, that it is a pity it is not more regarded.—Labour to affect your hearts with a sense of God's mercies to you at all times, and then you will always be in a frame for this.

§ 19. 10. Use many scripture expressions in prayer. They are peculiarly affecting, and very proper; and the hearers also from the beginning of them will know what they are to expect; and thus one great objection against extempore prayer will be removed.

§ 20. 11. Take care you are not too long in prayer before sermon. For this purpose it is best to throw what relates to the public into the last prayer,—especially when preaching in or about London;—twenty minutes is generally enough,—nor is fifteen too little.—Let the last prayer be agreeable to the sermon; introduce the principal thoughts and heads,—but do not turn it into a preaching prayer, nor repeat any peculiarly fine passages of the sermon, lest you should seem too fond of them. Rather introduce some additional thoughts, which you had not time to introduce in your sermon. And if you pray at any time after any of your brethren have been preaching, suit your prayer as much as possible to what you have heard;—and, on the whole, make it a kind of specimen to the people of the manner in which sermons ought to be prayed over by them.

LECT. XIV.

On Public Exposition and the Characters of Commentators.

§ 1. IT is proper to make exposition a part of worship on the Lord's day, for the following reasons: —

It tends to keep a due regard for the scriptures by introducing them into worship; as, when you expound, you may read the whole or part of a chapter, even in congregations that have not been used to it, and where otherwise it might not be agreeable.

§ 2. It assists to draw men off from erroneous human schemes, by leading them to a scriptural religion; to which nothing is more conducive than explaining the most interesting facts of the several books of scripture.

§ 3. It contributes much to lead them into a general acquaintance with the scripture and a cheerful and attentive study of it.

§ 4. It is calculated to guard an audience from being seduced into erroneous opinions by wrong interpretations of scripture, quoted merely according to the sound of words.

§ 5. It diversifies public service; and affords opportunities of giving a great many advices, charges, admonitions, &c. without offence; it being evident to every hearer that the series of scriptures we are upon lead us to them; whereas if we choose such subjects unconnected with others, some may think there has been a personal regard to them.

§ 6. I shall now propose a few general directions for the right performance of this part of ministerial duty. But, as a previous and very important direction, I recommend that you make yourselves acquainted with the most considerable commentators, reading them over and making extracts from them;—and since there is no set of writers in which a man is more in danger of being lost, if he does not make a careful choice, I shall here mention some of those which I think the most valuable.

§ 7. Commentators on the Old Testament.

PATRICK is the most considerable from Genesis to Solomon's Song;—he has made use of many former writers, some Jewish and others Christian.

§ 8. PYLE's Paraphrase upon the Old Testament, in four vols. octavo, is an elegant and judicious contraction of the above, and vastly to be preferred to his Paraphrase on the Epistles.

§ 9. LOWTH* has compiled a judicious commentary on the Prophets, from Isaiah to Malachi; in which there are some good critical notes, and a fine collection of parallels.

§ 10. AINSWORTH on the Pentateuch, Psalms and Solomon's Song, is a good book,—full of very valuable Jewish learning,—and his translation is in many places to be preferred to our own,—especially on the Psalms.

§ 11. On the whole New Testament, WHITBY is preferable to any other, on account of his learning and judicious notes on those texts which are not concerned in controversy with the Arminians;—for to them he is evidently partial, and sometimes carries matters almost to ridiculous extremes.

§ 12. HAMMOND is in great and growing reputation †;—there are indeed many good criticisms, but many that are much mistaken.—He finds the *Gnostics* every where, which is his principal fault.—Many of LE CLERC's Animadversions upon those places are very good,—and his edition of his book in Latin I think much preferable to the original.

§ 13. BEZA is undoubtedly the best critic on the Greek language of any commentator we have.—There is no translation, that I know of, equal to his;—and his remarks on ERASMUS and the vulgar Latin are wrought up to the utmost degree of exactness.—On the whole, it is an invaluable treasure, and deserves to be read with the utmost attention.

§ 14. ERASMUS is not equally accurate with BEZA,—but his Latin is fine, and he has written in a pleasant stile.—He is in high reputation in the learned world.—There are many good remarks on the vulgar translation,—some early various readings,—and some pretty large critical dissertations;—but it is by no means of a piece, and has many marks of haste and inaccuracy.

§ 15. CASTALIO is only a version; it is often very elegant Latin; in several places full of affectation, and often false.—On the whole, justly exposed by BEZA.

* This author is WILLIAM LOWTH, the father of the late Bishop of London, who published a Translation of Isaiah, with Notes.

† A late Lecturer in one of our universities used to remind his pupils, that HAMMOND was the giant, and WHITBY the dwarf upon his shoulders.

§ 16. BURKIT has but few valuable criticisms;—but he has many schemes of old sermons.—His sentiments vary in different parts of his work, as the authors from whence he took his materials were orthodox or not.

§ 17. HEINSIUS has some good critical illustrations,—but many whimsical remarks and fancied allusions;—an air of pedantry and self-sufficiency runs through all his writings, which make them disagreeable.

§ 18. The most considerable writers upon the Harmony of the Evangelists, whose works are not extremely voluminous, are CRADOCK, whom I shall mention afterwards,—and LE CLERC, whose harmony is valuable on account of the view which he at once gives of what each Evangelist says.

§ 19. WHISTON and WELLS are both much mistaken in ranging many of their facts;—and, upon the whole, I prefer GARTHWAITE as the most valuable I have ever seen for stating the order of the story.—This was published by LOCKE, with his ame prefixed.

§ 20. Dr. CLARKE's Paraphrase on the Evangelists deserves an attentive reading.—He narrates a story in handsome language, and connects the parts well together;—but fails much in emphasis, and seems to mistake the order of the histories.

§ 21. On the Epistles.—LOCKE, PEARCE and BENSON make up a complete commentary on the Epistles; and are indeed all in the number of the most ingenious commentators I have ever read.—They plainly thought very closely, and attended much to connection, which they have often set in a most clear view.—But they all err in too great a fondness for new interpretations;—and in supposing the design of the apostles less general than it seems to have been.—It must be allowed that BENSON illustrates the spirit of Paul sometimes in an admirable manner, even beyond any former writer.—See especially his Epistle to Philemon.—His vast fondness for Lord BARRINGTON's * notions has often proved a snare to him, both here and in his work on the Acts,—which however is a very useful piece.

§ 22. FELL on the Epistles is very short,—but most of his notes are worthy of remark.—The collection of parallel scriptures is judicious, and the translation in some places altered much for the better.

* See Family Expositor on Acts xxvi. 17. Note.—See also *Lect.* xv. § 12.

§ 23. Upon the *whole* Scripture the most valuable are—GROTIUS,—who has done more to illustrate scriptures by what is generally called prophane learning, than perhaps almost all the other commentators put together.—Nevertheless, he too often gives up prophecies which in their original sense relate to the Messiah.—His notes on some texts are large and learned dissertations, which might have profitably been published by themselves.

§ 24. BRENNIUS.—His notes are exceeding short, but very important. And there was reason to say of him, *Ubi bene, nemo melius*, &c.

§ 25. WELLS's book is more despised than it ought to be.—The character of the author was deservedly low, and his style sometimes is intolerably bad;—but his method of division is very clear.—He has plundered a great many excellent writers,—brought together their spoils in a little room,—added here and there some very good notes of his own,—and he has well corrected the common version.

§ 26. CRADOCK's three volumes are very valuable;—though I think, contrary to most others, that the two last on the New Testament are much better than the first on the Old.—His extracts in the margin from HAMMOND, LIGHTFOOT and GROTIUS are very judicious:—and I think on the whole I never read any one author that assisted me more in what relates to the New Testament.—His schemes of the Epistles are generally more just than those of the ingenious writers mentioned above; because he takes the design of the apostles to be, as it certainly was, more general than they suppose.—The cheapness of the book is to me a great wonder, but to students a great advantage.

§ 27. ROBERTSON is in rather too pedantic a form,—but, upon the whole, the analysis is very good;—and perhaps those who have studied their Bibles closest, and know where difficulties of the connection lie, will approve it most; especially on the Old Testament, which far exceeds the New.

§ 28. HENRY is perhaps the only commentator so large that deserves to be entirely and attentively read through.—The remarkable passages, I think, should be marked.—There is much to be learned in this work in a speculative, and still more in a practical way.—The last volume is not on the whole equal to the rest; though the Exposition on the Romans, begun by HENRY and finished by Dr. EVANS, is the best I ever saw.

§ 29. HALL, besides his contemplations, which are excellent, has written *notes* on select passages of the Old and New Testament,—which are extremely scarce, and so far as I can judge from a little specimen, very valuable;—especially for shewing the spirit and force of many expressions that occur.—I do not, however, apprehend that there is much learned criticism in them.

§ 30. POOLE's Synopsis is very useful, especially on account of the short view it gives of various translations, some of which are very scarce.—It in part supersedes the necessity of having, what yet is desirable, a *Polyglot Bible*.—The first volume of his English Annotations, which were written by himself after his synopsis, is incomparably good.

§ 31. CALVIN has a multitude of judicious thoughts; but they are generally intermingled with a great many that are little to the purpose.—His worst volume, which is that on Job, is most scarce.—His two best are, I think, that on the Pentateuch, and on the Harmony of the Evangelists.—On the former of these LE CLERC is famous, but I have not yet had an opportunity of perusing him.

§ 32. LEE on the New Testament, is a collection of notes chiefly from others, which the author gathered in the course of his reading;—they are not very judiciously chosen, but there are some particulars in them which are to be met with no where else;—or at least in authors we shall never consult;—and therefore are worthy the little money they cost.

LECT. XV.

General Directions on Exposition continued.

§ 1. MAKE yourselves acquainted with the most considerable authors that illustrate scripture well, though they are not direct commentators. Such as,

§ 2. WITSIUS, of whom I may justly say, no man is more distinct in his method, elegant in his language, and candid in his sentiments:—His *Meletemata*, and *Misc. Sacra* and *Egyptiaca*, are in this view, and indeed in every view, the most valuable works I know;—especially the first and last.

§ 3. SAURIN, in whom there is an amazing mixture of learning and politeness, takes in the most useful hints of criti-

cism in his dissertations on the several subjects he treats of.—An index is added to this work of the particular passages in authors of rank which he has consulted.—In this, as well as in all the elegance of expression and beauty of imagination which he has found the happy art of mingling with criticisms, he incomparably exceeds most others.

§ 4. GATAKER's barbarous latin renders the reading of him very tedious; but he was a nice critic, and his notes, which afford the most useful matter for popular exposition, are deservedly in high esteem.

§ 5. FRANKIUS's *Manuductio* deserves to be often read. It contains the best rules for studying the scriptures that I ever remember to have seen;—it has not however, many illustrations of particular places.

§ 6. BLACKWALL's Sacred Classics gives many well chosen instances of passages in the classics, which may justify many of those in scripture that have been accounted solecisms.—They illustrate the beauty and energy of many others, and contain good observations on the divisions of chapters and verses, by which the sense of scripture is often obscured.

§ 7. LIGHTFOOT has collected a multitude of useful and excellent illustrations of scriptures from the *Talmud* and other jewish writers.—He has also shewn the force of many others, especially in his harmony.—But he rather illustrates particular texts well, than gives a good account of the series of a discourse. And he seems to me very often mistaken in his dates, and in what he says on the occasion, particularly in many of the psalms.

§ 8. CALMET has all that is valuable in him in his Dictionary and Dissertations.—The former is extravagantly dear, the latter is a pretty abstract from the former and is of a moderate price.—They should be bought by all means.

§ 9. MEDE has a good many original thoughts, not to be found any where else.—His writings on the Revelations are peculiarly famous,—but his *Diatribe* will best reward a diligent perusal;—yet here many mistakes will be found.

§ 10. HALLET has many uncommon thoughts, but several of them he confesses he owes to Mr. PIERCE. His notions and interpretations of scripture, are so exceedingly singular, that it is worth while to read them, though perhaps not one in ten will appear satisfactory.—It is observable, that some of those difficulties which he illustrates well, are those in which many other

commentators have failed;—and his remarks on the defects of our present Hebrew copy are generally solid.

§ 11. EDWARDS (Dr. JOHN) does not deserve that contempt as a critic, into which he has in some respects fallen as a polemic writer.—His discourse on the scriptures, in three volumes, and three other distinct volumes of Dissertations and Exercitations are reckoned the best of his works, and deserve to be carefully read.

§ 12. Lord BARRINGTON's Essay on the various dispensations of God to mankind has some important thoughts, but a great deal of it goes on a mistake.—His *Miscel. Sacra* are much more valuable;—multitudes of texts are illustrated by them, especially in the first volume, which is incomparably the best.—It is proper to read his schemes in all the united evidences he can give it, in order to judge what regard is to be paid to the frequent use which BENSON makes of it, in his commentary and discourse on the Acts.

§ 13. LARDNER. The first volume of his Gospel History is one of the most valuable pieces the age has produced;—and a multitude of places both in the gospels and in the Acts are illustrated by it.

§ 14. It will be worth while to read over most of these books, and to note all the most remarkable passages; to make extracts of them in the margin of your Bible, or interleaved Testament.—And let it be a rule, when a good note occurs, to set it down *immediately*.

LECT. XVI.

Further Advices relating to Exposition.

§ 1. NOTHING will be of more importance to fit you for this work than copying into your interleaved Bible and Testament useful remarks, interpretations and criticisms that you meet with in the course of your reading, conversations or own reflections.—CLARK's Bible with notes, and WETSTEIN's New Testament are preferable to all others for this purpose.

§ 2. Let free family exposition be part of your daily work. In this, labour at practical improvement chiefly, not neglecting, however, proper hints of criticism. This will give you an opportunity of saying many suitable things, that will come with

more power to the mind, than things much more accurate read from HENRY and others ;—it will also diversify family worship agreeably ;—and, if you sing, take care to choose something suitable to what you have read.

§ 3. Have a private meeting once a week for exposition ;—at these meetings, enlarge chiefly on the most devotional parts of scriptures, in an experimental way. Indulge your private meditations on these occasions freely,—and perhaps very useful hints may arise while you are speaking.—When you have finished an exposition in the family or vestry, if convenient you may, at least sometimes, retire for a few minutes, review your memorandums, and add any thing remarkable that has occurred to your thoughts.

§ 4. When you intend to expound any scripture the next Sabbath, review it the preceding Monday morning, and endeavour to keep it often in your mind in the week, and at a proper time pursue it attentively with these views ; viz.

§ 5. 1. To observe the original force of every word, and to make as perfect a translation as you can, for which the original and versions must be consulted.

§ 6. 2. To observe the particular improvement of which it is capable.—And here let your inferences be often drawn from the *connection* of scripture.—This will finish rich materials commonly omitted by those who attend merely to the *words* themselves.—Let these suffice for general directions.

§ 7. I shall now give some more particular directions :

1. Select the most useful passages of scripture.—Begin with the Epistles, as they will give you an opportunity of saying many evangelical and useful things.—Go over the harmony of the Evangelists and the Acts.—Omit the Revelation, except some few chapters and sections.—Select passages from the history of the Old Testament ; Mosaic laws and the prophets ;—but take the whole book of Psalms, Job, Proverbs and Ecclesiastes.

§ 8. 2. Give a clear view of the connection in a few words, but do not attempt to lead your hearers into all the niceties of it, which very few with the greatest pains will be able clearly to understand, and still fewer to remember.

§ 9. 3. When great difficulties occur, do not state them too largely, but rather suggest what may furnish judicious hearers with the best answers to them ; and often inculcate those

principles which will furnish general replies; as, God's judgments are unsearchable;—some parts and doctrines of scripture are inexplicable and mysterious;—many quotations from the Old Testament are only allusions;—and that the actions of persons under an immediate divine commission, are not to be estimated by the common rules of human actions, &c.

§ 10. 4. When the sense of a text is dubious, do not distract the people with many interpretations, but rather propose one or two of the most probable, waving the rest.

§ 11. 5. Aim in all at practical improvement.—Labour to shew the *spirit* of the writer, and for that purpose keep in your own mind and that of your people, the character of the author, and the particular *circumstances* in which he wrote.

§ 12. 6. When you correct our version, do it modestly; and never attempt any unnecessary corrections, nor many various readings, if they do not appear indeed important.

§ 13. 7. Endeavour to make your exposition pleasant; to do this avoid dry criticism, and mention such circumstances of history as tend to illustrate it. HENRY and HALL will furnish you with a rich variety of matter; and the comparison of other scriptures will suggest much more.

§ 14. 8. Do not *read* your expositions, but freely talk them over, after having well studied them.

§ 15. 9. Conclude them with a prayer, in which the most considerable scriptures and thoughts of your exposition should be introduced in a devotional way.

LECT. XVII.

On Catechising.

§ 1. THIS is a very important branch of a minister's office; and, if properly managed, will be the means of stocking children's minds with divine knowledge, of teaching them to improve their time, and, by exercising their memories, of considerably strengthening that faculty.—It also conciliates their affections, and cannot fail to increase the esteem of the parents; and it serves to keep our minds impressed with a due concern for the rising generation.

§ 2. I shall here offer some hints on the choice of catechisms. In general, I advise, that they be *varied* according to the age

and improvement of the children. The Assembly's Catechism is very excellent, but improper for very young children.—Dr. WATTS is far preferable for the first, and ought to be taught children under six or seven years of age.—After this is learned through, his second should be committed to memory ;—and then the Assembly's, first without, then with Mr. SOME's Exposition.—Recommend WATTS's Preservative against Sin and Folly to be *read* by them, rather than got by heart; and some easy familiar book of scripture history, illustrated by cuts, which may be taught children before they are capable of reading ; and which afterwards, for the first seven or eight years of their lives, ought to be made as much as possible their diversion.—To all this should be added a confirming catechism for those who are grown up to sixteen or twenty years of age.—A brief view ought in this catechism to be given of natural and revealed religion, and a foundation insensibly laid for answering objections.—Proofs both of the protestant religion, and the propriety of our dissent, should also be introduced ; but this ought to be managed with great tenderness towards the establishment.—The nature of schism should likewise be explained.

§ 3. The MANNER of managing this work comes next to be considered. It must be varied according to the different ages and circumstances of the persons with whom you have to do.

§ 4. For general directions take the following :—Let most of the children be catechised in private, in the vestry, on some week day.

§ 5. Take a list of their names, and call it over, that you may know who are absent.

§ 6. Have a little class of the oldest of them, to whom you may expound some catechism at large.—Begin with the Assembly's by Mr. SOME, then explain Dr. WATTS's second catechism, which is the most excellent of the sort in our language. Let this class also learn select portions of scripture.

§ 7. In conducting this business observe the following rules :——

1. Instruct them in as plain a manner as possible, waving all niceties of thought or expression, and studying to make yourselves well understood.

§ 8. 2. To keep up their attention, and try their understandings, ask them some easy questions of your own.

§ 9. 3. Take care to lay the greatest stress upon what is most practical and affecting.

§ 10. 4. When they answer wrong, or appear negligent, do not upbraid or terrify them, but if the failure has been gross, gently reprove them, at the same time endeavouring to keep up their spirits.

§ 11. 5. If they do well, not only commend them, but have little rewards for them. Let WATTS's second catechism be a reward for learning the first; and Mr. SOME's for learning the second.—Besides these, present to them who do extraordinarily well WATTS's Hymns for children, WRIGHT on Regeneration, and on the Deceitfulness of Sin,—JENNINGS's Sermons to young people,—or other proper tracts that you may meet with.

§ 12. 6. Close these exercises with a serious and lively prayer. Go over the instructions you have given them. Here a preaching prayer may sometimes be very proper. Pray affectionately for the children. Take care you are not too long. Be and appear to be very serious.

§ 13. 7. Contrive to have some grave friend, if possible, with you to see that they behave well; and, if they trifle, take them home and reprove them, or make them stay longer, and talk with them when the others are gone.—Take care of the seriousness of your deportment, throughout the whole;—it may impress their minds.

LECT. XVIII.

Further Directions about Catechising.

§ 1. LET it be a constant rule, when you are settled, to expound the Assembly's Catechism one part of the year, before sermon in the afternoon.

§ 2. Select a set of children that will answer the questions correctly and audibly.—Promise them that if they constantly attend, and take great care to repeat their catechism well, they shall have a book given them as a reward at the end of every season of catechising.

§ 3. Take care to have in readiness some good remarks, that you may have something to say worth hearing. Get an interleaved catechism, and when any good thought or expression occurs to your mind in private, make a memorandum of it there.

§ 4. Have something here for the benefit of those who are advanced in years, and make some application to them.—These exercises will instruct the ignorant, and teach parents how to catechise their children.—Never forget to desire parents to enlarge upon some particular points of importance, when they go home.

§ 5. Be very careful that you do not confound the children.—Seldom reprove them publicly if they do not answer right, but remember to talk with them in private.—Let them know it is an honour you have done them, to choose them out of their companions, and exhort them to be careful to preserve it.

§ 6. Engage the assistance of others,—especially the assistance of friends in buying books. There will be some considerable expence, as I advise that books be given to all,—the children of the rich as well as the poor,—lest the distinction should appear invidious.

§ 7. For this purpose endeavour to be acquainted with gentlemen who are trustees for the useful charities of giving books; or who themselves contribute towards them.—Get some exhibition from the church-stock, or prevail on some of your friends to contribute towards buying books.—Grudge not something handsome yourselves if you can afford it, to promote so good a cause;—it may in many respects prove advantageous.

§ 8. Urge parents to assist in carrying on this work.—Often mention this in the pulpit as part of their charge. Advise them to make this their business, especially on the Lord's-day evening.—Recommend it also to parents in private, and see that they are furnished with proper books, and when you visit families where there are children, catechise them before their parents.—This will fill up the time well; will teach such parents how they are to conduct the exercise, and will engage the affections of both parents and children.

LECT. XIX.

On administering the Sacrament of Baptism.

§ 1. DO not baptize the children of the openly prophane, as it may harden them in their wickedness;—but refuse the children of none who make any thing of a hopeful profession of religion, whether they be church members or not, attend the meet-

ing or go elsewhere.—Never, however, go into the congregations of your brethren to baptize the children of their people, unless, which is sometimes the case, they scruple infant baptism themselves.

§ 2. Insist not upon their bringing their children to meeting to be baptized.—If you have a mixture of baptists it may perhaps give offence, and private baptism will give you greater freedom in your address to the parents:—And for this reason do not baptise many children together, nor grudge an hour or two to any family on such an occasion.

§ 3. Engage the presence of two or three friends of some reputation in the society when you can;—both to prevent reflections, if the characters be dubious, and to preserve more solemnity in the administration.

§ 4. Before you baptize the child, visit the parents, if you have any opportunity, and talk seriously to them, that you may, if possible, bring them to a sense of the solemnity of the ordinance, and promote a proper preparation for it.

§ 5. Let the method of administration be generally this:—Begin with a short prayer,—then deliver a brief discourse on some text of scripture.—Keep a little catalogue of proper texts for such occasions; that you may have a proper variety, when you dispense the ordinance at different times, before the same persons; such as "I will be a God to thee and thy seed."—"I will make with thee an everlasting covenant."—"One generation shall rise and declare his works to another."—"Who am I, and what is my house, &c."—"Baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost."—"Suffer little children to come, &c."—"The promise is unto you and to your children."—"Baptism is not putting away the filth of the flesh."—Touch gently sometimes at the reason of infant baptism; but generally employ your time in addressing the consciences of the parents, and endeavour to raise such affections as are suitable to the occasion.—Then pray, confessing the original corruption of our nature, and the demerit of sin;—acknowledge also the goodness of God in sparing root and branch, and do it affectionately. Pray also that the parents may be suitably assisted in the discharge of their duty; and let all tend to fix proper impressions on their minds.——Receive the child from the hand of one of the parents, as soon as the prayer is ended, then ask them both, Whether it is their sincere desire to give themselves and their child up to God, and their purpose to educate it in the christian faith and fear of God?—and on their intimating

their intention, solemnly pronounce the words of baptism, taking care to pour some water on the child, and to pronounce the name of each person of the Sacred Trinity, in a very distinct and audible manner.—Take care also that the name of the child be so mentioned that it may evidently appear the end of the ordinance is not *giving* a name, but only that you might speak by that name to the child.—Then return the child to the parents, giving them a short charge to "Train it up in the way it should go." Then give them some particular directions and cautions for this purpose. Especially plead with those parents who have had a religious education, or for whom God hath done any thing remarkable in his providence.—Remind them of the obligations they are under to pray for the child, and to resign it to the Divine Will, that if it be taken from this life, the transactions of the baptismal day may be recollected as an engagement to christian submission.—Conclude your discourse with an address to the spectators.—If there are any children belonging to the family old enough to be quietly present, desire that they may be, if possible,—and drop a word to them touching the meaning of the service.—Then renew your thanksgiving and prayer; especially for the family, and the several branches of it, as well as for the families of the friends present, and the interest of Christ in the rising generation.—Conclude all with a benediction.

§ 6. In the entertainment which generally follows, "Let your moderation appear to all;" and endeavour to conduct the conversation so that good impressions may be promoted rather than, as they too frequently are, weakened and erased. Remember you have many eyes upon you, and much of your reputation will depend on your conduct at such seasons. Allow yourselves intervals of moderate cheerfulness, but rather err on the grave extreme; and always retire as early as you conveniently and decently can.

§ 7. Keep a *register* of all the children you baptize, and the time when you administered the ordinance, which will be a means of preserving the state of families in your minds, and will lead you into proper enquiries about the state of the youth of your charge;—it may also serve to settle some disputes arising with regard to the age of children.

§ 8. Lastly, When you baptize persons of riper years, talk seriously with them, chiefly on the nature of the ordinance;—and if they insist upon being baptised by immersion, do not absolutely refuse them, but rather intimate your desire that it may be done by another person.—Admit none to this kind of

baptism, but those whom you and the church are satisfied in admitting to church communion.

LECT. XX.

On Administering the Lord's Supper.

§ 1. LABOUR to prepare your own hearts for the ordinance with all possible care.—Begin with some suitable reflections for the purpose early in the week.—Pray earnestly for divine assistance, and let the day before be commonly observed as a day of solemn fasting and prayer.

§ 2. Choose some evangelical, and generally some comfortable subject for sacramental days, and bestow some extraordinary trouble on the sermon, especially the devotional parts of it.—Sometimes, however, a faithful address to those who are under a religious profession to walk worthy of it, is extremely proper.

§ 3. In the interval between the close of the general service and the administration of the ordinance, be very earnest with God for his presence, and labour to come to the table as devout as possible.—Much depends on the temper with which things are begun.

§ 4. Introduce the administration with some extempore meditations on some select texts of scripture ;—generally such a text as hath some connection with the subject, or at least the ordinance.—In these addresses, avoid critical niceties by all means, and pursue a strain the most pathetic.

§ 5. In the prayer before receiving the elements, as well as in all the rest, be moderately short ;—dealing much in confession of sin ;—this may generally be connected with your extempore discourse before.—Take due care to introduce a variety of thoughts in prayer and speaking.—In the prayer before the cup renew your covenant engagements.—Drop some pious hints afterwards, before you receive the cup, as well as while you are breaking the bread and pouring out the wine.—Here it may be proper to take passages of scripture to explain, enforce, &c.—After singing, conclude with thanksgiving, and be particular in praying for the church of Christ in general, and especially that to which you are more immediately related.

§ 6. While the elements are being distributed generally continue in silence, in order to give room for the exercise of secret devotion.—Make a pause before receiving the elements, and exhort others to do so.—Address a word now and then chiefly to spectators, remember them also in prayer ;—it is often the means of cherishing good impressions.

§ 7. Look round the church and congregation after you have dispatched what is more immediately your concern, and lift up your heart for particular persons as your eye singles them out, and as their concerns may require.—Throughout the whole ordinance cultivate a *social* temper, and give the soul room to expand and soften itself into the most friendly sentiments,—not only towards those present, but the whole church of Christ. And do not forget those under persecution for religion, the afflicted, the dying, the poor, vacant congregations, &c.

§ 8. After the ordinance is over retire, if possible immediately ; recollect as much as you can of your meditations, and sometimes write them down with all the improvements that may be suggested to your minds.

§ 9. Let the whole of your discourse on a sacramental day be particularly spiritual and heavenly,—and as far as the infirmities of nature will allow, let every moment of it be devoted to God with the utmost zeal and care.

§ 10. Lastly, in your retirement, after you have been at the Lord's table, consider what you can do more for God.—Perhaps then you may find some schemes of usefulness dart into your minds, as well as things of importance with regard to your own souls, and the congregation, that had not before been thought of.—And take great care to act according to the resolutions you have formed, and without the least delay.

LECT. XXI.

On Visiting in General.

§ 1. LOOK upon this as a considerable part of your pastoral work.—It obliges your people, it gives you an opportunity of serving them not only by your private discourse, but, by letting you into their circumstances, you may be the more capable of making a proper application to them in public.

§ 2. Endeavour to get proper information as to the state

of your congregation and church.—For this purpose, when you come to a place, take a catalogue of the names of the persons that subscribe,—statedly attend,—church members,—and the poor.—Make it a rule to see each of them at their own houses.—Let two or three of the most judicious be chosen, with a view of getting information with regard to the characters of the rest.—Intreat them, moreover, to inspect the behaviour of their brethren and friends,—and to inform you of such things as, upon the whole, they think you ought to know.—This, however, will not be necessary, if you have any persons solemnly set apart by the congregation for this purpose, which to me appears a rational and scriptural thing.—Have proper times of meeting with the persons appointed to this work,—to talk over church affairs;—and always conclude your conference with prayer.—Every Monday before the sacrament will be a very proper time for this business.—Consult with them before you propose any to communion.—Do not dispise flying stories;—either they have a foundation, or they have not,—if they have, they ought to be regarded,—if not, care should be taken to remove the reproach, and fix it on those who raised it.—At the same time, however, do not be too ready to believe them. A general caution may be grounded on a flying story.

§ 3. Make a pastoral visit to each family,—at least once a year.—In this visit talk to the master and mistress of the family. Renew a solemn charge to them to take a religious care of their family.—Then enquire into the state and character of their children and servants.—Set down the names of both, the first pastoral visit you make,—and alter the list as occasion may require.—If you have an opportunity, talk with the several members of the family.—At a proper time charge upon them a due regard to their eternal concerns, especially the tender branches of the family.—Proper addresses weekly or monthly to the members of your own family will fit you for the regular discharge of your duty on this head.

§ 4. After you return make some memorandums how you find things,—keep a catalogue of cases, disposed under different particulars. This book must be kept secret.—Let no one in the world see it.—Make it unintelligable to every one but yourselves.—Let there be one catalogue of those who appear unconverted,—another of those under serious impressions,—another of those who seem of hopeful disposition,—another of those who are proper to bring into communion, when occasion offers;—and another of those who have generally

acted very well, but in some instances need to be admonished and censured.—On your day of fasting and prayer which may be about once a quarter, look over this book, and see what is necessary to be done for the service of religion among your people.

§ 5. In your occasional visits call frequently upon persons of great importance in your congregation,—especially if you live near them;—but endeavour to proportion your visits not merely to the external circumstances of the family,—but to the opportunities of usefulness.—Visit frequently those under any extraordinary affliction,—and those in whose circumstances there has been lately any peculiar change.

§ 6. In all your visits take a great deal of notice of children. Give them texts to learn,—and little rewards for learning them. This will often furnish matter for good discourse, and will engage the affections of children, which may be of importance to your future life, and their eternal welfare.—Some children will listen to a minister, who will not regard a parent.

§ 7. In all your visits, remember to behave like a minister, grave and serious;—though sometimes pleasant, yet never too much elevated with mirth.—Take heed at entertainments, not to be very much charmed with any thing you eat or drink;—be pleased with all, but do not indulge too nice a palate.—Drop some serious hints,—and take care, if you have a convenient opportunity, to conclude with prayer.

§ 8. Be very careful that you retire in time,—and do not outstay the spirit of conversation;—nor spend so much of your time in visiting as to lead people to suppose, that your time hangs heavy upon your hands.—A loitering, idling, tattling minister is a contemptible character.—Rather appear properly full of business; and let it not be mere affectation.—Every hour will be well filled up if you attend strictly to the various duties of your office.

§ 9. When several of your congregation meet at a private house, be amongst them if convenient;—partly with a view to regulate their hours,—and to oblige them with your company. You may also have an opportunity of making conversation useful. By all means spend some time in prayer before you separate.

§ 10. Engage your people sometimes to visit you;—and always, on these occasions, entertain them with a prudent hospitality,—but never affect grand entertainments.—Set a part one day in the week to attend to those who wish to come to you

upon spiritual accounts.—Talk seriously and tenderly to such, and pray with them at large.—Recommend their peculiar cases to the divine regard in the most affectionate manner ;—this will have a tendency to make you experimental preachers.

LECT. XXII.

On Visiting the Sick.

§ 1. UNDER this head I would first make a few preliminary remarks.—You will remember that this part of a minister's work is very important. With regard to some it is the only kind office you will ever be able to perform for them.—Perhaps if you neglect it, they may go into the presence of God with a testimony against you.—Sometimes you will have to visit persons, who have been entirely regardless of religion,—to whom you may prove of singular advantage.—At other times good men,—and they may end life in a manner more comfortable,—and more honourable to religion, on account of it ;—or if they live, they may make a better improvement of their future moments.—The discourses you have had with them in health, which were at the time reviving cordials to their drooping spirits, will not be entirely without a relish on their sick beds ;—but let not this relax your purpose of visiting them ;—at these times, more than when they were healthy, you ought to attend to them ; remembering that when sorrow makes the heart droop, then a good word makes it glad.

§ 2. Remember that visiting the sick is a very difficult part of your work.—It is not sufficient merely to put up a hearty prayer to God ;—but we ought to be concerned to make a solemn preparation for the work.—AUGUSTINE wondered that ministers should take such care to prepare their sermons, and never take care what they should say to sick people.

§ 3. You should not wait to be sent for ;—but when you hear that any of your congregation are ill, take the first opportunity of visiting them ;—for diseases often take a quick turn. —Generally take the beginning of an afternoon for this purpose.—It will be proper to allot a certain portion of the day to this work, if you are in a large congregation. This will be like laying aside a bag for charitable uses.—Keep a catalogue of the sick.

§ 4. Let your visits be frequent,—but not too long ;—and be very solicitous that they may turn to the best account.

§ 5. Before you go, consider seriously how you ought to behave;—what is to be said and done;—and pray that God would go with you.—Remember how very difficult it is to do good.—And be sure to preserve a good conscience on these occasions.

§ 6. More particular directions respecting the *manner* in which visits to sick people are to be conducted.

§ 7. First, I shall give you some hints relating to the precautions to be taken, in order to know the case of the sick.

§ 8. For this purpose some use may be made of others.—Consider yourselves and enquire of others their public character,—especially from those who are best acquainted with them,—and above all from religious persons;—a pious parent, for instance, concerning a child;—a master, concerning a servant, &c.

§ 9. Be solicitous for proper information from themselves;—particularly if you have reason upon the whole to believe their state is bad.—If you have only a general idea that they are wrong, without having any great immoralities to charge upon them, then be so much the more solicitous to gather something from their own mouths,—on which you may ground a plain and awakening address. Send their relations, if you can conveniently, out of the room;—then ask the person seriously, if he hath any thing particular to say to you with regard to the state of his soul.—Enquire what his hopes are, and especially on what foundation they are built.—When you have asked him a few questions on these heads leave him room to talk;—perhaps he may freely and fully tell you his state.

§ 10. If he does not, ask him such questions as these.—Has sin ever been your grief and burden?—What have you done to get rid of it?—In what view has Christ appeared to you?—What are your thoughts of the covenant of grace?—Have you kept up secret prayer?—Have you felt the power of scripture upon your heart?—Have you been concerned to give your thoughts and affections to God, as well as your external actions?—Have you felt a struggle with the temptations of Satan,—and the corruptions of your own heart?—Have you enquired after the remedies of the particular distempers of your own mind?—And so far as you have understood them, have you endeavoured to use them? &c.

§ 11. Secondly, I would now offer a few remarks on the advices to be given them, and discourse to be held with them.

§ 12. If their sickness be threatning, some advice as to their *temporal* affairs may be needful;—but your main business relates to their spiritual concerns.—As to temporal affairs, advise them, as briefly as possible, to make a disposition of them by will.—Sometimes this is of great importance,—at others, however, it is not. If there be any suspicion of ill-gotten wealth or property, urge them to an immediate restitution, as absolutely necessary;—and should they refuse, warn them of their danger and pray for them;—but in other respects show them but little attention.—Be very cautious that you do not give the smallest intimation that you wish to turn the will into such a channel as may be most for your own interest.—When you know that legacies are designed, have as little as possible to do with the will.

§ 13. As to *spiritual* concerns, your advice must be regulated by the state and character of each individual;—there is the bad, the dubious, and the comfortable.

§ 14. I. You will find some whose conduct is *bad*,—and that are really in a state of condemnation and misery.—Here your duty is plain, though the execution of it will be difficult.

§ 15. 1. Labour to convince such, that their case is very dangerous.—In doing this, you are to rest your arguments chiefly on scripture, with their own representation of their case.—If you find that there is any one sin prevalent in their character, rest your charge upon that.—If drunkards, liars, &c. bring such texts as prove they will be shut out of heaven.—Represent the aggravation of their sins, particularly the religious advantages they have enjoyed.

§ 16. 2. Rather lament over, than upbraid such persons.—Severity will produce hatred;—and probably they will not wish to have any thing further to do with you.

§ 17. 3. Be careful you do not drive them into despair,—especially when you see that they begin to be awakened to a sense of their danger.—While they appear unconcerned, urge the most dreadful things,—represent to them the wrath of God, as inexpressibly dreadful,—borrow images from present and familiar things,—such as the burning of a fever,—the tossings of a restless night, &c.—By these, endeavour to impress upon them some idea of the excruciating and everlasting pains of hell.—But, as I have said before, do not drive them to despair; but as soon as you conceive they need consolation, exhibit to them the riches of the mercy of God in Christ.—Repeat the most consolatory passages of scripture that you can recollect,—and let

them clearly see that you have pointed out their danger, only to prevent their ruin, and lead them to the Saviour.

§ 18. If you conceive that you discern something in them that looks like genuine, evangelical repentance, be not too ready to administer consolation,—except as conditional;—there is a great danger in authoritative absolution.—Tell them plainly that if they do not rest their souls on Christ, there is no room for hope.—Remind them of the treachery of their own hearts, that they may maintain a due jealousy over themselves, and see to their sincerity before it be too late.—Represent to them the peculiar aggravation of their sins,—particularly the misimprovement of a religious education, means of grace, afflictions and temporal enjoyments. After all, perhaps, little will be done, the first visit;—but repeat it,—and particularly as your hearts charge you with past neglect of such unhappy creatures.

§ 19. II. You will be called to visit others, whose characters are *dubious*.

§ 20. 1. Exhort such to a very diligent scrutiny into their state.—Point out the importance of their being acquainted with their case, and especially inculcate the doctrine of human depravity and the deceitfulness of the heart.

§ 21. 2. Advise them to be willing to know the worst.—Tell them they cannot make their case better by shutting their eyes,—but on the contrary, it will be worse if they entertain false hopes;—and that a strict examination of themselves can do them no harm,—nor renewed acts of repentance be of any injury, even if they are real christians.

§ 22. 3. Assist them in this work by particular representations of the religious dispositions, desires, fears, hopes and pursuits of good men.—Go over again what was said to them, while you were sounding their consciences;—and in proportion to the dubiousness of their case, urge these things more strongly.

§ 23. 4. Give them your own judgment plainly and seriously.—Remember, when you pray with them, particularly to offer up earnest petitions to God to lead them into the knowledge of themselves.

§ 24. III. See what should be done for them of whom you have a *good hope*.

§ 25. 1. Endeavour not only to support them, but to raise them to a chearful, animated and thankful frame.—If they are afraid of death, point out to them the great promises of the

gospel.—Endeavour to raise in them admiring and adoring thoughts of divine grace.—Nothing can be more reasonable, as well as scriptural, than that a christian should go out of the world chearful,—rising like a guest, satisfied with his provision, and thankful to the master of the feast.

§ 26. 2. Exhort them to bear an honourable testimony to religion with their last breath, and to recommend it to all who come to see them, as a thing of the first importance.—Death-bed addresses have often been very useful.

§ 27. 3. Urge upon them the proper exercise of patience and resignation; and that they carefully avoid peevishness and ill-nature.

§ 28. I now come to say something about the manner how to *pray* with the sick.

§ 29. 1. Take care that your prayers are not too long.—Never notice public affairs, unless when praying with dying christians of eminent characters.—Rather enlarge on the general interest of Christ in the world; and pray for a universal revival.—Good men have always a zeal for it, but even on this head be not too long.

§ 30. 2. Let your prayers be as serious and spiritual as possible.—Labour to get yourself into a good frame.—Lift up your heart to God for the influences of his spirit.—His teachings will make this work pleasant to yourselves, and delightful to real christians who may join with you.

§ 31. 3. When the person seems to be in an unconverted state, represent his case awfully before God, and earnestly beg of him to have mercy on him.—Here you are to endeavour to "save him with fear, plucking him out of the fire."—Pray that God would give him a little more time, and that he may be reprieved before the sentence of wrath be executed upon him.—This may awaken more than an express exhortation;—it may also impress others.—A contrary method will tend to harden those of the same character.—Take care how you call them the servants of God;—our brother or sister is rather more proper on these occasions;—this, however, may have a bad effect,—and it is what we object to in the funeral service.

§ 32. 4. When you pray with a dying christian, be much in expressions of faith, and ascriptions of praise for him.—Acknowledge the favours God has bestowed.—Praise him for regenerating grace, communion in ordinances, sanctifying in-

fluences of his Spirit, promises of divine consolation in death, transporting views of a glorious resurrection ;—and for enabling him to adorn religion in his life, and persevere to the end.—This must be so managed as not to appear like flattery.—Praise God for comforts received in confinement, for the serenity and peace with which he is enabled to look into an eternal world, and for the hope, that though he dies to us, he will live to God.

§ 33. 5. Do not forget, on these occasions, to pray for those of the family who may join with you,—and particularly that they may be prepared for the will of God, and that the affliction may be sanctified to fit them for sickness and death.

§ 34. Take the following hints by way of *appendix*.

1. Do not neglect the directions here given, because the illness does not seem dangerous.—Such neglect, perhaps, may be attended with fatal consequences. Act always on supposition of the worst, and it may turn to good account. To habituate yourselves to these rules is of great importance.

§ 35. 2. If the person recovers still follow him with your serious exhortations. Visit him in his recovery ; remind him of former convictions and confessions,—urge the vows of God which are upon him. Pray with him, and remind him how eternity appeared to him in his affliction, and what thoughts he had of another world.

§ 36. 3. If it please God to remove the sick person, be sure to visit the surviving relations ;—at least, two or three times, with a view of leading them to a due improvement of the providence ;—thus endeavour to co-operate with divine providence, and you may, perhaps, find divine grace operate with you ;—under such circumstances they will be the more ready to attend to your advice.

LECT. XXIII.

General Maxims for Conversation.

§ 1. ENDEAVOUR to know mankind, and properly to distinguish their characters.—Do not suspect all ; do not trust all.—Never put yourselves and your usefulness in the power of any.—Believe not every account of a character that is given, especially if it comes from the lips of an intimate friend, or a

real enemy.—Observe every sudden alteration of persons' countenances and behaviour, particularly on extraordinary emergencies.

§ 2. Behave with constant modesty to all. Never *offer* your services in any of the duties of your functions upon *public* occasions.—Nor, on the contrary, obstinately refuse your services when they are requested.—Do not appear highly satisfied, nor much displeased with your own performances; to find fault with them appears like inviting praise, and to discover a good opinion of them will always be construed into pride. Do not therefore even make them the subject of conversation. Boast not of the labour you bestowed on your compositions, nor of the ease with which you dispatched them. Do not repeat the substance of your discourses unsolicited.—Upon the whole, neither appear to hunt for reputation; nor to despise it.

§ 3. Treat every body with condescension and complaisance, but not with the same sort. Remember that the rich tradesman generally stands more upon ceremony than those who are of the highest birth and most refined education.—Frankness pleases country people, to whom formal bows are very contemptible.—Never depend upon merit without complaisance.—As you must at times refuse invitations, study to do it in the most obliging manner.—Be nearly upon a level with your company, and do not attempt to outshine them too far.—Remember to send people away as well pleased with themselves as you can without flattery, which is always to be abhorred. And for this purpose endeavour to think as well of others as you reasonably can; and be not too sharp-sighted to discover faults, nor too severe in censuring them.

§ 4. Preserve a character of strict fidelity. And for this purpose be exact, but not confident in repeating facts.—Take heed not to talk too much.—Promise little, and when you have made promises, be punctual in performance; rather do more than you have promised than less, and sooner than later.—Take heed of seeming to be every bodies' man.—Never show so much complaisance in one company as to be inconsistent with what you show in another.

§ 5. Have no quarrels, if possible, with *any*; but especially with persons of eminent reputation,—or of no reputation at all.—If you have received any injury, forgive it heartily a merely seem to do it.—If you remember it, let it be

make you cautious, and do such persons all the kindness you can. This is the best way of taking revenge.—When you have, through negligence of heart, done any thing that may justly offend another, frankly confess it and ask pardon.—If you have asserted any thing that you find to be a mistake, confess it, and be thankful for better information.

§ 6. Affect not to pry into the circumstances of families, you have business enough of your own, and be not forward to give directions to them in their worldly affairs ; but if you see they are going to ruin, reprove them seriously at proper seasons. Sometimes a plain serious address may save a family.—Labour, on such occasions, to get such a knowledge of their situation as will enable you to give suitable counsel. Be not however too forward in giving it. When your people are distressed, do all you can to comfort and assist them ;—keep up your acquaintance with substantial persons by whose assistance you may be a help to others.

§ 7. Affect not a priestly authority.—If you fix with a church of a congregational form, give them all the satisfaction you reasonably can.—Wean your people insensibly from an excessive attachment to particular forms ; especially by expositions on detached portions of scripture.—When you speak to the church as such, do it always with a mixture of tenderness and respect.—Remember Christ has given his ministers no power over men's persons, possessions or judgment.—All we have to do is to advise and admonish.—Remember what a disgrace it is to quarrel with a society under your care,—and endeavour to avoid whatever has the least tendency towards it.

§ 8. Live above all appearance of worldly-mindedness ; and not only the appearance but the thing itself.—Be satisfied and thankful for what you have, but do not make a great show of plenty ; especially before those of known generosity, or great covetousness.—Manage your expences with frugality.—Keep an account of what you receive, and what you expend.—Remember that a minister loses much of his respectability and influence when he has the character of one who spends too fast, unless it evidently appears that it is owing to nothing but excess of liberality ; and an excess even in that does not, on the whole, raise his character.—Be sure, however, to lead the way, as far as you prudently can, in all generous expences.—All you have is, in one way or another, to be devoted to God ;—and to him you are to trust to provide for you and yours.—Do not attempt to screw up your people to a subscription beyond their power ;

if they do not give you what is necessary, it is a just cause for removal.

§ 9. Talk not of leaving your people, till you see your way clear; and after all be very cautious. If you are in a large congregation, where you are beloved and useful, and have the conveniences of life in any moderate degree, the increase of income, provided it be not absolutely necessary to your support, is a wretched reason for leaving a charge.—Nor is the pleasantness of situation, or a desire to be nearer your relations much to be regarded, if you have your health.—The presence of God and success in your labours, are the main things to be attended to.

§ 10. When differences arise, do your utmost to compose them.—Plead with each of the parties by themselves, but side not hastily with either.—Avoid arbitration, lest you make yourselves enemies, and rather procure some other person to arbitrate the affair, than expose yourself to censure, and your usefulness to danger.

§ 11. Be cautious in undertaking any thing, or of resolutely pursuing what you have begun.—Scatter some flying reports of a thing before you do it, that you may see what people think of it.—Stake not your reputation upon any thing you undertake. Use proper instruments for things not very agreeable to the church and congregation or neighbourhood, whenever it be necessary such things should be done. Leave room for an honourable retreat, and appear not to be much impressed with the disappointment.

§ 12. Observe proper times for talking. Reprove very tenderly and respectfully, when you do it personally. Let it always be in secret. Sometimes you may drop a hint, which may give a person room to reprove himself, in mixed companies; especially if you have reason to believe he is not aware you know his faults. Have proper stories and passages from authors for this purpose. Sometimes lend books, and mark the most remarkable passages.

LECT. XXIV.

Rules of Conduct towards those to whom some Particular Care and regard will be requisite.

§ 1. FIRST, to Deacons, or those who stand in their place. Their business will be to provide for the Lord's table, for yours,

and for the poor's.—Let such persons be chosen to this office, if possible, whom you can entirely trust, and who are esteemed and beloved in their place.—Leave charitable cares to them, and consult them before you propose any to communion.—For this purpose have a meeting with them at some private house once a month, a little before the preparation day.

§ 2. Secondly, towards other persons of eminence in the congregation, whether on account of age, circumstances, or character, discover a very tender regard. The aged visit and pray with.—Bear to hear their stories of what passed when they were young,—and if there be any remains of wisdom in them you may profit much by their conversation.—As to persons of wealth, honour, and learning, do not idolize them; nor give yourselves so much to their company as to neglect others,—yet you will do well to remember, that some peculiar honour and attention are justly their due.—Never forget that while the common people are not to be despised, they are not to be too much trusted.—Eight or ten of the most substantial and intelligent persons in a congregation often turn the whole; endeavour therefore not only to secure the affection but the reverence of such. This can only be done by a prudent and steady conduct, and by solid and strong sense, both in the pulpit and in conversation. Beware they do not think you a weak but well meaning man. As to persons of eminent piety, discover a great regard for them, be their circumstances what they may.—Talk often with them, and pray with them. And those whom God has favoured by peculiar visits of his grace and interpositions of his providence, honour, love, and serve with a peculiar zeal. Who are we that we should slight those whom God honours?

§ 3. Discover a great concern for the welfare of youth. Sometimes preach expressly to them.—Present them useful books.—Often address them in public, when the whole discourse is not designed for them,—and often do it in private.—When you see them under convictions, labour to the utmost to fix them, and when you are satisfied with their state, bring them early into church fellowship and the communion.—If any before or after communion get into bad company, warn them seriously, tenderly, and affectionately. Single out two or three hopeful youths to watch over the rest.

§ 4. Have an especial regard to the afflicted. When you receive notes to pray for any, keep them; and when you return home look them over and make memorandums of their cases;

both to give them a place in your present devotions, and that you may visit them. Mention their cases, in public prayer, with a prudent copiousness ; but much more largely when with them in private. Endeavour to assist afflicted persons in temporals as well as in spirituals.

§ 5. Be moderate in opposing those who have notions of religion different to yourselves.—Bear with their zeal,—be yourselves an example of candour and meekness.—Seldom run upon their notions in the pulpit directly. When you do, avoid every thing that looks like spleen against their persons. Do your utmost to gain their affections by serving them to the extent of your power.

§ 6. To those who are disaffected to your person and ministry, be not sharp-sighted to see it ; and when it is so plain that it cannot be overlooked, if they are good men, talk over the affair mildly with them ; and endeavour to effect a reconciliation if possible ; and if that cannot be done, dismiss them with as good a testimonial, as to their character, as their case will bear. —If they are vicious men, be still, till an opportunity of exposing and overbearing them at once offers.

§ 7. When any fall under censure, enquire diligently into the fact ; and then consider whether they should be admonished, suspended, or excommunicated. Let suspension, however, generally precede excommunication.—Let some person always be sent to hear the excuses of the party accused.—If they cannot clear up their reputation, propose the matter at a church meeting ;—if the case be notoriously bad, pronounce sentence at the table of the Lord with great solemnity.—Pray for such persons seriously and affectionately, and make them one pastoral visit afterwards.—If they repent after a proper time of trial, restore them tenderly, but awfully ; and let the confession be public, if the offence has been so.—Have a strict eye upon them afterwards, and admonish them frequently if you perceive them wavering or going astray.

LECT. XXV.

On Behaviour to other Ministers, and Miscellaneous Remarks in the Conclusion.

§ 1. ON this interesting subject I shall offer, First, Observations relative to your own brethren.

§ 2. 1. Treat them with respect. Think as honourably of them as you can, and speak well of their labours.

§ 3. 2. Avoid every thing that looks like sheep-stealing.

§ 4. 3. Assist them as much as you can in their temporal affairs.—For this purpose keep up a correspondence with people in good circumstances, and those who can inform you of legacies, &c.

§ 5. 4. Employ the most popular of them in your absence, especially those who are dearest to your people.

§ 6. 5. Encourage meetings of ministers.—Take heed however they do not grow up into authoritative synods—and that they be not burdensome to the places where they are kept.—Let the entertainment be moderate, and days of fasting and prayer for the success of the ministry be kept, wherever they are.

§ 7. 6. Encourage a society for books.—This may be of use to you and your brethren, and lead to frequent and profitable interviews.

§ 8. 7. Have but few intimate friends.—If friendship must be broken off, let it be civilly;—do not drop it abruptly, but insensibly.

§ 9. I shall now give you, Secondly, some observations relative to those of the establishment.

§ 10. 1. Be very prudent in their company; as in the nature of things you cannot expect them all to be sincere friends to you as dissenters.

§ 11. 2. Treat them on all occasions with respect. Do not enter into controversies with them, much less rail against the establishment, either then or at any other time.

§ 12. 3. Protest, if it be necessary, that you are conscientious in your dissent; and appear ready to be informed on any point of the controversy; but having the chief reasons of nonconformity at hand, do not fail to produce them if you are forced to defend yourselves.

§ 13. 4. Never join with any of them who expose your weak brethren.

§ 14. 5. When you meet with any truly pious, humble and peaceable men in the establishment, honour them,—and be on free and friendly terms with them if they wish it.

§ 15. Thirdly, some observations relative to lay preachers.

§ 16. 1. Do not contend with them, nor inveigh against them.—God has used many of them for excellent purposes, and we must not tie him to our rules.

§ 17. 2. If there be any in the congregation over whom the great head of the church may place you, avoid intimate friendship with them—but let them be treated kindly. Do them good and no harm.

18. 3. Endeavour to outdo them in what is good in their own way. Consider what makes them popular—viz.—Preaching Christ—Free grace—Visiting—Religious conversation, &c.—Let all these be your care, for they are all your duty.

§ 19. Miscellaneous remarks. In your settlement follow and do not force providence.—Avoid by all means standing candidates with others.—Never go to any place but on a considerable majority.—Keep your old friends, and get new ones.—If a few of reputation are uneasy do not accept a call.—Go to a place at first where you do not intend to spend your lives, if it may be the means of making you easy for a time, and place you in a situation for usefulness and improvement.—Labour to keep your people always in as good a humour as possible.—If any thing grieves or offends them, alter it if you can with a good conscience.—Remember, when a minister is despised his usefulness is at an end, and no pulpit talents can support him without prudence.—In conversation be lively, but always have some useful hints, to shew that you are a christian and a man of sense.—Never be ashamed of religion, nor seem to hear a wicked jest when you cannot reprove it.—Consider yourselves as weak fallible creatures—Be thankful for instructions—Review former miscarriages for your caution, and earnestly seek wisdom of God to direct all your future steps.—Beware of the reputation of a great politician—Let integrity and uprightness preserve you.—Read over these rules once a year at least, and enrich them with the best remarks you can.

LETTERS.

ADVERTISEMENT.

THE following Letters were, for the most part, printed before, in a Volume of "Letters to and from Dr. DODDRIDGE," published by the Rev. Mr. STEDMAN, of Shrewsbury. A few more are now printed for the first time, from the author's own hand writing, which appear well worth preserving in a complete edition of his works.

LETTERS.

LETTER I*.

To Mr. Hughes†.

DEAR SIR, *Kibworth, Dec.* 21, 1721.

I RECEIVED both your letters, and had set apart this afternoon for answering them. My fond heart would easily have dictated enough to fill a sheet of paper; but Mr. Cope tells me the roads are so bad that he must set out almost immediately, if he intends to reach Duffield by to-morrow night. I am obliged therefore to be much shorter than I intended, but I hope you will put no unkind construction upon it.

I am charmed with the profession you make of your friendship; for I value it so highly that I can never think I have too many assurances of it; and yet I have not the least suspicion of your sincerity. I know the generosity of your temper, and I perceive I love you so well, that I can easily persuade myself, that I have a share in your affection. I know the last argument is not logical, but I am so well satisfied with the conclusion, that I do not examine how I came by it; and especially as you have furnished me with many better arguments.

I am extremely glad to hear that you are so well recovered from the small pox. I could not but have a thousand tender apprehensions for your safety, and return my thanks to that kind providence, which by so seasonable an interposition hath delivered you from so much danger, and still continued you to

* From the author's short hand copy.

† Mr. Hughes's father was a dissenting minister at Ware, in Hertfordshire, and his grand-father, (Obadiah Hughes,) was ejected from his studentship in Christ-Church, Oxford, by the act of uniformity, in 1662. I take him to have been related to John Hughes, Esq; author of the Siege of Damascus, and who wrote several papers in the Tatler, Spectator, and Guardian.

be the joy of your friends, the glory of your family, and ornament of the church.

I am very much pleased to hear that your situation at Findern is so agreeable; and particularly that you have such a companion as Mr. Cater. I am charmed with the character you give me of that gentleman; and indeed when I heard of the fineness of his imagination, and the strength of his judgment, the sweetness of his temper and character of his morals, I should have said,—this gentleman is Mr. Hughes's friend,—though I had not been told so. How glad should I be to make the third among you, and how agreeably does it flatter my nature to think, that I have sometimes the honour of being the subject of your discourse.

I never doubted but that when you came seriously to peruse the *inspired writings*, you would be sensible of the charms of them; for no man has a better relish for fine writing than yourself. I have lately been perusing Solomon's Song; and upon the whole cannot but think it an incomparable composure, and that the author was as much the noblest of poets, as the deepest of philosophers and the wisest of kings. The sixth chapter is not inferior to any of the rest of it, and I am particularly pleased with the tenth verse, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" I never read these charming words but with a double pleasure, when I remember the inimitable grace with which I have heard you repeat them.

I have lately been reading Spratt's History, and the greatest part of Sir William Temple's works; and my sentiments of them are entirely the same as yours and Mr. Cater's. I am now perusing Scott's Christian Life, and I find so many new pleasures in it, that I cannot forbear giving you the mortification of thanking you again for it.

I could add a great deal more of this nature, but Mr. Cope frees you from any further trouble by calling upon me. I conclude and subscribe myself

Your affectionate friend,
and obliged humble servant,
PHILIP DODDRIDGE.

LETTER II*.

To the same.

DEAR SIR, *Jan.* 8, 1722—3.

I EXPECT to see Dr. Latham† or Mr. Benyon‡ to-morrow; and therefore answer your letter so soon. I can hardly prevail with myself to condole with you upon your misfortunes, since I perceive that while only two or three particular persons are treating you unkindly, the rest of the world do ample justice to your merit. I have heard of you again and again by several of my acquaintance, who speak of you as the ornament of Findern: I am very glad to hear that your character is so well established, and that those who go about to attack it are likely to do themselves more mischief than they can do you. I think the Spectator somewhere tells us that *no music is so sweet to a man as his own praise:* methinks he should have excepted the pleasure that an honest and generous mind takes in hearing his friend commended. One thing I can confidently affirm, that though I passed the holy-days very pleasantly, at least some of them in the company of a very agreeable lady, and you know I was always an admirer of the sex; yet nothing gave me so much satisfaction, as a few minutes conversation with Mr. Benyon, when the discourse turned upon you.

He told me among other things, that you were making yourself master of the French language. I am heartily glad to hear it, because it will give you an opportunity of entertaining yourself with some of the finest writers in the world. Many of them had certainly very great genius, and were intimately acquainted with the ancients, those great masters of eloquence and poetry. Of all their dramatic poets, I have met with none that I admire so much as Racine. It is impossible not to be charmed with the pomp, elegance, and harmony of his language, as well as the majesty, tenderness, and propriety of his sentiments. The whole is conducted with a wonderful mixture of grandeur and simplicity, which sufficiently distinguish him from the dulness of some tragedians, and the bombast of others. One of his principal faults is, that the jingle of his double rhyme is frequently offensive to the ear. I lately met with the Archbishop

* From the author's short hand copy.

† An eminent tutor, and the author of a volume of sermons on various subjects.

‡ An ingenious young gentleman, son of Dr. Samuel Benyon, a celebrated minister and tutor at Shrewsbury.

of Cambray's Reflections upon Eloquence, which I think one of the most judicious pieces I have ever seen. There are some fine criticisms at the end of it, which well deserve your perusal.

As for the French sermons, they are, as far as I can judge of them, very much inferior to those of our English divines. Bourdaloue's, though much regarded, appear to me little better than empty harangues. Cheminais' are many of them very good; but I never met with any of them that are to be compared with those of Mr. Superville, the Protestant divine at Rotterdam: He especially excels in the beauty of his imagery, descriptions, and similes; and some of the most pathetic expostulations I ever saw. In short, I believe he is perfectly to your taste; only there is one thing which will displease you as much as it did me, which is, that many of his arguments are very inconclusive, though generally as good as high calvinism will bear. I hope you will not be displeased with the freedom I take, in advising you to entertain yourself with him and the other authors I have mentioned, as soon as they fall in your way. And yet perhaps there may be something of vanity in this advice too. French is a language which I have been acquainted with for many years, and you, Sir, have just began to study it; and so I am willing to improve this short interval of superiority, because I am sure, it will be but a little while before you excel me in that, as much as you do in every thing else. I must not add any thing more, but that I earnestly desire you will take care that you do not impair your health, by rising so very early in the morning, for I will assure you it is one of the dearest things in the world to

Your affectionate friend,
and obedient servant,
PHILIP DODDRIDGE.

LETTER III*.

To the same.

DEAR SIR, *Hinckley*, 1722—3.

I ACKNOWLEDGE there is a great deal of spirit in the turn you give to the concluding words of my letter, though it be extremely different from the sense in which I meant them. You tell me, that I am a good preacher, but a very bad prophet,

* From the author's short hand copy.

when I say that you will quickly understand French better than I do. I am very much obliged to you for giving me a character, which I should otherwise perhaps have been puzzled to make out a title to: but you must give me leave to say, that, in the latter part of your sentence, you hardly do me justice. It is true, I do not lay claim to the gift of prophecy; but I think I shall be very capable of supporting it, if all my predictions are as well made out as that which concerns you. I assure you, that though I judge by your own account of it, which is expressed in the most modest terms, you have already attained a much better acquaintance with the French language than I can possibly pretend to. It is true, I have had an opportunity of conversing with several French people, and so am not entirely a stranger to the pronunciation: but I assure you that I never read half the books that you mention. Indeed it shames me out of my own negligence, when I consider the improvement you make, and the business you dispatch, while I am afraid I am not improving my time to half so good purpose. Besides, the character that you give me of many of the writers that you mention, which I know is entirely to be depended upon, will engage me to read them whenever they fall into my hands; especially Bouhours, Patrou, Pelisson, and St. Evremond.

I do not know what character my friends may have given you of my sermons; but I am sure if it be a very advantageous one, it will be my most prudent way to take care not to undeceive you, by preaching before you; for if I may be admitted to be any judge of my own performances, they will by no means answer your expectations. They are all upon the plainest and most practical subjects, and it is happy if they are at all calculated, as I am sure they were principally intended, to inform the judgment and awaken the consciences of the lowest of the people, and to fix their resolution for a course of rational, steady and undissembled piety. It is not because I despise the charms of eloquence, &c. that I have entirely laid them aside. I know that I am not at all master of them, and so choose rather not to attempt them, than by an awkward imitation to darken the subject to the vulgar part of an audience, without approving myself to the nicer judgment of the more polite. In short, I am grown very familiar with the old puritans, and consequently I am a great favourite with the old women. Pray congratulate me upon this good fortune, which is entirely beyond my expectation or my hope.

But after all, you must not imagine that I have entirely lost all relish for finer compositions; on the contrary, I assure you, that I attended on Dr. Latham's sermon at Leicester, with pleasure, and frequently with transport. The most rational and pathetical thoughts were delivered with such elegance, propriety and harmony of language, as could not but charm even stupidity itself; my attention was so entirely engaged, that I had no room for reflections of any other natnre, except for this one, "How much does Mr. Hughes admire Dr. Latham, and how capable is Dr. Latham of relishing the performances of Mr. Hughes!"

You cannot imagine how much I miss your company at Hinckley. Mr. Cope and Mr. ——— left us at Christmas, as you very well know. Mr. Some is not returned; so that in short I have not one person in the house that I have any intimate acquaintance with. You know nature designed me for a social animal, and I am sure you will pity my misfortune. I am forced to converse with the dead, because I want agreeable company among the living; and it is happy that I can meet with entertainment in the closet, when I can find none in the hall, the parlour or the garden.

You enquire about Mr. Scott's poems. I only know in general, that he intends to print them by subscription; but what the price is to be, or how the subscriptions are to be obtained, I have not yet heard. However, when I know, I will not fail to inform you. I am very glad to hear that you are commencing a familiarity with the muses, because you are very well qualified to be a favourite with them. I assure you that I will give you my opinion of your performances with a great deal of freedom, if you will honour me so far as to make me a judge of them. I pretty well know what I have to expect, and therefore I long for a sight of them. I am,

Dear Sir,

Yours, &c.

PHILIP DODDRIDGE.

P. S. My most humble respects to Dr. Latham, if he honours me so far as to remember that he saw me at Leicester.

LETTER IV.

To the same.

DEAR SIR, *June* 28, 1726, *(Midnight.)*

I RECEIVED your last of the 23d instant, the morning after it was written. I own, I deserved a little of that severity with which you there complain of me, for the circumstance of the note you referred to. To have two folio pages with two lines, is indeed a very compendious, but not profitable commerce. However, you must remember that I then told you, I quickly intended you a great many more. Here you see I have began then; but when I shall end, I know not. I fear you are in danger of three pages, and then you will be paid at the rate of more than two hundred per cent; for I have not been a quarter of a year in your debt. If you wonder at so accurate a computation, you must recollect, that a few months ago I had thoughts of matrimony, which naturally led me into some speculations of management and œconomy, which had not been before very familiar to me.

As for yours of the 20th of April, I have read it over so often that I can say a good deal of it by heart. I am exceedingly obliged to you for your correspondence. You know that I am naturally of a social temper, and you contrive, in the abundance of your humanity, not only to give me pleasure in perusing your letters myself, but in entertaining my friends with the communication of them. I read the greatest part of them to several persons of taste and politeness, with whom I am acquainted, and they all seem to be charmed with them. Though they become perfectly familiar to me, I always read them with new pleasure; and am as much transported at the twentieth, as I was at the first perusal of them. A love for my friends makes me participate with them in that elegant entertainment which they must receive from your writings; and my affection to you makes it very delightful to me, to see those whom I particularly love and value, forming such a generous idea of your genius and temper, as your letters must necessarily produce. But perhaps after all, this satisfaction, in part, arises from the pride of my own heart: I fancy people must needs entertain a very honourable opinion of me, when they hear a man of so bright a wit, and so amiable a character, addressing me with so much tenderness and respect.

You recommended *Pliny* to my perusal: I immediately procured him, and there is seldom a day in which I do not read two or three of his epistles. I had before heard several high encomiums upon him; but nothing gave me so lively and so just an idea of his excellencies as to observe the perfection to which you had formed yourself by the study of him. Every letter of yours is a panegyric upon Pliny, though you do not mention his name. Let me intreat you to go on thus to recommend him, and to increase the pleasure with which I always take him into my hands; however, be sure, when you do, not so far to exceed him, as to spoil my relish for him. At the rate you go on, it seems highly possible that you may; and if you do, you rob me of one of the most elegant amusements of my life; nor can I imagine how you will be able to make me amends any other way, than by the frequency of your own letters. I say nothing of Henley's translation, which is lately fallen into my hands, and which I often compare with the original. I can say but little by way of commendation; and I know it would not be agreeable to the known candour of your temper to be severe upon a man, who honestly intended to entertain the world, and unveil the charms of your favourite author. However if you would know my sentiments of this, and several other pieces which I have lately read, I must refer you to a letter which I lately sent to Mr. Clark, which will save me the trouble of writing over again, what I am afraid you will think it was hardly worth while to have written at all.

Your sentiments on the head of *retirement* are very agreeable to that modesty and gentleness of temper, which make a very amiable part of your character. It is indeed an argument of the greatness of your soul, that you can despise fame, and retire with indifference out of the air of popular applause, when master of all the talents that may attract and command it. But after all, my friend, you must not think of passing through the world like a *subterraneous stream*, as you beautifully express it, or of spending your life in a *hermitage* in this learned and polite luxury. God hath endowed you with capacities, which are not always to be buried in retirement. So bright a lamp was not lighted up to consume in a sepulchre, but to be fixed on an eminence, where its rays may be diffused with public advantage, and conduct many through this gloomy desart to the regions of eternal glory. I hope therefore and believe, it is your constant care to make all your studies subservient to the views of such services. When Providence calls you to a more public appearance, I hope you will be willing to quit your *cell*, charm-

ing as it is, that you may enter upon employments at least more important, if not more delicate, than those which you now pursue. This is a piece of *self-denial*, which duty requires us to submit to; and which will be acceptable to God in proportion to our fondness for those elegancies, which we are contented to interrupt and postpone, that we may attend to the advancement of his kingdom and interest. We know the applause of our heavenly Master will be an abundant recompense for all the pleasures we have given up for his sake; and before we receive that public remuneration, we shall find such entertainment in the exercise of benevolence to our fellow-creatures, and the hope of promoting their everlasting felicity, as we shall never find in conversing with *Virgil* or *Tully*, *Pliny* or *Addison*, or any of the favourite attendants of our solitude. Popularity is in itself a most contemptible thing; but in this view, it may justly appear desireable; however you, my friend, need not be solicitous about it; do but appear in public and follow nature, and it will flow in upon you without further care. I cannot but think, but that I may with the utmost propriety apply to you what *Pliny* says to *Caninius Rufus*, *(L. i. Ep. 3.) In modo enitere ut tibi ipse sis tanti, quanti videberis aliis, si tibi fueris.**

I cannot but acknowledge, that I read with great pleasure your *Reflections on that period of our existence*, as you very emphatically call it, which passed before you left Mr. Jennings's. They are extremely agreeable to what I have often thought with relation to both of us at that time. It is happy for us that we see our mistakes. *Pereunt et imputantur*, would be a melancholy thought indeed, if divine grace had not awakened us to improve some of our time like rational creatures and like christians; and if we did not hope by future diligence, in some measure, to recover what we have lost. I was talking with Mr. Some this evening about our conduct then, and read him what you say of it. He heard it with great satisfaction, and remarked, that "the remembrance of former negligence and mistakes is often of considerable use throughout the remainder of life."

I have not yet seen Mr. ———. He will be very welcome whenever he comes, but doubly so if he brings you with him. If he does not make haste I may prevent him, for though I have two congregations upon my hands, on account of Mr. ——'s illness and absence, I hope to take a tour to St. Alban's, about the beginning of September; and believe me, that except it be the pleasure of seeing so worthy a friend and so generous a be-

* Do justice to those excellent talents you possess, and the world, believe me, will certainly do so too. *Melmoth's Translation.*

nefactor as dear Mr. Clark, nothing is so great an encouragement to me to undertake the journey, as the prospect of spending a whole day with you at Childwick; when I expect most delightful entertainment from your collection of books and letters, but above all from your company.

You desire an account of my studies. I may, perhaps, some time or other, find an opportunity of laying open the whole course of them to your censure and examination, but at present have only left myself room to add that I am,

Dear Sir,

Your most affectionate

PHILIP DODDRIDGE.

Pray give me another name than that you propose, and let me know what your polite correspondents call you. I will not allow of Heraclitus.

N. B. This letter is more than half as long again as yours. I heartily thank you, that you were not curious in your writing, because it furnishes me with an excuse for not transcribing this, which I fear is hardly legible. Dr. Atterbury's translation of the banishment of Cicero seems to me admirably well done. The language is exceeding beautiful, and many of his translations from Tully are as graceful as the Latin.

LETTER V *.

To Mr. Hughes, on his ill Success in the Lottery.

Nov. 30, 1726.

I Have just been looking over the account which my dear Atticus gives me of his misfortune in the late most disadvantageous *Lottery*. I will not remind him how many more were as unfortunate as himself, since that, to a man of his temper, would be rather an aggravation than a relief of his affliction. And yet your own Pliny says, that when he was in danger of being destroyed by that eruption of Mount Vesuvius, which proved so fatal to his learned uncle, *Possem gloriari,—nisi me cum omnibus, omnia mecum perire misero, magno tamen mortalitatis solatio credidissem*, *L.* vi. *E.* 20. which is so odd a saying for a man of his singular humanity, that I could not forbear mentioning it to ask your opinion of it. However, my good friend, I offer you no such miserable consolation.

* From the author's short-hand copy.

No. Were I to speak of others as concerned in the same adventure, I would rather suggest, that it is possible Providence may have ordered the *Wheel* so, that while you seem to be neglected, other persons, of a like worthy character, but in more necessitous circumstances, may be relieved. It is possible, that in consequence of your drawing a Blank, some honest family may have been preserved from ruin: or perhaps Providence directed the Prize, which had otherwise been yours, to some unthankful creature, who had ever hitherto been insensible of all its bounty, but is awakened by so apparent an interposition in his favour, to know and adore its munificence, and so is engaged to consecrate, not only his new acquisition, but all his former possessions, to the honour of God and the benefit of mankind. If this should be the case, the world would receive greater advantage from his success, than it could have done from yours, as you would have only been possessed of the riches of the mind, in laying in a considerable stock of wisdom and knowledge, which this opportunity would have afforded you, and have laid out but little more than the value of your Prize in works of generosity and charity. Not to say that this happy Adventurer, on this supposition, has gained the pleasure of a virtuous life, and a happy immortality, by this little damage which you have sustained.

You imagine, that your loss is a *misfortune to your friends*. But perhaps it is upon the whole a happiness. Providence might know, that *I* in particular, had not attained to such a strength of virtue, as to be able to bear such an accession to my fortune, as would have been the consequence of your getting one of the golden numbers; and so may have assigned them to others, whose friends are more fit to receive the advantage of them, or otherwise are not the objects of so tender a care. We ought not only to be contented but thankful for this.

I may more certainly add, that with relation to your own *personal concernment*, your Heavenly Father, in his abundant wisdom and goodness, meant you kindly by such a disappointment. Perhaps he saw, that so tender and so complaisant a temper was not sufficiently prepared to withstand the temptations of a plentiful fortune; and that you might have grown too fond of the world, which had opened so many new charms for your entertainment, and have been less mindful of that glorious end, which you are advancing towards, in so pleasant a way. Oh, who knows that the way would in fact have been more pleasant to you? More external ornaments of life you

would certainly have had, but not therefore certainly more inward content. Providence, no doubt, intends by this dispensation, to teach you to moderate your expectations, to submit to disappointments, to contract your regards for this world, and transfer them to the glories of a future state, and the durable riches which you will then possess; and if this divine temper be improved in your mind, by the loss of a few pounds, believe me, my dear Atticus, it will contribute more to promote the happiness of life, than the gain of so many hundreds or thousands with the injury of such a temper.

Perhaps you will tell me, what I verily believe, that nothing in this affair is so afflictive to you, as that you are deprived of the *pleasure of doing good* with what you have lost, or expected to have gained. But I need not tell you, that in all our acts of benevolence we ought not so much to regard the present indulgence of natural temper, as the approbation of God and the reward of a future state. Now God sees all the secret generosity of your soul, your tender compassion for those that are in misery, your hearty desire of relieving them, your affectionate prayers to the fountain of good to communicate to them those seasonable supplies, which are not in the power of your own hand to give; and he has particularly been acquainted with all the generous projects you had formed for the public good, on supposition of the success of your late adventure. Now you know, that he does as graciously approve you, and will as bountifully reward you, for this honest and liberal sentiment and intention, as he would have done for the actual execution of them, if he had given you an opportunity for it.

And as such a generosity of soul, acting in proportion to present circumstances, is equally agreeable to God, and will produce as gracious an harvest in a future state, so it is attended with some *considerable degree of the same satisfaction at present.* You may now perhaps give a shilling with as true overflowing of soul, and almost as much joy too, as you could give a guinea if you were twenty times as rich. For as we are much impressed by present objects, the satisfaction which we find in the performance of a generous action towards any determinate person, seems to be proportional to that degree of pleasure which we imagine he will find in receiving the benefit.

Now a virtuous and generous *Beneficiary* rejoices in the favour that is done to him, not merely according to the value of the favour abstractedly considered, but according to the degree of moral beauty which is to be found in the act of con-

ferring it: and this is in a great measure to be estimated by the consideration of the circumstances of the benefactor. Therefore a man may receive a shilling from you now, with almost as much pleasure as he could receive a pound of you, were you twenty times as rich; and therefore you may in this respect bestow as much. Q. E. D.

Perhaps I have been a little too abstruse in my reasoning upon this head, but I think there is some meaning at the bottom, and my assertion is confirmed by my own experience; for I have found as exquisite pleasure in receiving some little services from my friends, when attended with circumstances of generosity and endearment, as I ever did in any of greater importance. And it seems to be the thought of Solomon, when he says, *The desire of a man is his kindness.*

After what I have said with relation to your loss, I must tell you that I am heartily glad you are so much more successful in the far nobler pursuit of learning and virtue. I have much to say as to other particulars, but you see I have but just left myself room to add, that I am

Your most affectionate
HORTENSIUS.

LETTER VI*.

To Miss ——— On breaking her Arm by a fall from a Horse.

DEAR MADAM, *November* 18, 1727.

I HAVE just received the melancholy news of *your Fall*, and the sad consequences with which it has been attended. Mrs. W. who gives me this unwelcome information, adds, that, though you are on the mending hand, you still continue very ill. I cannot set myself to any other business till I have taken a few minutes to tell you how sensibly I sympathize with you in your sorrows. As my obligations to your excellent family are very great, I cannot but have an undissembled affection for every member of it, and I am sure dear Miss ——— has always had her full share in my heart; as indeed, who could forbear to admire and love so much piety and good sense, when set off by the ornaments of a beautiful form, and a most engaging temper? I know too, that my friendship for you was both

* From the author's short-hand copy.

sincere and tender, but I was never fully apprized of its degree till since it pleased God to visit you with that affliction, which now lies so heavy upon you, and gives you the justest title to the compassion of strangers, and much more of friends. But alas! how vain is the compassion of human friends in a case like yours; and indeed in any case! when it is left to itself, it can only sit down and weep over calamities which it knows not how to relieve. I do therefore, Madam, most importunately recommend you to the compassion of that God, who can easily raise you out of all your troubles, and can make your affliction the means of your happiness. How happy should I esteem myself, if I might be in any degree a worker together with him, towards promoting so excellent a service as your spiritual improvement by this afflictive providence. Permit me, Madam, humbly to attempt it, and hastily to mention a few *hints of a serious nature*, which I imagine peculiarly suitable to your present circumstances.

It may seem no wise unsuitable to the occasion of my writing, to urge that *submission to the divine will* which becomes us under every chastisement. But this is, no doubt, the matter of frequent reflection and discourse with you; the known piety of your general character and the remarkable meekness and sweetness of your temper make it less necessary for me to insist upon it. I am fully persuaded, Madam, that you do not allow yourself to murmur and repine against the Lord who smiteth you. But pardon me if I ask, whether you be not too ready to forget your obligations to *love and praise?* I look upon it as one of the greatest defects in the character of good people and as the foundation of many more visible irregularities, that they delight in God no more, and that they praise him no more. Too much is this excellent work neglected in the midst of health, prosperity, and chearfulness; but when affliction comes, and especially when it comes in so terrible a form as this which has lately visited you, a Christian is ready to imagine, that it is enough to be quiet and resigned, and that he is fairly excused from such delightful exercises of soul, which seem unsuitable to so gloomy a season. But let us learn to correct so unreasonable a thought, and surely a little reflection might teach us to correct it.

With regard to your present circumstances—you, Madam, are exercised by the anguish of a *broken bone*, which may probably exceed the imagination of those who have not known it by fatal experience; but is it not just foundation of joy and of praise, that your life is still prolonged to you? It is true, your behaviour, so far as I have had the opportunity of observ-

ing it, has been such as could not deserve so much as the tenderest reproof of a friend; but you will humbly acknowledge, what no human creature can deny, that an omniscient and a holy God has seen many offences in a life which to men has appeared most unexceptionable and most amiable. And you are not to learn, that the smallest violation of his sacred law may justly expose us to all the miseries of a future state. And is it not matter of praise that you are yet in the land of the living, and within the reach of pardon and of hope? Nay, I do verily believe, that through divine grace, you are already in a state of reconciliation and favour with God, and in the way to everlasting happiness; and when you think of the glory that shall be revealed, and think of your own interest in it, surely your heart might overflow with thankfulness and joy, though your present agonies were multiplied upon you. These, Madam, are noble resources of consolation, which should not be forgotten in your most painful moments—that God is your Father, Christ your Saviour, and heaven your eternal inheritance.

But farther, when you attentively survey the present dispensation, you will certainly find, that there is a *mixture of mercy in it*, and all that mixture of mercy is, in a proportionable degree, matter of praise. You have broken your arm: but had not mercy interposed, you would not have survived to have been sensible of it. A very small alteration in the circumstances of your fall might have made it fatal to your life. You are made to possess days of anguish, and wearisome nights are appointed to you; but does not an indulgent Providence surround you with comforts, which mollify your sense of that distress? I need not insist upon those instances which so grateful a heart cannot overlook. You recollect the piety and tenderness of your excellent parents: you observe the respect and affection of many other agreeable and valuable friends: you review that affluence of worldly possessions which, through the divine goodness, is flowing in upon you, and furnishes you with the most judicious advice, the most proper remedies and the most agreeable accommodations and entertainments, which your present circumstances can require and admit. And in the force of these united considerations, you own, that it is reasonable even now to praise the Lord, who is daily loading you with his benefits, and vastly overbalances your affliction with mercies.

But what if I should proceed still farther and maintain, not only that it is your duty to praise God for his other mercies,

though he has afflicted you, but to praise him for *this affliction* as a mercy; I should say no more than the scripture warrants, when it exhorts us "in every thing to give thanks," and tells us that "all things shall work together for good to them that love God."

I know, Madam, and I persuade myself, you seriously consider, that the interests of the soul are vastly more valuable than those of the body. Now it is certain, that such a calamity as this may be the means of *great improvement and advantage to your soul.* It may wean your heart from the world, and fix it upon God more than before: it may make you a more lively and zealous christian, and by consequence, more happy and useful in life and more glorious throughout all the ages of eternity. And if it has a tendency to promote so exalted an end, you have certainly reason to bless God for it, though it be attended with some trying circumstances; as you would approve and be thankful for the setting of a broken bone, though it were a very painful operation, since it was so subservient, and indeed so necessary to the pleasure and usefulness of life.

As all afflictions have, by the divine blessing, a tendency to lead the mind into some serious Reflections, so every particular trial has its own peculiar advantage, which it is proper for us to study while we are under the pressure of it.

That I may give my dear and excellent friend all the assistance I can, I will mention *some heads of religious contemplation* which occur to my thoughts, as peculiarly proper to dwell upon while we are actually in pain. And if it please God to impress them deeply upon your mind, you will find, Madam, that it will be worth your while to have borne the smart of an affliction, which may prove so instructive and so beneficial.

1. It is now peculiarly proper to think, how insupportably dreadful must *the agonies of Hell be!* If one drop of the divine displeasure, or one stroke which he inflicts in love to his child, be sufficient to throw us into so much distress, what must it be to fall into the hands of God, as an irreconcilable enemy, and to stand the shock of that horrible tempest which he shall pour out upon the finally impenitent? If it be so difficult to bear the disorder of one single limb, where other circumstances around us are just as we could wish them, and the tenderest friends are doing their utmost to ease and delight us under our sorrows, what must it be to dwell for ever in that region of horror, where every member of the body and every faculty of the soul shall be the seat of torment, and every surrounding

person and circumstance conspire to aggravate and inflame it? "Fly, O my soul! from so dreadful a condemnation; abhor the thought of any thing which would expose thee to it; and adore the riches of redeeming love, by which thou art delivered from going down to the pit."

2. Another very proper reflection in our painful hours may be, *how rich was the love of Jesus Christ, who would bear so much pain for our salvation!*

"Do I find it, you will say, so difficult a matter to bear up under my present anguish, though only one member of my body suffers, what then did my Saviour feel, when he was expiring under the agonies of the cross! what was it to have the tenderest parts of his body pierced with thorns and with nails, and to be stretched out upon the cross, as on a rack, till almost every joint was out of its place (which you know, Madam, was the common pain of crucifixion;) besides all that more intolerable torment which he bore from the immediate hand of his Father, which threw him into a bloody sweat, when no human agony was near him! Little, O my Redeemer! little can I conjecture of the bitterness of thine agonies from the pain I now feel; but since that which I now feel is so acute and so grievous, let me take a few moments from my sorrows and my groans to admire and celebrate thy inconceivable love, which bore the sorrow which was infinitely more dreadful."

3. When we feel ourselves in pain, it is peculiarly proper to reflect on the *great mercy of God in having formerly given us so much ease.*

"How many have been continued in life while surrounded with innumerable calamities and accidents, which might not only have been painful, but mortal to me; and in all this year how many days, how many weeks have there been in which I have enjoyed uninterrupted ease; or rather, how few hours and moments have there been in which I have felt even the slightest pain? If God has changed the dispensation of his providence towards me, I feel the value of that mercy which I was so insensible of. Let me now praise him for what I formerly enjoyed, but undervalued; since it might probably be the design of this present affliction to rebuke my former insensibility, and recover that tribute of praise which I had neglected immediately to pay."

4. When we feel pain taking hold of us, we may reflect, *how much reason we have to pity the pains and the sorrows of others.*

" I have too often been forgetful of them when absent, and have been too negligent in praying for them, though perhaps their case has been attended with very lamentable circumstances. Now I know, by my own experience, a part of what they feel, and perhaps no more than a part. Let me, after the example of my Redeemer, learn by my own sufferings to sympathize with my Brethren in theirs; and let me impart such compassion to them as I would now desire from those that are around me."

5. When we are under pain of body, it is proper to reflect, *how vain is every thing in this world, and how infinitely preferable an interest in the divine favour.*

One such day as many of those have been which you have lately passed, may serve instead of a thousand rational arguments to convince you of this. How has the accident of a minute impaired your relish for those entertainments, which before were exceedingly agreeable to you! Those things, in which the greater part of mankind place their supreme happiness, are little or nothing in these afflictive moments. The delicacy of food, the ornaments of dress, nay even the conversation of friends, are not now what you thought them a few days ago. But you find, Madam, that your *God is still the same;* and the thoughts of your interest in him grows more and more delightful, in proportion to that degree in which the charms of created objects fade and disappear. Yet, when your health and strength are completely restored, as I pray they may speedily be, created vanity may grow charming again and tempt your heart to a forgetfulness of God. But then I hope, Madam, you will recollect the view in which they appeared in the days of weakness and of pain; and the more carefully you attend to that view now, the more likely will you be to recollect it with advantage

6. In your present affliction, it is peculiarly proper to think of that *heavenly world*, which is, as I verily believe, the great object of your hope, and, through grace, your eternal inheritance.

All the storms and tempests of life should force us into that blessed harbour. And I am persuaded our views of heaven would be more affecting, if we were to consider it as a place, where we shall be free, not only from all trouble in general, but from that *particular* trouble which at present lies heavy upon us, and therefore is apprehended in all its aggravations. It is proper, under such an affliction as this, to reflect on the New Jerusalem: there shall be no more pain. " O my soul! dwell upon

the thought, and in that view breathe after it, and rejoice in the expectation of it."

If these thoughts, Madam, which appear so proper in your present circumstances be seriously attended to and pursued, you will soon see the advantage of them. Your heart, which is already so pious and excellent, will come like gold out of a furnace of fire, purified seven times; and upon the whole, you will reap such happy fruits, both for time and eternity, from these sad calamitous events, that you will no longer have room to question, whether it be the proper object of praise.

I am surprised to see, that before I was aware, my letter is swelled into a sermon. But I find, Madam, in this, as in other instances, that it is easy to speak out of the abundance of the heart; which I am sure I always do, when I give vent to any sentiments of friendship towards you. There is a plainness and freedom in what I have written, which to some other persons, I might think it necessary to excuse, but I will not make any apology to you, for I am sure you have so much good sense as to see, and so much candour as to believe, that this freedom proceeds only from that inexpressible respect and tenderness with which I am,

Dear Madam,

Your most affectionate

And most humble servant,

PHILIP DODDRIDGE.

LETTER VII*.

To a young Lady, preparing for a Voyage to the Indies.

MADAM, *Northampton, Feb.* 14, 1729—30.

THOUGH I have not the happiness of a personal acquaintance with you, your good mother informed me at large of your character and circumstances; and it is by her desire that I use a freedom in addressing you which would not otherwise be pardonable in one who is a stranger. You will easily imagine that your concerns lie with a very great weight upon her mind. She is tenderly solicitous, that whithersoever you go, the gracious presence of a heavenly Parent, and a pious sense of duty to him, may always accompany you. And as

* From the author's short-hand copy.

she knows you must resign some of those religious advantages, which you have long enjoyed, she has been urgent with me to put something into your hand which may be reviewed whenever you please, and which by the divine blessing may be useful to you, as being peculiarly suited to your present circumstances.

On my part, Madam, I undertake the task with a great deal of chearfulness; not only to oblige her, who is my valuable friend, but with some encouraging hopes that it may be serviceable to you. And I will freely own, that I enter into the case with something of a peculiar tenderness, as it relates to a Lady in the bloom of life, of an agreeable person and a promising character. I have had a great many anxious thoughts about you since your Mother and I talked of you, which we have frequently done; so that you and your affairs are grown very familiar to my mind, and I begin to enter into them with something of the affection of a Brother.

I hope this concern may sufficiently justify a plainness, which in such a case, becomes almost unavoidable; and I persuade myself, Madam, that when you consider it as proceeding from such a principle, you will not be offended; though I tell you that I almost tremble to think of the variety of dangers to which you are going to be exposed. I am young myself, yet I have already learnt by too frequent experience, that in the morning of life we naturally delude ourselves with pleasing dreams; we fix our eyes on what is most delightful in a distant prospect, but either entirely overlook what is dangerous and threatening, or at most bestow but a transient glance upon it. You think, no doubt, with a great deal of pleasure, of seeing a variety of new objects in a fine country, vastly different from our own; especially in meeting a brother whom you have never yet seen,* but who has expressed the tenderest regard for you at so remote a distance. You are charmed with the prospect of meeting him in a place where he knows not any superior, of sharing with him in his plenty and magnificence, and being treated by all about you with the respect due to a governor's sister. I own there is something very splendid and striking in such a view and I heartily congratulate you upon it. But let me intreat you, Madam, to consider how possible it is, that you may never reach the country which is to be the scene of so many entertainments. There are unknown hazards in the voyage to the Indies; and it is possible that before you have dispatched half of it, some unexpected event may happen to put a

* Probably he went to India before the young Lady was born, or during her infancy.

period to these hopes and to your life. Or, if you reached—— it is certain that dangers will attend you there, and dangers which will be so much the greater as you are the less sensible of them. I know that many of our foreign Governors live in a kind of princely grandeur and magnificence, so that you really need almost as much wisdom and goodness as if you were going to court. You will see a great deal of vanity and pomp, and no doubt a great deal of luxury too, if not in the governor himself, of whom I hear a very respectable character, yet at least in some of his retinue. You will hear a great deal of flattery, the shame of our sex, and the ruin of yours, and the dangers, which conceal the sharpest and the most fatal stings, are those which will accost you with the softest airs and the most smiling countenance. On the other hand, Madam, it is very uncertain what advantages of a religious nature you will enjoy, to counterbalance these ensnaring circumstances. Yet I think I may venture to say, that whithersoever you go, were it in your own country, and much more in a foreign land, it is at least a thousand to one that you exchange for the worse, when you quit the ministry of Mr. Jennings, with whose excellent character I am well acquainted, and in whose pulpit you have probably seen me, if you have seen me at all.

When I consider these things, I am very solicitous with regard to the end of them; and will plainly confess, I cannot but think, that, humanly speaking, there is a great deal of reason to fear lest this lovely flower, which is now opening with so much beauty and fragrancy, should be blasted by too warm a sun and wither in that luxurious soil to which it will be transplanted. Or, in plainer terms, I fear, what God forbid, that the impression of a religious education will wear off from your mind, and the vain allurements of an ensnaring world will possess themselves of your heart, till by insensible degrees your virtue may be endangered, and your soul ruined. I say not these things, Madam, to dissuade you from the voyage; no, it is not in my power to do it, and if it were, I should not by any means attempt it. But I represent the case in all its dangerous circumstances, so far as I apprehend them, that you may be awakened to a proper care in providing against them. And here it is evident, that your only security is in the protection and friendship of that God, who has all the seasons and elements under his command, and who by his secret, but powerful influence on the mind, can preserve it in the midst of temptation and brighten it by all its trials.

And therefore my first advice is, that before you begin this important and doubtful voyage, you set yourself repeatedly to examine into the state of your soul, with regard to God and eternity. It would be doing you a great deal of wrong to suppose you are ignorant of the state in which the gospel found us, and of that into which it is intended to bring us. You know the original claim of God upon us, and how far the most innocent and virtuous of us hath been from answering it exactly in all its extent. You know something of the fatal consequences which would have attended that revolt, had God treated us with rigorous severity; though none knows them in their full terror. You are acquainted with the gracious method he has taken of recovering us by a Redeemer from the ruin of the apostacy and the way in which the invaluable blessings of the everlasting covenant are now offered to our acceptance. Let it be your immediate and diligent enquiry, whether you have fallen in with this merciful proposal, and have resolutely and entirely devoted yourself to God with an humble dependance on the merits of his Son for your acceptance, and the assistance of his good Spirit to form you to a holy temper and animate you to the zealous discharge of all the duties he requires of you. If you have not yet entered yourself into this covenant, or are dubious whether you have done it or no, let it be your immediate care now to do it with the most serious consideration and entire consent, as knowing it to be absolutely necessary for your security and happiness in the safest and most chearing circumstances of life, and much more in such as I have now described. If you have the testimony of your conscience on the favourable side, as I would hope you have, permit me humbly to advise you, if you have a convenient opportunity, to confirm it in the most solemn manner at the table of the Lord. There commit your life and your hopes to his providential care. Open your heart to the influences of his grace; and publicly vow a determinate resolution that you will be the Lord's; that you will be constantly and eternally his; and that in the strength of his Spirit, neither life nor death shall separate you from him.

When once this is done, you are happily armed against all the uncertainties of life, and the prospects of death in whatever form it may appear. Your soul may be calm in the midst of the tempest; when thunders roll, and lightnings dart from above, and the waves are foaming and the seas roaring around you; when the hearts of the most experienced mariner and the most courageous commander are dismayed, you,

Madam, with all the tenderness of your age and sex, may sit down with a sweet tranquility, as the charge and favourite of him, who has universal nature under his controul; you may say in the triumphant words of the Psalmist, "God is my refuge and my strength, a very present help in every time of trouble. Therefore will I not fear in the midst of confusion; though the sea roar and be troubled, so that the mountains shake with the swelling thereof: the Lord of hosts is with us, the God of Jacob is my refuge." Or, should the dreadful moment of shipwreck come, while ungodly wretches are meeting the first death with unknown agony, as apprehending that it will transmit them to all the terrors of the second, you may smile with a holy transport, when you see the rays of heavenly glory shooting through the gloomy passage; and, as Mr. *Howe* beautifully expresses it, may "embrace that friendly wave which, while you intended ———, should land you in heaven." On the other hand, should Providence, according to my most affectionate wishes and repeated prayers, conduct you in safety to your intended harbour, on this supposition of your early and sincere devotedness to God, you will be secure in the midst of temptation; not indeed in the strength of your own virtue, but in the watchful care of that good Shepherd, who tenderly carries the lambs of the flock in his bosom: every thing splendid and pleasing which you will meet with at ————, instead of alienating your heart from God, may be a means of raising it to him. All the advantages of your circumstances may be improved to the noblest purposes and you may appear in that conspicuous station, as raised by Providence to display the charms of your character and to recommend religion to others; as it never appears in a more amiable light than when practised by those who are entering on life, and are surrounded with the allurements of plenty and greatness.

And this, Madam, is what I would have you propose to yourself. It will indeed be happy for you and for your dearest friends, if you continue safe in the midst of so many dangers. But methinks you ought not to rest here. I hope God will inspire you with a glorious ambition of adorning your profession by the lustre of uncommon virtue, and being eminently honourable and useful in life. For your assistance in this noble attempt, I will presume so far on your patience as to offer you some more particular advices, submitting them to your deliberate reflection, that you may judge how far they are necessary or important.

As God is the support of the whole world of his creatures, so I believe, all, who are experimentally acquainted with religion, will readily allow, that proper and constant regards to God are the support of all the other branches of it. I would therefore, Madam, exhort you to the most diligent care in maintaining those regards. Let no day pass without some humble and affectionate visits to the throne of grace. Rejoice to think, that whithersoever you go, you are still in a province of that universal empire over which he presides; and as he is capable of being your best friend, remember, I intreat you, that neither duty nor prudence will permit you to neglect him. Let secret prayer and reading the scriptures always be attended to with great diligence; and fix it as a maxim in your mind, that however the outward form may be gone through, these duties are in effect neglected, if they are not seriously and heartily performed.

Thankfully improve all those public advantages, which, when you arrive at the factory, you may enjoy for the good of your soul. I would be much concerned, that you may not go abroad with an entire contempt for all religious opportunities which are not just such as you could wish. Though a form be probably less suited to your taste as well as mine, than the prayers we have been accustomed to, yet divine influences may make it very refreshing. I doubt not, but many pious souls in the established church, have daily converses with God in the offices of it (and I heartily rejoice in the thought.) And as for the doctrines of it, you will not find much to complain of. The main doubt is, how these things will be handled. I hope Providence will so order it, that you may have the assistance of a clergyman, who will not only be careful to speak the words of truth and soberness, but will throughout the whole of his ministration and conversation be animated by a deep and lively sense of religion, an ardent zeal for the honour of God, and a tender concern for the salvation of souls. But if it should happen otherwise, endeavour to make the best of what you hear, and carry a few good books with you, which, by the blessing of God, may in part make up for the want of more suitable public assistances. You may then have an opportunity of hearing, as it were, some of the best of our preachers almost every day, and may be secure of meeting with some of the most valuable of their discourses. I would on this occasion, recommend to you the three volumes of Dr. *Watts's Sermons*, his *Discourses on the Love of God*, his *Hymns*, *Psalms*, and *Lyric Poems*, Dr. *Evans's Christian Temper*, in two volumes, and his *Sermons to Young*

People, *Stennett's Reasonableness of early Piety*, and I had almost said, above all the rest, Dr. *Wright's Treatise on Regeneration, and of the Deceitfulness of Sin.* I see not well how any of these can be spared; and I shall desire you to accept of the two last, bound together, as a small testimony of my sincere friendship. Above all, madam, I would most earnestly intreat you to make the scriptures very familiar to you. It is by these that the *young may cleanse their way*, and in the morning of life be formed upon maxims of the truest and the most important wisdom. *David's Psalms*, *Solomon's Proverbs*, and *Ecclesiastes*, and the *whole New Testament*, are the parts of Scripture which I would especially recommend; and would intreat you to read them, not in an hasty and cursory manner, but with deep reflection and earnest prayer to God for the assistance of his Spirit in the study of them; and on such a perusal, I am confident, you will find a spirit, a beauty and a glory in them beyond what the generality of the world apprehend. This guide alone is incomparably preferable to all the books and the friends upon earth without it. Follow it steadily, and it will lead you to heaven.

As to your behaviour to your fellow-creatures, the directions of scripture will be highly serviceable. In the most important article, your great care, madam, must be to accommodate the general precepts of it to your own particular circumstances of life, and you must beg that God would give you wisdom to do it.

You cannot but know, that a young lady is exposed to a variety of temptations peculiar to her age and sex, especially in the company of gentlemen, whose professions and conditions of life may not incline them to the greatest decency and sobriety of behaviour; and it will require great prudence on your part to manage well here. I would not injure so fair a character by insinuating the most distant caution against any thing that is infamously bad. Your principal difficulty will be in keeping yourself free from those importunities which are on many accounts inconvenient, though rejected with the greatest resolution and resentment. And here, madam, I would by no means advise you to put on an air of severity in the conversation of men, as if you were apprehensive of some criminal design in all they said or did. Such a behaviour is so far from being ornamental, that I will frankly confess, it appears to me not only groundless and ridiculous, but supercilious too. Yet there is, if one knew how to describe it, a kind of reserve mixed with the most chearful freedom; that gaiety which strikes an awe on the licen-

tious beholder, and inspires a reverence even for the most gentle charmer. It would make a man blush at the secret consciousness of the least irregular thought with regard to so excellent, I had almost said, so sacred a creature. I am afraid, madam, the delicacy of my subject has made me a little obscure; but I fancy on reflection, you will find something of a meaning in it: and I imagine it to be much the same with that, which is much better expressed in the following epigram, which may probably be the more agreeable to you, as it is to me, for being the production of a lady about your own age. I had it from a person of quality, and am told that copies are but in few hands.

While thirst of praise, and fond desire of fame,
In every age is every woman's aim;
With courtship pleas'd, of silly torture proud,
Fond of a train, and happy in a croud;
While vain coquets affect to be pursu'd,
And think they 're honest if not grossly lewd;
On every fool bestowing some kind glance,
Each conquest owing to some loose advance:
Let this sage maxim be my virtue's guide,
In part to blame she is who has been tri'd;
He comes too near, who comes to be deni'd.

It would be a very easy matter to insist copiously on these hints, and to add many others which would not be foreign to the case before us. But my letter is grown already to a very uncommon size; and I fear, that if I should go on to enlarge it, the review will be a burdensome task. What is still omitted, if I judge right of your character, your own good sense will in a great measure supply, under the directions of God's word and the influences of his Spirit. And let me only intreat you, often to *reflect* on your conduct and consider your ways; for I am confident, that the generality of mankind who are undone for time and eternity, perish, not so much for want of knowing what is right, as through a failure of resolution in the pursuit of it, which is very much owing to the neglect of thought and reflection.

I add nothing farther but my hearty prayer, which I shall frequently repeat, that a watchful Providence may continually surround you, and give the winds and the seas a charge concerning you; that the influences of his grace may secure you from all the temptations with which God is calling you to encounter; and may make of you a lovely example of all the virtues and graces of christianity; that after a safe, honourable and prosperous visit to the Indies, you may be restored to your

native land in peace, with a rich increase both of temporal and spiritual blessings; so that upon the whole your present and future happiness may exceed all that we can particularly wish or pray for upon your account. I am,

Dear Madam,

Your affectionate friend,

and obedient humble servant,

PHILIP DODDRIDGE.

P. S. If Providence continue my life till your return, it will be a very great pleasure to me to see you either here or at London, and to join with you in returning thanks for those divine favours to which I have been so frequently recommending you in the sincerity of my heart.

LETTER VIII.

To a young Gentleman, on his Recovery from a dangerous Illness.

DEAR SIR, 1740.

THOUGH I have not the pleasure of a personal acquaintance with you, I think it not improbable, that you may have learnt my name from your excellent parents, who honour me with their friendship in a degree far beyond what I could ever pretend to have deserved. They early informed me of your illness, and recommended you to my earnest and affectionate prayers; which, I will assure you, dear Sir, you have had, and shall continue to have a share in them. God has been gracious to us, and heard our prayers. He has brought you back from the borders of the grave, when you had received the sentence of death in yourself. And now, my dear friend, for so methinks I have a kind of hereditary right to call you, give me leave seriously to remind you of the goodness of God in this respect, and to call upon you in his name to a proper improvement of it. I doubt not, but in the intervals of your disorder, you had some solemn thoughts of death and eternity. I doubt not, but you cried to God, and formed some purposes for his service. But I know how ready our treacherous hearts are to forget such deliverances, and to forget those vows of God that are upon us; and therefore let me with all simplicity and plainness, though at the same time with the sincerest respect, renew the admonition as in the name

of my great Lord and Master, who, I would hope, means you graciously in inclining me to write to you upon this occasion. I would beseech you seriously to examine your heart and ways, and to ask yourself before God, "What if the fever had finished its work, and brought me down to the dust of death, and my spirit had returned to God who gave it, how would it have been received by him?" You are descended from the most gracious pair that I think I ever knew. But they cannot convey grace to you. Even from them, excellent as they are, you derive a corrupt nature. Ask your own heart then, "Have I been ever earnest with God for renewing grace? Have I ever pleaded with him in prayer, that I might experience that change which the gospel requires, without which no man can enter into the kingdom of heaven?" These are matters of infinite importance; which must lie at the root of all our hopes of heaven, or those hopes will prove like a spider's web. I beseech you therefore, dear Sir, in the name of our Lord Jesus Christ, and by all your prospects in the eternal world, that you take these things under your attentive consideration. I hope you have thought of them. I would fain persuade myself to believe, you are experimentally acquainted with them. But I would court you to apply your heart to them more and more. I know, Sir, that, in your circumstances of life, innumerable temptations will surround you; and it is a good thing, in order to be fortified against them all, that the heart be established with grace. You have all the encouragement you can desire to attempt the work of serious religion, and that betimes; for it must be done immediately, or perhaps it may not be done at all, probably it will not. You have a gracious God to go to, who is not willing that any should perish, but that all should come to repentance. You have a most compassionate Redeemer, who shed his blood for the salvation of perishing sinners; and I humbly hope for your salvation. The Spirit of God has conquered hearts much harder than yours can be, even supposing you are now in an unrenewed state. You are the seed of God's servants: you were early devoted to God in baptism: you have a large stock of prayers laid up in the presence of God for you. I do really apprehend, even the covenant of God with believing parents bears a favourable aspect upon their children: and though I dare not say, nor think, that it secures their salvation; for I fear fact lies strongly against such a presumption, as we are sure it did even in the children of Abraham, yet there is some peculiar encouragement for such to seek the God of their fathers. I believe the spirit strives peculiarly with them; and that when they seek it, it is more

immediately and more fully communicated to them than generally to others. And sure I am, that those early instructions they have received, have often a blessed resurrection in their hearts, even after they have been long forgotten; and the seed, which seemed to have perished, often brings forth fruit in abundance. And therefore, dear Sir, thank God and take courage. In his name and strength, set out in your heavenly pilgrimage, with the word of God in your hand and heart and with your eyes to the Spirit of God, as your guide and strength: and be assured, there are many who will bid you good speed in the name of the Lord, and will rejoice to assist you in your course. I am not without hope, that our gracious God may at length favour me with more immediate and renewed opportunities of serving you*. In the mean time be assured, that I most cordially love you, though personally unknown. Be assured, my heart overflows with a true concern for your welfare; that I pour out my soul before God in prayer on your account; and that to hear of your health and happiness, and, above all, that your soul prospers, will yield me unutterable delight; for I am not merely in form, but with the utmost sincerity and tenderness of heart, Dear Sir,

Your most faithful and affectionate friend,
And humble servant,
PHILIP DODDRIDGE.

LETTER IX.

To Sir J—— ——— †.

DEAR SIR J—, *Northampton, Dec.* 8, 1742.

PERMIT me frankly to speak my mind to you on a head, on which I fear to be silent, lest I should fail in a branch of duty and gratitude to a gentleman to whom I think myself obliged, and whom I would gladly serve to the best of my little ability. Be not angry, when I tell you, I was heartily grieved

* He afterwards became the Doctor's pupil.

† He had resolution to reprove in a gentle, but effectual manner, prophane or licentious words spoken by persons of rank and fortune, and had the happy art of complimenting them upon some good quality they possessed, while he reproved their irregularities; and by this means prevented their shewing any resentment. Life, p. 263.

at the liberties you took last night in using the venerable name of the Ever Blessed God in so light a manner; and in the needless appeals which you made to him, as to things which would have been believed on much less evidence than the word of Sir J— —. I have not heard so much of that kind of language, except when passing by people of low education in the streets, for some years; whether it be owing to the complaisance with which gentlemen commonly treat our profession, or, as I rather hope, to a sense of what is in itself reasonable and decent.

I am sure, Sir, that your knowledge of men and things is capable of making conversation pleasant and improving, and of filling up your full share in it without these dreadful expletives; for dreadful I must call them, when considered in a view to that strict account which must so certainly and so quickly be rendered up to God for all our words as well as our actions. I was the more solicitous, Sir, to mention the affair to you in consideration of your office as a Magistrate; the dignity of which must certainly be most effectually supported by avoiding whatever it might require you to punish in others. In this view, Sir, permit me to entreat you to join your efforts with those of all other wise and good men to discountenance, and, if possible, to drive out of the world this unprofitable enormity of swearing in common conversation; concerning the evil of which, I am sure it is not necessary to enlarge, when addressing myself to a gentleman of your good understanding.

I conclude, Sir, with my most affectionate good wishes and prayers for you, that the whole of your conduct in every circumstance of life, may be such as will yield the most pleasing reflections in the awful hour of death, and the most comfortable account before the divine tribunal to which we are hastening; and in the serious views of which, I have presumed to give you this trouble, hoping you will esteem it, as it undoubtedly is, a proof that I am with great sincerity,

Honoured Sir,
Your most faithful
And obedient humble servant,
PHILIP DODDRIDGE *.

* After having written this letter, the Doctor made the following remark.—"I thought it more respectful to write to Sir J— on this occasion, than to speak to him before the company; but it is a law I lay down to myself to do the one or the other, lest I should seem too indifferent to the honour of God, and the good of my friends, and the world about them."

LETTER X.

To the Rev. Dr. Wood, of Norwich.

MY DEAR FRIEND, *Northampton, Oct.* 13, 1748.

YOUR Letters, wise and good and kind, as they were cordial indeed and felt as such, had perhaps remained some weeks longer unanswered, if another had not reached me by the last post, on such an occasion as would admit of no delay; but which, tenderly as you have adjusted the matter, necessarily upbraids my former silence, and makes me quite ashamed of it. Yet sure I am, you would pity me, if you knew what I am necessitated to write. Indeed I spend so much time with my pen in my hand that I am astonished at my own health, which was never better, excepting a pain in my right hand, which grasping the pen so much has occasioned and by which I sometimes fear lest any tendon be strained, or perhaps contracted: yet, I thank God, it seldom affects any motion but that which seems to have produced it. Only my good friend, remember this when I seem ungrateful to so much goodness as yours; which I really think, frequent and constant as my addresses to the throne of grace for you are, and tenderly as my heart interests itself in all the concerns of your health, usefulness and comfort, I do not and cannot, by any means, suitably repay.

Now I have begun, I could write to you all day and fill a great many sheets, were I to indulge my own inclinations; but as I know I have but a few minutes to write in, I must use them to the most material purpose that I can. But I cannot come to the important and affecting occasion and subject of your last, till I have congratulated you and your good lady on your recovery and the re-establishment of your health to such a degree; in which I adore that God, who hears prayers, for his compassion to me and to his church. Tenderly did I wait every circumstance of information, during the time of your dangerous illness; and one way or another, so kindly did Providence order it, I had more frequent intelligence relating to you, than I ever had in double that time before or since. I doubt not but your resolutions for the service of God, your Deliverer and your Saviour, are renewed; and I rejoice in the support he gave you and the mercy he has wrought out for you, methinks as if my life and soul were in the place of yours.

But I will now, lest I leave not myself room to do it, condole with you and your friends at Woodbridge, on the Death of that worthy and excellent servant of Christ, your Uncle. Mr Barker had informed me of the affecting Providence by Mr. Ashworth, from whom I received the news of it near a week ago, and had desired me to advise the people to a suitable minister if I could. Truly, I think Mr. K— a very suitable one, if they have no objection to a Baxterian Calvinist (which, by the way, I think a very proper expression) and I believe, they would find the good effects of his excellent gifts, for they are distinguished; and that the seriousness and sweetness of his temper, and prudence of his conduct, would make them very happy. I must profess to you, that I find it extremely difficult to direct vacant churches, in the moderately calvinistical way (as most that apply to me are) to suitable ministers. And I have hardly ever known the time when it was more difficult. I have no pupil to send out till Midsummer, and then hope, if God spare our lives, to furnish the churches with several excellent persons. The most probable means I can think of to direct you which way to look, in subordination to that upward prospect which I know you, dear Sir, have your eyes ever upon, is to mention two or three pious, sensible and, in the main, popular men, whom narrow circumstances force from their present situation, and to leave you to correspond with any of them as you may think fit for either of the places in question. The first of these I think you know, Mr. Wilkinson, now at Deal, if a wife and three children, with little but a place to depend upon, be no objection. He is an admirable preacher, and a most lovely man. My neighbour, Mr. Gainsborough, of Newport-Pagnel, will leave his people; he is a worthy man, but low spirited, and seems to have some objections against Suffolk; but whether equally against all parts of it, I know not. Mr. Affleck, whom I formerly mentioned, is very much esteemed in Holland, where he is now supplying, during good Mr. Longueville's absence; and he is certainly both in prayer and preaching, in my judgment, uncommonly excellent; and his temper and character remarkably good. But, as I formerly told you, he is a Scotchman; though really in his pronunciation much mended. He is a calvinist, but of great moderation, exemplary humility, zeal and activity for the glory of Christ and salvation of souls. This is all the information I can give you that I think material, and I leave you to advise our friends at Woodbridge and Wrentham as you judge most convenient.

Let me now conclude with our united and most affectionate services to yourself and lady, not forgetting my other friends at Norwich and in your former neighbourhood. I must not, by any means, omit to beg your prayers for Mrs. Doddridge, who expects to be confined in a short time. You know what a good wife is, and she is one of the best, and rises in value every year. I am,

Your affectionate friend and brother,

P. DODDRIDGE.

P. S. Fain would I, if possible, end my Family Expositor; with the third volume of which I rejoice, if you and my other friends are pleased. Truly I spared no pains to make it worthy their acceptance. I continue daily going on with the remaining Books of the New Testament, and am now in Jude; so that I hope to end the first copy, from which, if I should be removed, the work might be printed, by the end of December: but I have carried the notes no farther than Ephesians, being intent on the paraphrase, version, and improvements, as what to general edification, seemed most material.

LETTER XI.

To the same.

Northampton May 2, 1749.

I TAKE off my pen from a Sermon which I am preparing for the press as fast as I can, lest it should be out of season, to write to my dear friend Mr. Wood a Letter, which must in every respect be unsatisfactory to him and to myself, both with regard to its length and the particulars it will contain. I applied to Mr. C— in favour of Mr. F— with all the earnestness any of his friends could wish; but had the mortification to hear by the last post from that gentleman, that the place which I was soliciting was disposed of before Mr. T— died. I beg you would assure good Mr. F—, with my most cordial salutations, that I should have rejoiced in an opportunity of serving his grandson; and that I am extremely glad to hear he deserves so very good a character from such a person as Mr. Wood, whose recommendation weighs with me as much as that of any person I could name.

Much am I troubled to tell you, that at last, after much

deliberation with myself, I am obliged to determine not to attempt seeing my Norfolk friends this year, though they are justly so peculiarly dear to me. I intended to have come, I longed for the journey, and rejoiced in the prospect, but various important considerations forbid it, and oblige me to defer it one year; but I hope, if God spare our lives, nothing will then prevent it. I have lost my assistant. I expect company in the vacation. I have a manuscript of Dr. Watts's, which will require great care to prepare for the press. When I was absent last summer, a Moravian teacher crept in and has made a sad breach among us, and erected a little congregation, consisting chiefly of those who were members with us, and once among those who seemed most cordially affected towards me, some of them aged and experienced christians. It is now a crisis among us. God seems bringing in many to supply the place of the seceders. It appears to me that my ministry at home was never more necessary. I am very desirous of finishing my notes on the New Testament, that if I should die quickly, an event which entire as my health now is, I accustom myself to expect, the world may lose as little as possible. But indeed by me it can, (fondly as your friendship magnifies the little creature,) lose no great matter at any event. Oh, that I could unbosom a little of my heart to you: but already am I called to lecture: what shall I say in the broken moment that remains? That every line you write to me increases my love, and, when you shew not how very much you over-rate my importance, increases my esteem. I think with horror of the character and case of the poor wretch that is gone, and should rejoice to hear that he died awakened and trembling. Such notions of faith, and of an abrogated conversion, if I may so call it, lost in years of folly and wickedness, seem to me full as mischievous as that of popish indulgencies, and both spring from the same fountain, and are abetted by the same supporters, I mean the great enemies of our salvation. My wife joins her services to all, for she knows them all by name, and several of them by valuable tokens of friendship, indeed I may say all of them. Excuse this sad scrawl, which the dampness of the paper, just sent me in, almost obliterates. Mr. Lincolne may expect to hear from me soon, in the mean time please to tell him, his son goes on and sets out well. But Oh, the labourers are very, very few. Farewell, my dear friend. I am

Your ever affectionate friend and brother,
and greatly obliged humble servant,
P. DODDRIDGE.

LETTER XII.

To the same.

MY DEAR FRIEND, *Northampton, Feb.* 27, 1749—50.

YOUR former letter had so much prepared me to hear of the death of that worthy and useful servant of Christ, Mr. Saunders, that your last, which brought me the melancholy news did not at all surprise me; though it could not but tenderly affect me. I have lost a friend who was mindful of me in his prayers: but God will remember his prayers and yours: and perhaps, I owe the pleasant manner in which I am now going on, and the visible blessing which, unworthy as I am, does indeed attend me in my congregation and writings, my academy and family, in part to the prayers of those whom death has long since separated from me, as well as of those my dear friends whom a kind Providence continues, and particularly and singularly, I am persuaded, to yours. May those petitions which I am so frequently repeating for you, be as graciously regarded, as I trust they will, by the God of all mercy; for though I am less worthy of being heard, you are much more worthy of being remembered.

I take my part with my dear friend in the pleasure his humane heart must find in being the messenger of agreeable tidings to the distressed, or in seeing the appearances or openings of Providence in their favour, and it will always be a delight to me to be in any degree the instrument of giving him such a satisfaction. I shall not fail to inform Miss Ekins, * when I

* This excellent Lady, daughter of Thomas Ekins, Esq. of Chester-on-the-Water, in Northamptonshire, was Dr. Doddridge's ward: she afterwards married the Rev. Dr. James Stonhouse; and died December 10th, 1788. The following inscription on her monument, erected in the Hot-Wells Chapel, near Bristol, written by her friend Miss Hannah More, does but speak her exemplary virtues.

Come, Resignation! wipe the human Tear
Domestic Anguish drops o'er Virtue's Bier;
Bid selfish Sorrow hush the fond Complaint,
Nor from the God she lov'd detain the Saint.

Truth, Meekness, Patience, honour'd Shade! were thine,
And holy Hope, and Charity divine:
Tho' *these* thy forfeit Being could not save,
Thy *Faith* subdu'd the Terrors of the Grave.

Oh! if thy *living* Excellence could teach,
Death has a loftier Emphasis of Speech:
In Death thy last, best Lesson still impart,
And write, PREPARE TO DIE, on every Heart.

HANNAH MORE.

write, of the manner in which her letter was received by her cousin, and to cultivate to the utmost of my power every friendly and every generous disposition in her mind. Pray that she may be guarded from the snares which her tender age, lively temper and plentiful fortune may concur to expose her to.

I fear my zeal to serve your neighbourhood, at your request, has transported me too far. Immediately on receiving yours about a month ago, I wrote to engage Mr. Laugher, of Stamford, an ingenious, serious, acceptable and worthy youth, once my pupil, and I think moveable, to make you a visit. He has accepted the proposal, and will wait on you for your directions about the middle of next week, if God prosper his journey, and he will be where you please to order him, for three following Sundays. If Denton have not young Mr. Saunders in view, and dare venture on so young a man as Mr. Laugher, who will be ripening among them, I hope he might be of service there. You might depend on his regard for your counsels, but I fancy, one way or other, his journey may answer some good end; as being acquainted with him you may have your eye upon him in future vacancies as one whom I would wish removed from the little handful of people, among whom his good abilities are almost lost, to a station of more extensive service. I commit him and you to divine guidance. If he be agreeable, he may perhaps return soon after the time you mention, or if he cannot, I may send you another supply, and will endeavour to do so when you desire it. Oh, how pleasant is it to assist such a cause and such a friend! I was never better, but never busier, yet see what a long letter I have scribbled, but it is to dear Mr. Wood, who has a right to a thousand times more acknowledgments than he can ever receive from his ever affectionate, faithful and obliged, P. DODDRIDGE.

P. S. I shall order Ophiomaches on your recommendation. Have you seen Bower's excellent History of the Popes?

LETTER XIII.

To ——.

MY VERY DEAR FRIEND, *August* 25, 1750.

WHEN I quitted you with so much tender regret, after having received so many engaging favours, and spent so many delightful hours with you, I retained a secret hope, that I should

long ere this, have renewed the converse in such an imperfect manner as pen and paper would have allowed me to do it: but the continued hurry of every day and hour that I spent in and about London, gave me no opportunity of doing it, in a manner that would have been in any degree satisfactory to me. Of my safe arrival hither, I knew Miss Ekins would inform you, and what I wrote on the outside of her letter in short hand, would just acquaint you with my getting well to London. That I esteem you as one of the worthiest men upon earth and one of the most able and faithful of ministers in the present age; that I look on your excellent lady as one of the wisest and best of her sex, and number you both among the tenderest, most engaging and delightful friends, I think you already are as sure of, as any words of mine can make you: and you must be sure, that we have a deep and lasting sense of the numberless obligations you heaped upon us at Norwich, and wherever else we had your company, unless we are, what I think we never shall or can be, lost to all sense of friendship and gratitude.

I was desirous, when I did write, to fill up at least a page or two and to give you some little intelligence as to the state in which I found things in London, and the probable success of the schemes, which you knew I was forming. Now here in the general, I am to tell you, that, according to your repeated prayers, when I was with you, and, I doubt not, since I was separated from you, the hand of my God hath been upon me for good, and whithersoever I have gone, I have prospered. You may remember, that there were three affairs of a public nature which were the objects of my particular solicitude. The procuring a third tutor for my academy—the providing for lads not yet fit for academical education—and the doing something for the service to New Jersey, for the propagation of christianity abroad. Providence has accomplished the first of these schemes by the unexpected success of the second; and has opened some promising hopes concerning the third, beyond what had entered into my mind when I parted with you. The want of ministers and students is so seen and felt, and the necessity of the scheme for educating lads not yet ripe for academical studies, is grown so apparent, that between three and fourscore pounds per annum, have been, by well disposed persons, without any pressing solicitations from me, subscribed for that purpose in and about London; and out of that it has been determined, that besides Mr. Clark, who with a salary of forty pounds per annum and his board, is to be tutor of philosophy, another tutor

is to be maintained with a salary of thirty pounds, besides his board, who is to teach the languages; and as his salary chiefly arises from this scheme, he is also to superintend the education of these lads; who are, in devotional exercises, to attend with my pupils, and be under my inspection, though not under my personal instruction, in their grammatical studies; and besides those I had immediately in view before, I have heard of some others well disposed for this purpose, and whom, I hope, I shall with this assistance, perhaps increased by applications yet in view, be able to do a good deal towards maintaining.—As for the scheme of the New Jerseys, Mr. Allen who came over on purpose to negociate it, unhappily was smitten by that fatal infection at the Old Bailey, and is dead; but I have had large conversation with Colonel Williams, who was the second man in the expedition to Cape Breton, and by whom indeed it was chiefly projected; and he encourages me to hope that Mr. Pemberton, the minister at New York, on my favouring the scheme, as I certainly shall, will come to Britain, and make a tour over its northern and southern parts, carrying along with him two converted and civilized Indians, as a specimen of what has already been done. He proposes to attempt a collection for the present in the chief congregations which he may visit on this journey; after which, he may very properly write such a letter in his own name to the dissenting ministers in England, as I expressed my thoughts of writing, and may with yet more decency and strength recommend and enforce the advices laid down in my preface to my sermon at Kettering, as this might seem the happiest crisis we could expect for carrying that plan into execution.—As for the affair of Breslaw, the good Archbishop of Canterbury did all he could to procure a brief for them, or a contribution some other way.

You will perhaps be surprised to hear, that application has been made to me from a son of Lord William Manners, brother to the Duke of Rutland to desire admission among my pupils, though intended for a clergyman in the established church: and if he be willing to acquiesce in the terms and orders of my family, I shall not refuse it. I wonder at this, one way, and I wonder also at Mr. ——'s purpose of removing his son from me: I fear it is either on some misrepresentation or foolish behaviour of the young gentleman, for I have always treated him with the fidelity of a real friend, and with the tenderness of a parent; and I am well satisfied, that, especially on the improvements which by means of a third tutor, will be made in our course, there is no place of education in England, where, if a youth

will do himself justice, greater advantages are to be found. But you see how I have run on. Were I to begin a second sheet, I should fill it before I had emptied half my heart. Let me conclude with the most affectionate and grateful services to all my good friends at Norwich, and those at Yarmouth, when you see them. My wife joins with me in these salutations of which you and your charming lady claim a very distinguished share. Oh, that we could see you here, and give you both, as a poor grateful child expressed it, "all your care again." Mr. Neal and Mr. Barker are particular in their salutations to you. I am,

With much more affection than can be expressed,
my dear friend, yours,
Blessed be God for ever,
P. DODDRIDGE.

LETTER XIV.

To the same.

Northampton, Dec. 4, 1750.

IT is such a pleasure to me to write to you, that I sometimes am ready to wonder, I can command myself so far as not to be quite troublesome by the number and length of my epistles: and yet such are my daily and hourly engagements, that I often defer answering your kind, endearing, charming letters till I have reason to be ashamed, and till one of them overtakes another. This I am sure you will excuse, and could wish you knew how frequently and affectionately I remember you, and what an inward, heartfelt sense I have of your great importance to the public, as well as the value of your personal friendship. Your last letter illustrates both, and your generous readiness even to part with a most beloved and important friend, if it may be for her good, is a noble instance of it. As for Miss S——'s affair, I will say nothing of it here, as I intend her, at least a few lines, which I shall enclose with this, and which I know she will communicate to you. Of other things to which your letters refer, I will speak in as few words as I can, that I may get the more minutes for that great affair which lies so much on the head and heart of us both. For the congregation at Harlestone I am very tenderly concerned, but I am not able to assist them. I beg you will present my most cordially affectionate respects

to Mr. Matchet, and all the rest of the gentlemen that signed with him, and tell them, that I am sensible of the obligations they have laid upon me by their very respectful and affecting application, and that I think it the part of gratitude not to send any one to them, concerning whom I have any doubt, whether he would be thoroughly suitable or not; and that therefore, in this extreme penury of supplies, which is by far the greatest I have ever known, I find myself incapable of assisting them. Yet I have a young gentleman with me of such a stamp as they would, I am sure, choose, who will enter on public work about Midsummer next. I would by no means have them wait for him, as it is impossible for me to answer for the views which may open upon him, or the turn his inclinations may take from unknown contingencies which may arise; but when he comes out, if they happen to be vacant, and he chooses the journey, I will, God willing, endeavour to engage him to make them a visit. Be pleased also to make my due compliments to Mr. and Mrs. Baker, in which Mrs. Doddridge concurs, renewing our thanks for the very obliging and agreeable entertainment we received at Denton, and mine for the most complaisant letter, with which that very worthy friend has been pleased since to honour me. How happy should I have been in an interview with such worthy brethren and excellent friends as you tell me assembled at Rendham, at the opening the new place of worship there. I assure you, dear Sir, and I beg the favour of you to assure the gentlemen who met there, when you see any of them, that there are no associations of ministers any where, which I attend with greater delight than those of Norfolk and Suffolk.—Your remark on Colonel Williams's wonderful modesty is the very same which has been made by others. How amiable is such an hero, for such no doubt he is, and the acquisition of Cape Breton was, perhaps, more owing to him, taking in the whole process of his counsels as well as actions, than to any other person in the world: yet how is he rewarded! Truly, nobly by Providence, if he carry off one whom I esteem among the greatest treasures of our island or our world.—Mr. Finne is a most excellent person. He has been pretty successful in Holland, and such good consequences have already attended the applications made to several of our country congregations, that I believe a college of the reformed (that is, the Calvinists) will be formed at Breslaw; which will have a wonderful influence on the state of religion in Silesia, and probably be attended with the greatest effects of any thing that has happened in Germany, since that wonderful affair at Hall, if that which has been a

mighty blessing is to be excepted. The intended college, after the German plan, is to comprehend all sorts of schools, but chiefly those for academical learning and the education of ministers; in which I apprehend that zealous, faithful and able servant of Christ, Mr. Finne (to whom I hope you will write a latin letter) will be greatly, if not principally employed.—I beg you will present my particular and most respectful services to that very venerable and amiable man, Mr. Crompton, and my hearty thanks for that paragraph in his very kind letter, you were so good as to transcribe. Tell him, I read it with a mixture of pleasure and confusion, and that I honour and revere him more than I can express, and should think it a singular blessing of my life to have such an example and such a counsellor often near me. In the mean time I pray God long to spare his very useful life, and rejoice greatly in his wonderful restoration.—As to the New Jerseys, I have written largely to M^r. Pemberton, whom I hope to see here in the summer; and leave all that relates to the scheme, I hinted to you *in integro*, till he or some other minister of credit and influence may visit us from those parts, and then I hope something will be done. In the mean time, I have sent your youth's scheme all round our county and into some neighbouring parts and find such encouragement from my own congregation and some others, that I hope we shall have a pretty tolerable fund. I cannot but observe at the same time, a wonderful concurrence of Providence in raising up several hopeful and promising youths, who are desirous of education for the ministry, and I intend to take in all, in whom I am thoroughly satisfied; trusting in God to prepare oil, so long as there are empty vessels, and, when we are broke, I will beg for more. The addition of another tutor here is a circumstance of great importance; and as the scheme for an academy in London is adjourned, *sine die*, I am ready to believe, though I do not certainly know it, that we shall have some youths sent down to us from that quarter. But all this I leave with God, earnestly praying, that good may be done, and the interest of religion revived, and leaving it to him to determine how and by whom. If he determine to glorify his power and grace in the weakness and unworthiness of the instrument, I may have some hope that he will make use of me.

You see I am beginnig on a new piece of paper: but I must fill only a small part of it. I much deplored the death of Mr. Ford of Sudbury. He was a man of great talents, and which is incomparably better, great spirituality, integrity and zeal for Christ; and we might, considering his age and constitution,

have expected much service from him for many future years. But this providence adds to the joy my heart feels in hearing of the comfortable state of your health, for which I offer many prayers. I hope you will live to bless the world many, many years after I have left it. As for Sudbury, I have now in town with me Mr. Holman and Mr. Fenn, who came over to hear Mr. Hextal, of Creaton, once my pupil, a most pious, humble, zealous and very able man, only of a weak constitution, who would, perhaps, be as fit to succeed Mr. Ford as any man that can be named. It would be a great grief to me to lose him from these parts, but I would not wrong the public so far, as to wish to retain him in so small a place all his life. I shall be glad that Mr. Taylor*, if he be recovered, may bestow his time and labours on unlocking Hebrew words, and hope the key he has left broken in the door of St. Paul's Epistles, will not be able to keep the true sense quite shut up: indeed I think the door opens almost of its own accord. If I live to finish my Exposition on the New Testament, the proposals for which I am just publishing, and in which I am going on daily, and have now proceeded in transcribing to the Thessalonians, (1 Ep. iii.) I shall make an attempt on the Minor Prophets, of which indeed I have already begun to make a new translation from the Hebrew, for my own entertainment and use, and I shall be glad of any light which Mr. Taylor's Lexicon can give me.

Dear Lady —— is in a very declining way. Pray devoutly for her important life: and pray for a blessing on the Family Expositor; and that God would open its way into families, where it may be useful. I would go through all the labour attending it with pleasure, though I were sure I should not get one shilling by it.

The distemper among the horned cattle has again visited these parts; though, blessed be God, not with violence. All our horses too have been ill, yet few are dead. The small-pox is broke out dreadfully in the neighbouring villages—a most malignant sort. One rash young fellow, coming to a wake at Harpole, in our neighbourhood, from the bed of one infected with it, conveyed it to above forty of that village; all blooming persons, of whom many are dead. In seventeen families, three in a family, on an average, are down; and fourteen villages are invaded by it, and all in consequence of some of the inhabitants being present at that fatal dancing bout, the 15th of last month. The terror, this has occasioned, is not to be imagined. Oh, when

* Afterwards Dr. Taylor, author of a Paraphrase with Notes on the Epistle to the Romans. To which is prefixed a Key to the Apostolic Writings.

shall we see the importance of inoculating children*! In consequence of which, whole towns have passed safely through, and not one life been lost. But you say right, the cause of these desolations is to be sought higher. The indolence and sensuality of the professing world terrifies me much. Yet, blessed be God, some are brought to a sense of their duty and danger, nor does he leave me without encouragement on this head. Much pleasure and satisfaction have I, when I can run away from the world, and spend half a day in meditation and prayer: and did we more frequently attempt this, I believe we should find the work of the Lord more prosperous among us. Religious societies are forming, and many learn to pray, truly, I think better than their ministers often do. Oh, these are things which rejoice my heart. I am quite well, and in good spirits. I never had a more promising set of pupils about me. God hears your prayers on my account. Go on, and heap as many blessings upon me as you can; and help me forward to heaven apace. And now I will add a paragraph of good Lady ——'s last letter to me, which I can more truly apply to you, my very excellent friend.—" Prayers from me you will have: and I believe one of the last I put up will be to beg an abundant reward for you. The voice involuntary of my heart is, " whom have I in heaven but thee? and there is none upon earth I desire besides thee." I expect soon to be unfettered from flesh and blood. I will, should the kind lot be appointed for me, rejoice over you as your ministering spirit; and I shall always have good news to bring you. I will watch carefully to protect your life long upon earth, for the sake of thousands; and then by gentle operation, help to unfold your garments of mortality, and with my fellow companions, waft your gracious spirit to the bridal feast of the Lamb, and with him on Mount Sion, shout your glorious deliverance. Farewell, my kindest, best of friends, and live assured of the ever affectionate regard of —— ——." What have I to add— but instead of —— ——,

P. DODDRIDGE.

* Dr. Doddridge published a small piece of Mr. Some's concerning Inoculation for the Small-pox, which was written and published principally with a view to remove the common objection from a religious scruple.

LETTER XV.

To ———.

Northampton, Dec. 22, 1750.

MY DEAR FRIEND,

IT is indeed true, that my affection for you is very great, but it is as true, that it cannot be greater than your almost unexampled goodness demands. In every thing but love I shall die your debtor. I cannot in these straits of time answer your excellent letter as it deserves; but I have been immediately mindful of the contents. As soon as I read it, I sat down and wrote two letters into Scotland, the one to Mr. Webster, the other to Mr. Robertson; and have pressed an answer from both as soon as may be.

On Thursday morning, at the appointed time, though my usual business and duties would have engaged me another way, my poor imperfect requests, hardly worthy to be called prayers, were offered for our two excellent friends; I hope, with something of that impartiality and disinterestedness of which you give so noble an example. As to the result, I expect the leadings of Providence to determine it much more out of regard to the petitions of others than to my own. ———

Thus much for the principal subjects of your letters. For the rest—receive our united salutations in the warmest terms which friendship, and love and gratitude can dictate. Pity me and pray for me, as you do, in the midst of so many hurries. Oh, my poor, poor attempts of service! They shame me continually. My prayers, my sermons, my lectures, my books (in hand,) my letters all daily shame me. A secret consciousness of meaning well, and the remembrance of the great compassion of our heavenly Father, and divine Master, are almost my only supports. Remember me daily. Oh, that I had more time and heart for secret devotion. Dear Dr. Clark's death has been a deep wound. Sadly did I perform the last office of respect to him. But I must not enlarge. Pray for the success of the Family Expositor. I am also printing the Funeral Sermon for my excellent friend at St. Alban's. Lady —— continues very ill. I fear we shall soon lose her too. But the Lord liveth, and blessed be our rock, &c.

I bless God, we are all pretty well, colds excepted. But the small-pox rages round the town, and we have a very bad

fever in it; and a few days suffice for the journey of many into eternity, and may suffice for mine. May I but live for Christ while I continue here, and leave it to him to turn the key whenever he sees fit. God is adding serious lads to what we may call the humanity class, and so many others are offering themselves, that I begin to doubt how they will be provided for: but we must draw on the inexhaustible bank of the divine bounty and faithfulness, and think often of Jehovah-jireh.—Respects to all friends at Norwich shall in very deed conclude this hasty scrawl from, Dear Sir,

Your affectionate friend, brother and servant,
in everlasting bonds,
P. DODDRIDGE.

I have at least fifty unanswered letters before me.

LETTER XVI.

To the same.

DEAR SIR, *Northampton, Jan.* 15, 1750—1.

AS I am much indisposed with a cough, which has lately been attended with a pain in my breast, and which forces me, which is a sad calamity, to lose my mornings in bed, and as I must this morning, though it is now between nine and ten, before I go to my academical work, send up part of Dr. Clark's Funeral Sermon, which I am to transcribe, that the press may not stand still, yet must I write you a few lines. But alas, my head and heart are so full, that many pages would not contain their full meaning. Let me thank you and my two excellent friends, so soon to become one, for the very delightful letter with which you have all honoured and comforted me. I hope the resolution of this day fortnight was under the best direction, and will be attended with the happiest consequences. I rejoice greatly to hear of the favour which the Colonel and his lady intend me.—One Mr. Samuel Davis, of Hanover County in Virginia, has sent me a charming letter of good news from a far country, which I want to communicate to your society, that you may praise God with me. Transcribing long letters is a painful drudgery: I think you should make a little purse to pay postage of such letters, and I would transmit them, and you should return them; and in

that case I may perhaps send you this for a beginning. But I run on too far. I must only add that Providence seems to engage Mr. —— whom I intended for Harlestone another way, and there is such a dearth of ministers as distresses my heart. You have, I hope, heard the good news from Holland of a remarkable revival of religion there.—But alas, a bell rings which forces me to conclude. Pray tell Mr. Frost he cannot long so much to hear from me as I do to write to him; and let him know, that yesterday to amuse myself, as I took physic and might not write much, I marshalled my unanswered letters, and found them one hundred and six, near one quarter of which reached me since Friday noon, and it was then Monday evening, and all this, though I have written between fifty and sixty letters the last fourteen days with my own hand, having no secretary. And yet I sometimes think it would be almost employment enough for all my time to acknowledge a friendship like yours, and my many obligations to your tender, constant, generous love. Farewell, dear excellent man; and may the God who has given me so incomparable a friend, spare him to bless the world long after it has lost, if that be any loss,

Dear Sir,

Your ever faithful, affectionate, and obliged,

P. DODDRIDGE.

LETTER XVII.

To the same.

DEAR SIR, *Northampton, April* 9, 1751.

I HAVE wrote such a multitude of letters of late, and have received so many, that not having always been so exact as I ought to have been in making memorandums, I hardly know what I have and what I have not answered; and with regard to you I am the more uncertain, as I may mistake some particular messages sent to you in Colonel —'s letter some time since, for an answer to that of yours, which informed me of his marriage: but of this I am sure, that every way I am in your debt and always shall be so: and I can add, that as there are few on earth whom I equally honour and love, none whom I more constantly remember among my best friends, so there is none whose letters more constantly delight and refresh me. Yours

of the 20th of March however, I am sure is unanswered, and I must now intreat you in a few hasty lines to accept my thanks for it, and the former, with the assurances of the most tender sympathy with you in all you have suffered and do suffer by the death of some valuable friends, the removal of others, especially that incomparable one who has lately left us, and whom I fear I shall see no more in this world. Your own indisposition and those of your excellent lady; the wickedness of those whom your great and generous candour has believed too well of; and the afflictions of those whose sorrows your sympathising heart by so tender compassion makes your own; all these things I would feel for you, and particularly for poor Mr. —, to whom I intreat you to give my services, assuring him that both I and Miss — are much touched with his case.

My heart has been much set on promoting the youth's scheme. I dispersed your papers all over the country, but to my great grief have not found in many of our congregations that encouragement which I hoped. Something however is done, and much more in proportion from London than from the country. There are however nine lads, some of them very promising, who are here supported by it; and I sometimes think two of them will offer themselves as missionaries to New York, to plant the gospel among the Indians there, and glad at my heart should I be, if my only son were desirous of being the third.

I am at present under great concern for the illness, I fear, the dangerous illness of my generous, faithful, endeared friend, Mr. Lyttleton. It is the smallest part of this concern, that it prevents him from doing that service to my subscription to the remaining volumes of the Family Expositor, which he was resolved to have attempted, and which, with so great an interest, he might probably enough have effected. The greater part of that disappointment to me is, that it may prevent it coming into the hands of some in higher life to whom it may otherwise have no access: but God limits or extends all such prospects at pleasure, and I desire to refer it to him with what degrees of encouragement the work shall be published, and indeed, whether it shall be published or not. The three volumes will hardly be published at so small a price as a thousand pounds, and I shall judge it the part of prudence, and therefore of duty, not to send them to the press on any terms on which I shall not be secure; and if there be such a number subscribed for or bespoke by booksellers as to effect that, I shall go on with the publication as fast as I can; and bless God

for such an opportunity of doing my public homage to his word, and endeavouring with all integrity and simplicity to make it understood and to enforce it on men's consciences according to the little ability he has been pleased to give me ; which truly I think so little, that I am sometimes almost ashamed of having undertaken so great a work.

I have of late been much indisposed with a cold, which is returned again, but not with so much violence as before. I know I have your prayers, and I delight in the thought. We are tending to one blessed home. Our interview at Norwich was pleasant, how much more will that be which we expect in our Father's house. This poor letter has been written *raptim* at several times. I have filled my four pages and yet seem but to have begun. But I must conclude with every good wish for you and yours that the tenderest friendship can form ; nor can I hope ever to tell my dear Mr. Wood how faithfully and affectionately I am his P. DODDRIDGE.

LETTER XVIII.

To Mr. Wood.

MY DEAR FRIEND, *Northampton, May* 11, 1751.

RECEIVE in a few words my thanks for your last very kind letter, and my condolences on the death of good Mr. Holman, which grieves me exceedingly. It would be some consolation to me under this affliction, which at present comes not alone, could I meet you at Walpole on Wednesday sevennight. I have much to say but have no time, only must assure you of my sympathy with you in dear Mrs. Wood's frequent indispositions. That charming lady! Why must she ever feel any thing painful? but all will sit light if you are well. I pray God she may enjoy that comfort and every other. I long to talk over many matters at large with you, and will come, if God permit, from London to Sudbury, at Mr. Hextal's settlement with that people, if you will give me the meeting, and I will spend two days there that we may enjoy one another. Pray answer me this speedily, that the scheme may be ripened, and I may judge what it will be necessary to write in my next. I bless God I am pure well. My eldest daughter is finely recovered of her extreme illness ; whereas one of the loveliest girls I ever knew, a wealthy attorney's daughter here, who was but beginning to be

slightly indisposed on Thursday, died this evening. A most affecting lesson of earthly vanity. Such are our children, such are we. But there is a world which is not subjected to vanity. Excuse the hurry in which duty obliges me to write. The letter I received to-day from Mr — was the four hundredth on my list since Christmas. Support, dear Sir, by your prayers,

Your very affectionate brother and friend,
and much obliged humble servant,
P. DODDRIDGE.

LETTER XIX.

To Mr. Wood.

MY DEAR SIR, *Northampton, June 5*, 1751.

WE have been much obliged to Miss Reymes for her visit, which she has made very agreeable to us; but the time of her stay has seemed very short, and it has been a great trouble to us to part with her so soon. Her piety, sweetness of temper, discretion, and tender friendship, of which she has an exquisite sense, worthy one so conversant with you, have endeared her to us more than I can well express; and I beg you to make our acknowledgments to her worthy parents, who have so kindly indulged us in a pleasure we much regret that we must so soon lose.

I cannot express how much I long to see you, and firmly believe, that it was the secret hope of meeting you and Mr. Frost, to whom I have made shift to write a little, at Sudbury, that turned the scale for that otherwise very inconvenient appointment.

I thank you most cordially for the regard you express to the Family Expositor; to the second volume of which, that is, the fifth of the whole work, I have this morning been putting my finishing hand; except that the notes on the Hebrews are not yet transcribed.

I am much obliged to you for the noble things you have done for Breslaw. I am just writing thither, and shall not fail to inform my worthy friend Mr. Finne, of your goodness. I really think it will be of great importance for the support of the protestant cause in Germany, that their church be thus aided in this important crisis. I rejoice that Providence is still bearing you up under your various fatigues, and animating

you to so many important services; in which you will be long continued and gloriously succeeded if my poor broken petitions can avail any thing.

I must not conclude without telling you that I am far from well, having a violent cough, which seems very stubborn, and sometimes almost silences me in public: I have scarce been one fortnight free from it since I left London in August last; but have kept it pretty well at bay: but this last relapse is a very bad one, and especially in conjunction with my intended London journey, gives good Mrs. Doddridge a great deal of uneasiness. I thank God, I have no aversion to the thoughts of a speedy removal; but I would husband life as well as I can, especially for his sake who gave it, and whose loving kindness is so much better than life; and truly so far as some visible blessing on my labours can endear it to me, I never had more reason to wish it might be prolonged.

I beseech you to make my best compliments to your good lady, and all other friends your way, particularly my reverend brethren in the ministry, and Mr. Baker of Denton, when you see him. Mrs. Doddridge joins in all these salutations. As for me, I find all language poor when I would tell you how highly I esteem you, how tenderly I love you, and how constantly and faithfully I am, to the best of my little abilities,

Rev. and dear Sir,

Your most affectionate brother,

and much obliged humble servant,

P. DODDRIDGE.

I greatly esteem Mr. Tomms, and bless God for raising up such a person; but cannot bear to hear my friend Wood speaking of himself as in the wane of his usefulness. I hardly think you yet arrived at the acme of it; and often rejoice that you are like to live to bless the world and the church, when I am got home.

LETTER XX.

To the same.

MY DEAR FRIEND, *Sudbury, June* 20, 1751.

HARDLY any disappointment of the kind ever hung heavier upon me than that of not seeing you here; the expectation of

which, with the hopes of an interview with good Mr. Frost, gave me resolution to break through the strong importunity of my friends in London, and through the discouragements arising from a very bad cold, which such a journey was likely to increase, that I might once more see and embrace him who has so much of my heart, as well as of my esteem, that if I think love could inscribe a name there, yours would be found on mine when it beats no more. But a regard to duty keeps you at home, and therefore I ought to love you the better for it. I was the more earnestly desirous of seeing you, as I had several things to talk over with you of great importance. A restless night, or rather many restless hours in it, in connection with the views of labour before me this day, for which I am but ill qualified, has detained me in bed so long, that I have now but a few minutes to write to you. As to Colonel Williams's scheme for the Indian school, I shall refer you partly to Mr. Frost, who will inform you of what passes in reference to it, and partly to some future letter, if God permit, in which I will furnish you with the memorial of this important affair which the good Colonel sent me by the last post; and perhaps I may also send you a copy of the Bishop of London's letter to me in reference to Mr. Davies's affair in Virginia. I paid in your noble donation to Mr. Wilson for the church of Breslaw, last week, a sacrifice of a sweet smelling savour. Go on vigorously with the youths' scheme. It is our sheet anchor, and I see congregations falling so fast into wretched lay-hands, or utterly perishing for want of supplies, that I am more than ever solicitous that it may still be continued and extended as far as possible. But I must not enlarge. The frequent returns of my cough alarm my friends, and those in town say I am grown many years older since they saw me last. I leave the event with God: but for my own part apprehend no immediate danger; unless it be of being obliged to allow myself more rest than suits either with my inclination or the demands of my business. My second daughter was ill when I heard last from home. Pray for her, and continue your prayers for him, who is much more than he can express,

Your affectionate friend,
and much obliged humble servant,
P. DODDRIDGE.

LETTER XXI*.

To a Lady, under Dejection of Mind on a religious Account.

DEAR MADAM, *June* 25, 1745.

I RETURN you my most affectionate thanks for the freedom with which you have opened your mind to me, both by repeated and unreserved conversations, and by a communication of papers intended entirely for your own use. The consequence, I most faithfully assure you, is, that the more I know you, the more firmly I am convinced, not only that you are a real, but that you are a very advanced christian. I have pointed out to you already the principles on which I build the conclusion. But as I have not yet been happy enough to remove remaining difficulties, give me leave in this letter to lay before you some hints, as to what I apprehend may be the cause, and, by a divine blessing, in some measure at least, the cure of this anxiety which so much harasses your mind. And pardon me, that in this strait of time, and in this hour which, with pleasure for your service, I take from my sleep before the journey and labours of to-morrow, I do but touch upon particulars, and give short hints instead of illustrating or reasoning upon them at large.

Now as to the causes of your present distress, I apprehend the following things among others are the chief and most peculiar: for I shall not mention those two grand cardinal causes of all our distress,—some remainder of sin in the best hearts, while they continue here—and the artifice and malice of our common enemy. What is most peculiar seems to be, 1. The weakness of animal nature, which after the attacks it has borne, must necessarily be very weak, unless it had been strengthened by a miracle, which even in such a case we have no warrant to expect. 2. The extraordinary elevation of devotion, which at some times you have known, and particularly when you were first setting out in religion. 3. In consequence of this, an ardent desire of equalling all the sallies of devotion, in this present infirm state of your health; by the very desire and endeavour of which, I heartily wish that you may not utterly ruin it. 4. An hard and unjust conclusion which you have hence drawn against yourself, as if you were one of the most ungrateful and criminal of mankind, that excites an indignation against yourself, which you think you can never feel with a sufficient sensi-

* From the author's short-hand copy.

bility. 5. The sublime ideas which you have formed to yourself of the spiritual life, in which you seem not to make sufficient allowance, either for the natural infirmities of this animal frame when in its best state; or, for the avocations inseparable from the life of one who is not absolutely a recluse from the world. I really apprehend these to be the causes of your disquiet.

With relation to the most proper method of cure, the following particulars present themselves to me; which I wish I had time to digest and express better. 1. To lay it down as a certain principle, that religion consists more in an intelligent, rational and determinate choice of the will, than in any ardent transport of the affections. 2. To consider, that there is a certain degree of afflicting ourselves for past sins and for present imperfections, which is so far from being our duty, that it is very likely to prove a snare, and to produce consequences displeasing to our gracious father in heaven, and injurious both to ourselves and others. 3. Settle it deliberately in your understanding as a certain truth, that the grand security of the soul lies in deliberately intrusting itself to Christ, chosen in all his offices, and devoting itself to God through him, according to the tenor of the christian covenant; and steadily endeavour in consequence of it, to practise that which the word of God requires, and to forbear every thing which it forbids, and referring all its concerns, not excepting even the degrees of its spiritual comfort and enjoyment, to his wise and gracious determination. 4. In consequence of this, be often, and indeed daily, renewing your covenant with God, in the manner which that most worthy and excellent servant of Christ, your ever honoured and beloved father, has so intelligently, affectionately and frequently recommended. 5. Let your devotions be reduced within narrow limits, and rather frequent and short, than protracted to a very great length; and in your addresses to the throne of grace, be more intent upon the sincerity of the heart, and the calm fixedness of the thoughts, than about the flow of affection, which is not and cannot be immediately in our own power; but may, humanly speaking, depend upon a thousand mechanical causes, which we do not so much as know. 6. Consider how much of religion consists in trusting in God, in hoping in his mercy, and in rejoicing in him; and how suitable this is to the peculiar constitution of the gospel, and the character which Christ our mediator bears; by consequence therefore, how essential a branch of gratitude it is, and how much a tender conscience should be upon its guard, that it does not fail here. 7. Remember con-

tinually, that after all, it is by faith in the merits and intercession of Christ, and not by the perfection of our works, that we are to obtain justification and life; and that the best of christians will have their imperfections while they are in this world; and may and must, under a sense of them, daily apply to the great advocate, and renew the actings of their faith upon his efficacious blood and intercession. 8. Make yourself familiarly acquainted with the promises of God; those relating to the pardon of sin, the imparting grace to the soul that seeks it, &c: and choose for some time every morning, some comfortable promises to be the subject of your meditation; and now and then employ that fine talent which God has given you for poetical composition, in paraphrasing such scriptures in some short hymns. 9. Endeavour to exert yourself as much as possible, in attempts of usefulness by conversing with the children who are so happy as to be the objects of your pious care, and with those who are in circumstances that bear any resemblance to your own. 10. Disburden yourself, as much as possible, of every anxious thought relating to futurity, whether regarding temporals or spirituals: confine your views to present duty, and leave future contingencies in the hands of God. 11. Be thankful for every, the least glimmering of hope, and for any kind and degree of consolation which God is pleased to give you; and take great heed, that you do not suspect those comforts which lead you to God and goodness to be delusions, merely because they are not so permanent and effectual as you could wish, lest you should injure that great agent to whom you are so highly obliged, and whom you so tenderly fear to grieve. 12. In one word, study by all means to nourish the love of God in your heart; breathe forth with humble tenderness the genuine impressions of it; and as human nature must have its weary intervals and its barren frames, delight to look to God in them, as a being who penetrates all the inmost recesses of the heart, and sees that secret tendency of soul to him, which I have neither tears nor words to express. "Lord, thou knowest, that I love thee: or that I would, thou knowest I would, prefer the sensible exercises of it to any other delight." By this method, the habits of divine love will strengthen by frequent acts; and I verily believe, that time will at length produce such a consciousness of it, that you will be no more able to doubt of it than of your own existence.

These, Madam, are advices, which, though not expressed with the accuracy I could wish, I would recommend to you as the most important I can give. My earnest prayer for you, and

which I desire daily to repeat, is, that God himself may be your comforter, and pour out upon your wounded and mournful heart the oil of gladness in a rich abundance. To know that I have been in any instance the instrument of reviving so excellent a spirit would give me unutterable joy, and I should esteem it among the greatest honours God has ever bestowed upon,

Dear Madam,
Your most affectionate friend,
and faithful humble servant,
P. DODDRIDGE.

LETTER XXII*.

To the Rev. Mr. Saunders.

REV. SIR, *Harborough, Nov.* 16, 1725.

MR. SOME informed me, some time ago, that you desired an account of Mr. Jenning's method of academical education; and, as I was one of the last pupils my dear tutor sent out, I suppose he thought I might have his scheme pretty fresh in memory, which is the only reason I can give for his applying to me to write to you upon the occasion. I am ashamed to think how long I have delayed it. The best excuse I can make is that I have been engaged in a journey to London, and since that in a remove to Harborough, where I have been settled but a few days. Upon the whole, I cannot repent my staying till my return from London before I wrote; for at St. Alban's I met with a copy of a letter which Mr. Jennings wrote to Mr. Clarke on the same subject you are now enquiring after, by the review of which I am something better furnished and prepared to answer your demands than I formerly was.

Our course of education at *Kibworth* was the employment of four years, and every *half* year we entered upon a new set of studies, or at least changed the time and the order of our lectures.

The FIRST half year we read *Geometry* or *Algebra* thrice a week, *Hebrew* twice, *Geography* once, *French* once, *Latin* prose authors once, *Classical exercises* once.—For *Geometry* we

* This and the following letters were never before printed, and are taken from the author's own hand writing.

read BARROW's EUCLID's Elements; when we had gone through the first book, we entered upon *Algebra*, and read over a system of Mr. Jennings's drawing up for our use, in two books; the first treating of the fundamental operations of arithmetic, the second of the reduction of equations. Under every head we had demonstrations as well as practical rules. When we had ended this system, we went over most of the second and fifth books of EUCLID's Elements, with Algebraic demonstrations, which Mr. Jennings had drawn up and which were not near so difficult as BARROW's Geometrical demonstrations of the same propositions. We likewise went through the third, fourth and sixth books of EUCLID; but this was part of the business of the second half year. We read GORDON's Geography in our closets; the lecture was only an examination of the account we could give of the most remarkable passages in it. For *French*, we learnt BOYER's Grammar, and read the familiar phrases and dialogues from French into English, without regarding the pronunciation, which Mr. Jennings was not acquainted with. One hour in the week was employed in reading some select passages out of SUETONIUS, TACITUS, SENECA, CÆSAR, &c. especially CICERO. Our method was, first, to read the Latin, I think according to the grammatical order of the words, and, then, to render it into as elegant English as we could. The same way we used in reading the Classics together the two next half years. Our academical *Exercises* were translations from some of these Latin authors into English, or from English into Latin. Many passages in the Spectators and Tatlers, both serious and humourous, were assigned to us upon these occasions. For *Hebrew*, we read BYTHNER's Grammar.

The SECOND half year, we ended *Geometry* and *Algebra*, which we read twice a week. We read *Logic* twice, *Civil History* once, *French* twice, *Hebrew* once, *Latin* poets once, *Exercises* once, *Oratory* once, Exercise of reading and delivery once.—For *Logic*, we first skimmed over BURGESDICIUS in about six lectures, and then entered on a system composed by Mr. Jennings; a great deal of it was taken from Mr. LOCKE, and we had large references to him and other celebrated authors, almost under every head. This was the method Mr. Jennings used in almost all the lectures he drew up himself; he made the best writers his commentators. We had a collection of excellent reading on the subject of every lecture, which frequently employed us two or three hours in our closets, and were obliged to give an account of the substance of these references at our next lecture. The third book of this Logic is practical, and contains

many admirable rules for the proper methods of study; under it we had many references to LOCKE's Conduct of the Understanding, and LANGIUS's *Medicina Mentis*. This and the other systems that Mr. Jennings himself composed of *Pneumatology*, *Ethics* and *Divinity* were very accurate and elaborate performances. They contained many admirable thoughts ranged with great regularity, and expressed with happy conciseness, perspicuity and propriety. They were thrown into as mathematical a form as their respective subjects would admit and consisted of Definitions, Propositions, Demonstrations, Corallaries and Scholia. For *Civil History*, we read PUFFENDORF's Introduction to the History of Europe, with CRULL's Continuation and his History of Asia, Africa and America. We read these (and afterwards the History of England, DUPIN's Compendium, SPANHEIM's Elenchus, KING's Constitution) and some other printed books just as we did GORDON. Mr. Jennings assigned us what number of pages he thought fit, which we carefully perused in our closets and gave an account of at lecture, and with our examination he intermixed discourses of his own, which illustrated what he read. For *French* we read Telemachus from the original into English, and sometimes select passages out of BOURDELEAU's Sermons. Perhaps if we had tasted a great variety of authors, it had answered our end better. The *Latin Poets* we made the most frequent use of were VIRGIL, HORACE and TERENCE; but we sometimes spent an hour in LUCRETIUS, JUVENAL, PLAUTUS, LUCAN, &c. with these we generally read a translation. Our *Oratory* was drawn up by Mr. Jennings, and made part of a volume of Miscellanies which are now printed. Our exercises were principally Orations, of which the materials were suggested either by Mr. Jennings himself, or some books we were referred to. BACON's Essays were often used on this occasion and our exercises were a kind of comment upon some remarkable sentences in them. We were often set to translate TILLOTSON into SPRAT's style, and *vice versâ*. At other times we used to reduce argument into a kind of Algebraic form, which were delivered in a loose and perhaps a more confused manner, by which the weakness of many plausible harangues would very evidently appear at the first glance. For *Hebrew*, we read BYTHNER's *Lyra*, and were pretty curious in the grammatical resolution of each word according to his rules. On Tuesday nights we used to spend an hour in reading the bible, sermons or poems, purely to form ourselves to a just accent and pronunciation. One would hardly imagine, if one had not heard the alteration that three or four of these evenings has made in a youth's reading.

The THIRD half year we read *Mechanics*, *Hydrostatics*, and *Physics* twice, *Greek Poets* once, *History* of *England* once, *Anatomy* once, *Astronomy*, *Globes* and *Chronology* once, *Miscellanies* once and had one *Logical* disputation, in a week.—For *Mechanics*, we read a short but very pretty system of them demonstrating the force of the most simple engines, leaver, screw, wedge, pully, &c. drawn up by Mr. Jennings ; and for *Hydrostatics*, a contraction of some of Mr. Eames's Lectures. For *Physics*, we read LECLERC's system, exclusive of his first book (of Astronomy) and of the latter part of the fourth (of Anatomy.) Mr. Jennings marked the most observable passages good or bad, and lectured from them by the way. For illustration, we used to consult HARRIS's Lexicon Technicum, NEIUWENTYT's Religious Philosopher, DERHAM's Physico and Astrotheology—ROHOLT, VARENIUS, &c. But we found so many defects and so many mistakes in LECLERC himself that we frequently wished that Mr. Jennings would have drawn up a system of that, as he did of the other sciences, or at least have interleaved LECLERC, written some annotation upon him and made proper references to greater Philosophers under every head. I have reason to believe that he intended the latter, and might in time have undertaken the former, if he could have found leisure, as he had certainly a capacity for it. The *Greek Poets* which gave us the most employment, were THEOCRITUS, HOMER, and PINDAR. I do not remember that we ever meddled with SOPHOCLES, which I have been something surprised at. We generally read translations with these, and indeed with most of the other classics. I do not remember that we ever read in our public course any Greek history, Oratory, or Philosophy. The variety of our other business might be some excuse for it, but had Mr. Jennings either himself, or by proxy, reviewed the most celebrated of the classics, both greek and latin, drawn a catalogue of the finest and most improving passages, and assigned to each of us some lessons out of them once a week, (which might have employed us in our closets about an hour a day, directing us to make critical observations upon them and communicate them to one another in the intervals of other business and to himself if he should think fit to require it) it would have been a charming entertainment to us, and would probably have turned to very valuable account. And by the way, if you, Sir, would take a review of the most considerable classics (and I may add the fathers too) with which it is universally known you have formed a very intimate and happy acquaintance, and draw up such a catalogue as I have

now mentioned, it may be of great use to many young students, whose time and circumstances will not allow the full perusal of them, and who are afraid of being lost in that paradise, if they should venture into it without a guide. If you should think fit at some leisure time to comply with this motion, I desire you would send me the papers, which I will thankfully transcribe, and carefully return. You will please, Sir, to pardon this digression, and I will pursue my story without staying to make an apology for it. For the *History* of *England*, we read BROWNE's in 2 vol. 8vo. which we found in the main very good. For *Anatomy*, a system of Mr. Eames's in English, contracted and in some places enlarged. We took in the Collateral Assistance of NEIUWIENTYT, KEIL, CHESLEDEN and DRAKE. We read JONES on the use of the globes. Our *Astronomy* and *Chronology* were both Mr. Jennings's, and are printed amongst his Miscellanies. These Miscellanies are very short sketches of Fortification, Heraldry, Architecture, Psalmody, Physiognomy, Metaphysics, &c. Our *logical disputations* were in English, our Thesis in Latin, neither the one nor the other in Syllogistic form. One of the class made the Thesis, each of the rest read an exercise, which was either in prose or in verse, in English or Latin, as we ourselves chose. I think English orations were most common and, I believe, turned to the best account.

The FOURTH half-year, we read *Pneumatology* twice a week. The remainder of *Physics* and *Miscellanies* once, *Jewish Antiquities* twice. Our *Pneumatology* was drawn up by Mr. Jennings, pretty much in the same method with our logic. It contained an Enquiry into the Existence and Nature of God, and the nature, operations and immortality of the human soul, on the principles of natural reason. There was a fine collection of reading in the references on almost every head. This with our *divinity*, which was a continuation of it, was by far the most valuable part of our course. Mr. Jennings had bestowed a vast deal of thought upon them and his discourses from them in the lecture-room were admirable. For *Jewish Antiquities* we read an abridgment of Mr. Jones's notes on GODWYN with some very curious and important additions.

The FIFTH half-year, we read *Ethics* twice a week, *Critics* once and had one *pneumatological disputation*. Our *Ethics* were a part of pneumatology. The principal authors which Mr. Jennings referred to were GROTIUS and PUFFENDORF. But upon the whole I know of no book which resembles it so much, both in matter and method, as Woolastones' Religion of Nature delineated. Our *Critical* lectures were an abridg-

ment of Mr. Jones's. They are not criticisms on any particular texts, but general observations relating to the most noted versions and editions of the bible. Our *Pneumatological* and *Theological disputations* were of very considerable service to us. Mr. Jennings was moderator, and many thoughts were often started in them, by which our lectures themselves were improved.

The SIXTH half-year, we read *divinity* thrice a week, *Christian Antiquities* once, *Miscellanies* once and had one *homily* of a Thursday night.—Our *divinity* was in the method of our pneumatology ; we had here references to writers of all opinions, but scripture was our only rule, and we had in our written lectures an admirable collection of texts upon almost every head. Our *homilies* were discourses from the pulpit ; they were confined to subjects of natural religion, we had no quotations from the scriptures, otherwise than for illustration. Most of our citations were taken from ancient poets and philosophers. They cost us abundance of pains, and were reviewed by Mr. Jennings before they were delivered. For *Christian antiquities* we read Sir PETER KING's Constitution of the Primitive Church, with the Original Draught, in answer to it ; in which we found many very valuable things. We consulted BINGHAM's *Origines Ecclesiast* for illustration, and had recourse sometimes to SUICER's Thesaurus.

The SEVENTH half-year, we read *divinity* thrice, *Ecclesiastical History* once, had one *Sermon* and one *Theological disputation*.—Our *Ecclesiastical History* was DUPIN's Compendium, which we found in many places very defective. I believe, if Mr. Jennings had lived a few years longer, he would have looked over some other Historians and have made references of the most valuable pieces from them, which would in a great measure have supplied what was wanting in him. Mr. Jennings examined our sermons himself, there we preached them to our own family and sometimes to the people in his hearing.

The LAST half-year, we read *divinity* once a week, *History of controversies* once, *Miscellanies* once and had one *Theological disputation*.—For the *History of controversies* we read SPANHEIM's *Elenchus*. These *Miscellanies* were a second volume, which indeed we entered upon the last half-year ; they contained a brief Historical Account of the Ancient Philosophy. The art of preaching and pastoral care, on which heads Mr. Jennings gave us very excellent advice, and some valuable hints on the head of non-conformity. We preached this last half-year, either at home or abroad, as occasion re-

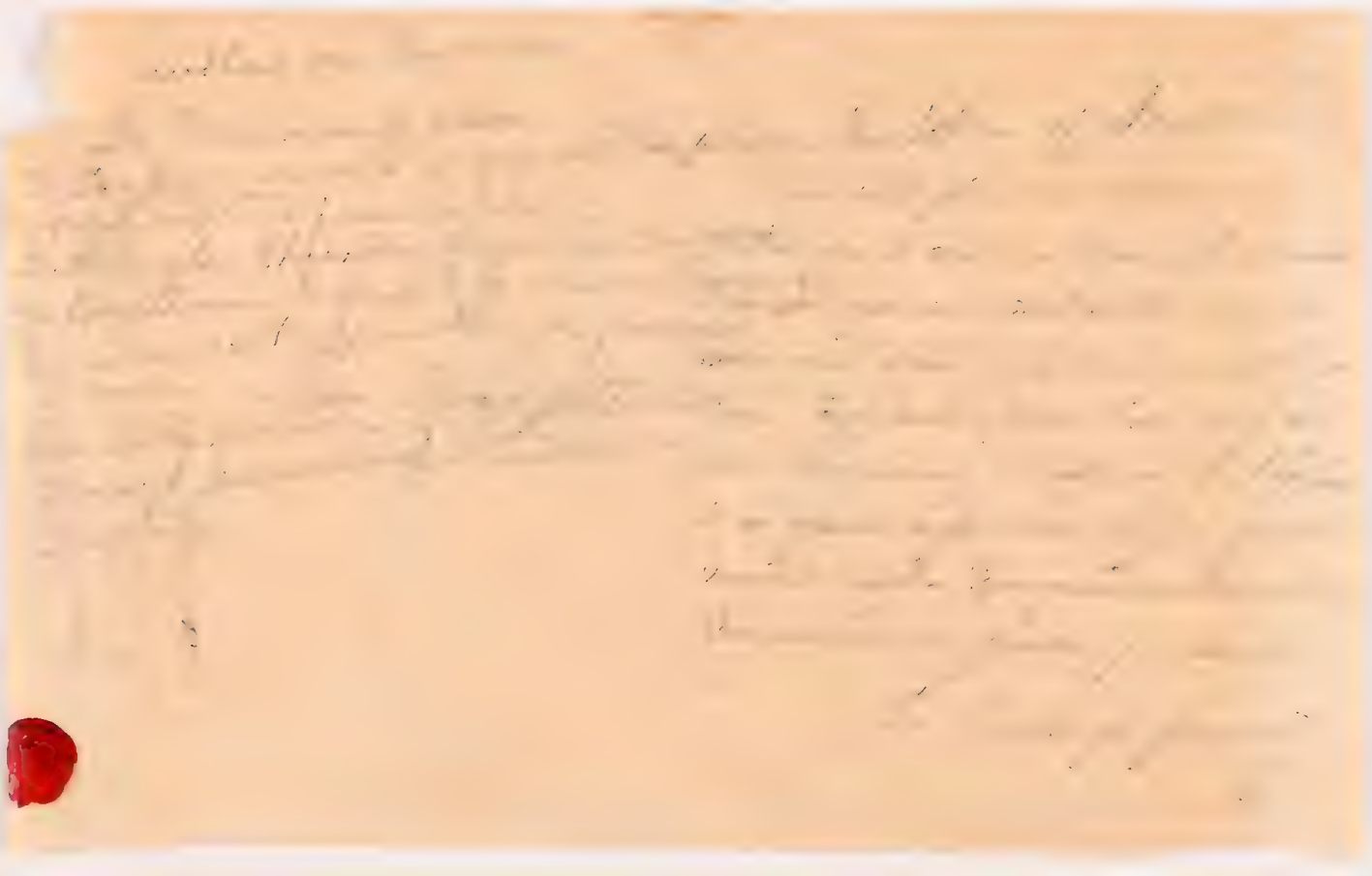
quired; and towards the beginning of it, were examined by a committee of neighbouring ministers, to whom that office was assigned at a preceding general meeting.

Mr. Jennings never admitted any into his academy till he had examined them as to their improvement in school learning and capacity for entering on the course of studies which he proposed. He likewise insisted on satisfaction as to their *moral character* and the marks of a *serious disposition*.

The first two years of our course, we read the scriptures in the family, from Hebrew, Greek, or French, into English. He drew up a scheme which comprehended the whole New Testament and the most useful parts of the Old, by which we proceeded. He expounded about ten lessons in a week, sometimes in the morning and sometimes in the evening. On those days when he did not expound we read the lessons over again which had been formerly expounded, and so went over the most important parts of the scriptures twice, at a convenient distance of time. These expositions were all *extempore*, but very edifying, and it is with a great deal of satisfaction that I often review some hints which I sometimes took of them.

Once a month, of a Friday before the Sacrament, we laid aside all secular business to attend to devotion. Those who thought proper, as several did, observed it as a fast. About ten in the morning we all met, and Mr. Jennings gave us a lecture which he had carefully prepared on purpose for us. He wrote it out in long hand, and allowed us to transcribe it, if we thought fit. I have copies of all of them, which I set a great value upon. His Two Discourses of Preaching Christ and Experimental Preaching, were composed and delivered on such an occasion. And the subjects of the text were accommodated to our characters and circumstances of life.

Every evening an account was taken of our private studies. We repeated to him, immediately after prayer, something which we had met with, which we judged most remarkable; by this means all enjoyed some benefit by the studies of each, it engaged us to read with attention, and the reflection our tutor made and the advices he gave, were well worth our observation and remembrance. We were obliged to talk Latin within some certain bounds of time and place. We had laws relating to that affair which were contrived so as to leave room for some dispute; if any case of difficulty happened we examined into it, we had often long pleadings on both sides, and at last the cause was determined by the votes of the majority. The time of these de-



bates was immediately after we had given an account of our private studies. We had also another set of laws relating to the library and the care of the books, which gave occasion to some debates, though not many.

Every Lord's Day evening, Mr. Jennings used to send for some of us into the lecture room, and discourse with each apart about inward religion. The discourse was generally introduced by asking us what we observed as most remarkable in the sermon. He took this opportunity of admonishing us of any thing he observed amiss in our conduct, and he always did it in a most engaging manner. After this we met about seven in the evening for family prayer; before prayer, one of us either repeated the sermon we had heard, or read some part of a practical writer which we ourselves chose; about three quarters of an hour were spent in this, and then after singing (which was a constant part of our morning and evening worship) and prayer, Mr. Jennings examined those of the first class in the Assembly's Larger Catechism, in which he gave us an historical account of the belief of other parties of Christians relating to the several articles which are matter of controversy.

Mr. Jennings allowed us the free use of his library, which was divided into two parts. The first was common to all, the second was for the use of the seniors only, consisting principally of books of philosophy and polemical divinity, with which the juniors would have been confounded rather than edified. At our first entrance on each we had a lecture, in which Mr. Jennings gave us the general character of each book and some hints as to the time and manner of perusing it. We had fixed hours of business and recreation. The bell rung for family prayer at half an hour past six in the summer, i. e. from March to September, and as much past seven in the winter half year. After reading, expounding and singing, one of the pupils went to prayer; immediately after prayer we went to breakfast; then the first class went in to the lecture and the rest afterwards in their turns. Each lecture begun with examination, by which Mr. Jennings could easily judge of our care or negligence in studying the former. Lecturing generally employed Mr. Jennings the greatest part of the forenoon; and immediately after lecture we went into our studies; where the lower classes used to wait the time of their being called. At twelve we dined, at two we generally retired into our closets again, (but were not confined to it, for the times of private study were left to our own choice) at seven we were called to supper, immediately after which one of the classes had a lecture. At half an hour past

eight we were called to reading, exposition and singing; afterwards Mr. Jennings himself prayed in the family. Account of private studies, causes and conversation, employed us till about ten, when we generally retired to bed. Thursday morning was always vacant. We had a fortnight vacation at Christmas, and six weeks at Whitsuntide, at which we used to visit our friends and had no academical business assigned us.

This, Sir, is such an account of Mr. Jennings's method of education as at present occurs to my thoughts. I shall heartily rejoice if it be in any degree agreeable and serviceable, and I beg that you will please to accept it as a small token of that sincerity and respect with which I am,

Rev. Sir,

Your most obedient

And humble servant,

PHILIP DODDRIDGE.

LETTER XXIII.

To the Rev. Mr. Saunders.

Harbro' ———

IT is most joyfully that I accept the offer of a correspondence with my dear and excellent friend Mr. Saunders. I know few in the world so capable of making it entertaining and improving even to a stranger, and I find so much of the sweetness of friendship mingling itself in all my converses with you, as gives such a correspondence a very peculiar relish to me, more than I could find from many others who are in other respects your equals, were it possible for me to find many who were your equals, which I am sure I have not yet done.

The distribution of your sacramental discourse I like very well, and had it been my business only to make an encomium upon it, I could have done it with a great deal of ease and pleasure. But I am not so well pleased with the latter part of your letter, because you have invaded my province. It is my way to *send* queries, not to *answer* them, and here you have put the labouring part upon me without considering how incapable I am of managing it to advantage. I desire therefore, for the time to come, that the form may be changed and I am ready to imagine that the best way to prevent your sending me any more queries will be to answer those you have sent me already.

And when you come to compare my solution of the difficulty with those which rose in your own mind, as soon as you started them, you will easily see that asking me questions will turn to very little account.

Your first query seems to me to consist of two very distinct parts,—whether there be *more than two sacraments* under the New Testament dispensation—and whether *washing the disciples' feet* be not an ordinance of continual obligation and may not be called a *sacrament*.

In answer to the first part of it, it plainly appears to be a dispute about the signification of a word, and can be decided only by defining it. Every one has a right to define it as he pleases, and different definitions of it may reconcile two propositions, which seem directly contradictory. Were I to consider the original etymology, or the common use of the word, I should define it thus. "A sacrament is an external rite, instituted by Christ for the use of his church in all succeeding ages, as a seal of those mutual engagements which are between him and his people."

That baptism and the Lord's-supper are such sacraments may easily be proved. If it be asserted that washing of feet be such, then it must be proved not only that Christ has instituted it as a right of perpetual obligation, but likewise that he has made it a seal of the mutual engagement between him and his people.

Now I do not apprehend that John xiii. will afford any plausible arguments to prove washing the brethrens' feet is a *seal* of such mutual engagement. The most that can be pretended from ver. 14, is, that Christ appointed it as a token of our readiness to serve our brethren, and imitate him in the condescension and benevolence of his temper. Now this comprehends but a small part of that idea which we affix to the word sacrament.

And here I am so happy as to have the church of Rome on my side, which, besides her infallibility, may be supposed to understand the meaning of a latin word, which she herself first applied to a christian institution. It is well known, she still retains the ceremony of washing feet, without giving it the name of a sacrament. The King of England's almoner does likewise perform it on Maundy Thursday, though the church of England hold but two sacraments, and exclude this from the number.

But I may go farther, and add, I do not imagine it will easily be proved that Christ intended this custom to be of lasting

use in his church. The only proof that is urged for it is in John xiii. 14. Now I think these words may fairly be explained as a general exhortation to all proper instances of a most condescending benevolence to our christian brethren. And I have several objections against the other interpretation, which makes it an institution of an expressive ceremony to be used by christians at all times and in all places, as (1.) It does not seem in its own nature to be calculated for universal use. In Judea it was an agreeable expression of kindness, being very refreshing on account of the heat of the climate, and the manner in which they commonly travelled and shod their feet; in England it would be reckoned impertinent and troublesome and in some northern countries it would be still more disagreeable in proportion to the degree of cold which prevails in them. And should the water be warmed, the trouble of undressing the feet (which in those countries have several coverings which are strongly fastened on and exposing them naked to the cold air while the ceremony was performing, would more than counterbalance any refreshment which could be received by it. Now who could suppose our Lord would appoint his disciples to express their *kindness* to their brethren by such an action as the person to whom it is done would account it greater kindness to omit. (2.) Our Lord in the pretended words of Institution, or elsewhere, does not give those directions which seem necessary in order to the convenient performance of this ceremony, v. g. By whom, to whom, at which times it must be done, &c.—(3.) The apostles give us no advice nor exhortation on this head.—(4.) We do not find in the New Testament or primitive antiquity, so far as I remember, that such a ceremony was retained in the christian church.

Your next query is the reverse of this, "whether there be *any sacrament* in the christian dispensation or no?" This you divide into two parts, the former relating to Baptism, the latter to the Eucharist.

With regard to BAPTISM, I affirm it to be a *sacrament*, and think I could easily prove that each branch of my definition agrees to it. However, as you lead me only to consider, whether the ordinance was intended for perpetual use, I shall not divert to a curious enquiry into the purposes for which it was appointed. That Christ instituted water-baptism as a rite of perpetual use in his church, I think abundantly plain from *Matt.* xxviii. 19. You artfully decline the proof by paraphrasing the words thus, "Let them be well dipt into my doctrines, particularly Faith in the Father, Son and Holy Ghost. Let this come

down upon them as rain in the most plentiful showers, &c." and urge *Matt.* x. 39. where baptism signifies overwhelming sufferings.

To this I reply (1.) That as the other is by far the more common signification of the word, it ought to be so understood here, unless strong arguments can be produced in favour of such a figurative interpretation as yours.—(2.) The parallel text in Mark xvi. 16. seems less capable of such an evasion; for *there* being baptized is mentioned *after* believing, and *here* an instruction in the christian faith must *precede* it.—(3.) The circumstances of the disciples at that time rendered it very improper for Christ to use the phrase in a metaphorical sense without explanation, for as they had been used to baptize with water, they would naturally suppose that he recommended the same practice though in a different form.—(4.) That they did in fact understand that commission as referring to water-baptism is plain from their practice. Particularly in those two most remarkable instances, Acts. ii. x. In the former, we find the apostles baptizing 3000 Jewish converts in a day, which was so troublesome a work that we must imagine they would not have done it had they thought it entirely indifferent; besides nothing could have confirmed those converts more in their regard to this external ceremony than to see it performed by the apostles in the beginning of the ministration of the Spirit, and on the very day of his descent upon them, Acts x. The first fruits of the Gentiles are baptized with water, even *after* they had been baptized by the effusion of the Spirit, nay, that effusion is urged as a reason *why* they should be baptized. I may add, that when Philip instructed the Eunuch in the nature of the Christian institution, he mentioned water-baptism as a part of it, how could the Eunuch otherwise say, Behold here is water, &c? Now from these instances I argue that Christ did not explain the word *baptize* in a figurative sense. Matt. xxviii. 19. for sure then his faithful servants would never have acted thus, and consequently (by the third head) that he intended it should be taken literally. And farther, should we take this argument alone, (without thinking of Matt. xxviii. 19.) I think there could be no room to doubt whether Christ approved of what his servants did when under the immediate influence of that Spirit which was sent to direct their administrations.

Now there is no disputing from probability against fact, if we see (as from what has been said, I think we must see) that it was the will of Christ that water-baptism should be used in his church, it signifies little to object that there are some passages

in the New Testament which might have inclined one to suspect that it should have been laid aside. Were the difficulties incapable of any particular solution it would be enough to say that our great Law-giver knew what was best, and it would be reasonable to rest in his determination.

But I will not leave the dispute here, for I imagine, Sir, that each of your objections are capable of a very fair solution.

1. You argue that when the fore-runner of Christ appeared, he did indeed baptize, but he gave them no intimation that the rite should continue, nay he seemed rather to insinuate the contrary, Matt. iii. 11. I answer, (1.) That it was not the business of the baptist to declare how long that rite was to continue, but only explain its present intention, and to urge submission to it. (2.) That the words in which you suppose him to insinuate that it was to cease under the Messiah, are capable of another very fair interpretation, q. d. that he to the baptism of water shall add the nobler baptism of the Spirit, which he shall pour forth in the most abundant degree. Now it would be very unreasonable to oppose a paraphrase on John's words which is barely *possible*, and not at all necessary to the institution of Christ and practice of his inspired apostles.

2. You observe that Christ himself did not baptize, and how improbable it is that he would give them a precept to do what he had given them no example of. I answer, (1.) That there is no absurdity in supposing that Christ might command them to do what he did not think proper to do himself. It is certain that he did so in the very verse under examination,—"Go and teach all nations," whereas he himself never taught the Gentiles. (2.) Good reasons may be assigned why Christ did not baptize, himself, when (before his sufferings) he gave his apostles direction to do it. [1.] By not appearing in this work he avoided the importunate enquiries by which the people might have endeavoured to extort from him a direct answer to this question, whether he himself was the Messiah?—[2.] Christ intended the baptism administered by his disciples, in this intermediate state, just for the same purposes as the baptism of John, to oblige people to receive the Messiah's kingdom when fully revealed, and those who had been baptized by them before were on the fuller manifestation of the gospel to be rebaptized (which I think is plain from Acts xix. 3.) Now Christ might not think it proper to baptize any, himself, lest they should think that baptism to be so perfect as that no other should be needful. You will probably object, that the disciples baptizing by his warrant was the same thing to the persons baptized as if Christ

had done it in person; I reply, (1.) That it may be queried whether the disciples always baptized, as by a peculiar warrant from Jesus of Nazareth.—Though from John iii. 26. I own it probable they sometimes did.—(2.) That, though in reason the case was the same, yet the prejudices of mankind might have inclined them to make a difference, now the wisdom and goodness of Christ was seen in making provision against such prejudices.—But, after all, if there was any thing in this objection, it would not lie against Christ directing his disciples to baptize under the dispensation of the Spirit, but against the regularity of their having baptized before, or the veracity of John's history in this particular.

3. You plead that the apostle Paul did not baptize. To this I answer, (1.) That it is plain from the context that where he says, "Christ sent me not to baptize, but to preach," he means only according to a common Hebraism, *not so much* to baptize as to preach. For he owns he baptized *some*, which he would not have done if he had not apprehended that it was a part of his commission. (2.) It is plain, Paul approved water-baptism, because in his epistles he so often appeals to it and argues from it; which he would not otherwise have done. (3.) These Corinthian converts were baptized, and as he converted them and abode sometime among them, it is probable he directed the affair, though he did not baptize them with his own hand. Now when we consider that Paul received his gospel by immediate revelation and not by tradition from the Jewish apostles, there is all the reason in the world to conclude, that he would not have used or encouraged water-baptism, if it had not been recommended by that revelation.

I remember I have met with two other objections against water-baptism, which I will just mention, though you do not urge them and submit my reply to your examination.

Barclay pleads that Paul tells the Ephesians iv. 5. there is but *one* baptism. Now it is plain that under the gospel there is the baptism of the Spirit, and consequently water-baptism is not to be retained. To this it may be replied, (1.) That it was equally plain there was a water-baptism, and so on this principle one might with equal reason argue that there was no baptism of the Spirit. (2.) That the effusion of the Spirit is called baptism only by a figure, so that it may be said that in strictness of speech there is but one *baptism*, and that, of water. (3.) That as the apostle had before mentioned one spirit, there is a peculiar reason to interpret baptism here in its most literal signification.

EMLYN pleads that, according to WALL, the apostles were to take their method of baptizing from the custom of baptizing Jewish proselytes, which he supposes them well acquainted with. Now it is plain from the Rabbis that proselytes were baptized with all their families, but that the children born of proselyted parents after their baptism were not baptized, consequently the descendants of baptized christians are not the proper subjects of baptism. I answer, (1.) That upon the best enquiry I have been capable of making, I am not satisfied that proselyte baptism was in use amongst the Jews before Christ's time, and I believe you will be of my mind if you read a dialogue on that subject, which Mr. Jennings composed, and which is a part of our Jewish antiquities. (2.) That if there were any such custom among the Jews then, it is probable, either that there was an alteration in it between Christ's time and that of the Rabbis that mention it, or else that Christ could not propose it as a model for the apostles to imitate, because there were many absurd circumstances attending it, as now recorded by them, which were not fit for christian use, and which are not mentioned in any accounts of christian baptism. On either of these suppositions EMLYN's argument falls.

I never thought of running on at this rate, when I begun to write, but I think, what JUVENAL says of the historians of his time may very properly be applied to my letters, if *Linea* might be inserted instead of *Pagina*,

> "———————— Oblita modi millessima Pagina surgit
> Omnibus, et crescit multa damnosa papyro,
> Sic ingens rerum numerus jubet."

I beg that I may not have reason to add the beginning of the next line—"Quæ tamen inde Leges," that I may not, be sure to send me a long answer, and I will take care, as soon as I have a convenient opportunity, to write again on the other branch of your query, relating to the perpetuity of the Eucharist.

All that I have to add is that, knowing you did not write your own real opinion, I have treated your objections with less respect than you might otherwise have expected from

Dear Sir,

Your most affectionate friend,
and obliged humble servant,
P. DODDRIDGE.

LETTER XXIV.

To the same.

MY DEAR FRIEND, *Harborough, August* 12, 1727.

I Have now before me your most complaisant letter of the 30th of June, in which you take notice of having received that which I sent you in answer to your first query, and to the former part of your second. Had I received such an encomium from any body whose sincerity and friendship I had not known so well, I should have thought it a most severe banter, and how it is possible for a man of your sense to think so favourably of that, or of its author, is to me a very great mystery. However I rejoice in my good fortune, without enquiring too scrupulously how I came by it, and I will open my heart so far as to tell you, that I shall be very glad if you can still retain the greater part of that esteem for me which you there express (for I am confident that some of it must abate). If it be possible, preserve such sentiments in your own breast, that I may have the pleasure of thinking secretly how much I am valued and loved by one of the most valuable and amiable persons I know in the world. But pray keep it to yourself. Do not talk of it in public, lest you should injure your own character by it, or raise an expectation of me, which I am sure I shall never be able to answer; and do not mention it to me above once a twelvemonth, and then only in a few distant hints, lest I should grow insolent on so great an honour and assume such kind of airs as might be tolerable enough in such a person as your fond friendship thinks me, but in such an one as I really am, would be exceedingly ridiculous and might perhaps destroy that esteem of yours which gave occasion to them.

Excuse the length of the preface, I will endeavour to keep within more decent bounds in the body of my letter. You know the chief business of it is to answer the *second* part of your last query, which relates to the sacrament of the LORD'S SUPPER.

The answer to your question will not turn on the exact definition of the word *sacrament;* for you only demand whether it were intended for the standing and perpetual use of the church, granting that it was instituted by Christ for the use of the Apostles and Christian converts in the earliest age of the gospel.—To prove the *perpetuity* of it I argue, 1. From the

words of St. Paul, 1 *Cor.* xi. 26. 2. From the *ends* for which the ordinance was at first instituted.

I. St. Paul says that, in the use of this rite, they were to shew forth the Lord's death till he come. You answer, The meaning is till Christ come to enlighten your minds by a more glorious effusion of his Spirit. To this I reply,

1. That I do not recollect any passage of the New Testament in which the phrase is used in that sense. I imagine that the after effusion of the Spirit on the day of Pentecost, which is spoken of as the accomplishment of the great promise which Christ made to his disciples before his departure, was so glorious, that there was no more signal effusion of it to be expected in that age. The Quakers will be much puzzled to shew any period which did so far exceed that, as to deserve to be called by way of greater eminence—"The coming of the Lord."

2. If it could be proved that this was sometimes the sense of the phrase, 'tis evident the other sense is much more frequent, and consequently ought to be admitted here, unless some solid reason can be urged against it. The only argument you advance is taken from *Col.* ii. 20, &c. "Why are ye subject, &c." Now I think it plain, that this text is levelled against those Jewish ceremonies which Christ had not taken into the Christian church, and yet Judaizing teachers would impose. And he particularly refers to that abstinence from prohibited meats and drinks which they so insisted upon. "Touch not, taste not, handle not," are the precepts which they are blamed for regarding. Now methinks it would be an odd paraphrase upon the words. The Apostle says be not subject to such ordinances as touch not, taste not, handle not; q. d. Regard not such an institution as eating bread and drinking wine in commemoration of Christ's death! If you say, by a parity of reasoning it forbids admitting any thing ceremonial into the Christian religion, I answer, (1.) You must first prove this a Jewish ceremony, before it comes within the verge of this prohibition. For it would be very wild arguing to say, that because Jewish ceremonies were not to be imposed; therefore other ceremonies originally instituted by Christ for his disciples are not to be retained. (2.) I proved in a former letter that baptism is to be retained. Baptism is a ceremony, therefore the Apostle could not intend to exclude ALL ceremonies in his expostulation with the Colossians. But this argument will be farther confirmed by the next head.

As I have already proved that there is no need of departing from the common sense of these words, "till he come," so I add,

II. The *ends* of the ordinance will prove that it must be of lasting use, and consequently that the words under examination must be taken in the common sense, for Christ's coming to judgment. Had not this clause been found in the Apostle's discourse on this subject, the perpetuity of the Lord's supper might have been established on a solid foundation. For all the institutions of our Redeemer were certainly to continue in practice so long as the *ends* for which they were instituted might be answered by them. Now if we survey the principal ends for which the Lord's supper was originally appointed, we shall find each of them make it rather more than less needful in remoter ages, than it was in the primitive. The principal ends of this institution appear to have been these, (from the words of our Lord) the commemoration of the death of Christ, and the mutual sealing of that covenant established in his blood. St. Paul intimates a third, which may properly be adjoined, the testifying our affection for and communion with our fellow-christians, 1 *Cor.* x. 17. which is virtually comprehended in the second. Give me leave, Sir, to accommodate my general observations to each of these three particulars.

1. If the Lord's supper was needful to primitive Christians, as a *commemoration* of the death of our Lord Jesus Christ, it is much more needful to us. For they had many assistances to the remembrance of it, which we have not. Some of them were present at that awful scene, and the sight of it would probably impress their imagination and memory in a much more powerful manner, than reading the history would impress ours. Others had it from persons who were eye witnesses of it. We may add, that the personal acquaintance many of them had with our blessed Redeemer would produce a peculiar kind of tenderness, which would leave them better disposed to remember his death and to be affected with the recollection of it. I might add, that while Jew and Gentile were joining to upbraid them with the death of their Master, it would be impossible for them to forget it.

2. If the Lord's supper was needful to primitive Christians, as a *seal* of the covenant of grace, it is still more needful to us in the same view. The benefit of such a mutual seal is that it strengthens our faith in the divine promises, and impresses on our minds a sense of our own solemn obligations to zeal and

fidelity in the discharge of the duties of a Christian life. In both these views 'tis a motive to practical religion. Now Christians in the primitive age had some peculiar motives, which we have not. Some of them had seen and heard the Lord Jesus Christ himself, the rest had heard the discourses and seen the miracles of the Apostles; nay, they had many, if not all of them, a share in the miraculous endowments of the Spirit and were capable of curing diseases, speaking with strange tongues, &c. Now if they, with all these peculiar and glorious advantages, had still need of a sensible seal to confirm their faith and quicken their holy resolutions, much more do we need it. If it be objected that their trials were singular, therefore their assistances were so too; I answer, (1.) I have been shewing that they had many peculiar advantages, though this be common to us with them. (2.) We may be called to as severe trials, therefore 'tis the less probable that we should be deprived of an ordinance which, when considered as a divine institution, is so refreshing and strengthening to the soul.

3. If the Lord's supper were needful to primitive Christians, as a *pledge* of mutual affection, 'tis no less so to us. For (1.) They were under peculiar obligations to mutual love. Particularly as brethren in afflictions and persecution, which has a tendency to unite the minds of Christians to each other. (2.) They were free from some of our temptations to an alienation of affection. [1.] In the earliest age of all there was not near so great a diversity of opinions amongst them. You will say, the difference between Jewish and Gentile converts was great, and occasioned much uneasiness. I grant it, yet on the other side you must allow that a considerable part of what you call the dawning of the gospel, was before the Gentiles were called into the church. [2.] There was not such a diversity of interests in the beginning of that period, for they had all things in common. Now if they, with these advantages, had need of an ordinance which might excite and express mutual affection, I see not how we can spare it.

I do verily believe that BARCLAY was aware, that some such arguments as these might be urged for the continuance of this ordinance; therefore 'tis observable he does not lay the stress of the controversy on the peculiar interpretation of these words, "till the Lord come," but roundly asserts that our Lord never intended to institute such an ordinance as we maintain, but only meant to exhort them frequently to think of his death and to take occasion from the bread and the drink which they used in their ordinary meals, to think of that offering up

of his body and blood which was the support and refreshment of the soul. So that it was a mistake in the Apostles, whose minds were prejudiced in favour of beggarly elements and carnal ceremonies, to use a peculiar rite for that purpose, as he acknowledged they did, when Paul wrote his first epistle to the Corinthians.

I think it may be sufficient to answer, that the words of our Lord are plain, that the Apostle's practice is an authoritative comment upon them, since the Holy Ghost was given them to lead them into all truth. And what I formerly said of baptism will add strength to this argument, by over-throwing the very foundation of the objection, which is, that rituals can have no place in the Christian dispensation. But I will farther add, that I think it a peculiar providence that Paul should discourse so largely on the Eucharist, rather than Peter or John, for Paul was the Apostle of the Gentiles, and had a peculiar aversion to trifling ceremonies and unnecessary impositions. Besides, he tells us, *Gal.* i. 12. that he was taught his gospel by the revelation of Jesus Christ. And in his introduction to this discourse on the Lord's supper, he particularly assures them, that he received from the Lord what he had delivered to them upon that subject. Now if our Lord Jesus Christ knew that his words at his last supper had been so wretchedly mistaken by his Apostles, and that an interpretation had been put upon them so contrary to the spirituality of the gospel dispensation, and which tended to bring the people into a mean subjection to carnal ordinances, surely he would have rectified that mistake; at least he would not have revealed that fact to Paul in such a manner as to lead *him* into it. For such a report from Paul, established on a new revelation, would very powerfully confirm that interpretation, and establish that practice of the other Apostles, which BARCLAY supposes so erroneous and mischievous.

These reasonings seem conclusive to me and I do not remember that I have met with the greater part of them in books or conversations, but it is very probable that you have. However, Sir, I desire you would take them under consideration and give me your thoughts upon them with that freedom, which you owe to a man that esteems you so highly and loves you so dearly. I should be glad of an opportunity of communicating to you all my peculiar thoughts on the interpretation of scripture; for I am sensible your reflections might correct some mistakes, and prevent more. I have a scheme of some importance in my head, which I must quickly talk over

with you at large. In the mean time, I heartily beg your prayers, that God would assist me in all my designs so far as they are good, and that he would teach me to form and execute them in such a manner as will be most for his glory and the public good; that if my days are prolonged, my passage through this life may not be like that of an arrow through the air, which leaves no trace and impression behind it; or, that if I be removed by an early death (as many of my best friends have been) I may receive the gracious reward of many intended services, though Providence does not suffer me actually to fulfil them. Farewell, my dear, dear friend. May the richest divine blessing attend you in all concerns, temporal or spiritual, personal or relative, domestic or public!

I am yours most affectionately,

P. DODDRIDGE.

LETTER XXV.

To Miss Saunders.*

DEAR MADAM, *Northampton, April* 16, 1748.

AS your obliging letter of Monday last, for which I heartily thank you, mentions nothing of the reception of that which I wrote you the Saturday before, I should have been in some solicitude about it, had not the newsman brought me a verbal message, which satisfied me that it was safe in your hand. In that I gave you some hints relating to the solemn ordinance to which you are approaching, but as the letter was written at different times, as I could find a few minutes one hour and a few another, it was more mixed in its contents than, on the whole, I could wish; therefore I now set myself a little more distinctly than I could then do to give you my best advice about it, though amidst such clamours of Mr. Knightley's prevailing party at the *Ram*†, (for that is unluckily one of his houses) as leave me very

* Miss Saunders was the only child living of the Rev. Mr. Thomas Saunders, of Kettering, who died there in the year 1736. He left Dr. Doddridge one of his trustees, executor and guardian for Miss S. She died about thirty years ago.

† ——— Knightley, Esq. and W. Hanbury, Esq. had a contested election at Northampton, for the county. Knightley was of the high, and Hanbury the low party. One of K's inns was the sign of the Ram, which was very near the Doctor's house. In one of his letters he says, "I am insulted abundantly by the mob with most outrageous clamours, but they proceed no further, and it is a great pleasure to me to be

little composure, and must be my excuse for not executing the design as I could wish, especially where a friend so particularly dear to me is concerned.

Dear Miss Saunders will give me leave to remind her of the distinction which I believe she has often met with from me and probably many others, between an *habitual* and *actual* preparation for the Lord's Supper. The first habitual preparation is certainly a prevailing disposition to seek God in the sincerity of our hearts and to give ourselves up to him through Christ; where there is this, in the weakest degree consistent with its being prevalent, a person cannot on the whole, be an unworthy receiver; because such a one must desire to *remember* Christ's Death with *true affection*, to seal the covenant with God, and to express and promote unfeigned charity to all, and especially to those who belong to the same great Lord and Saviour, whatever their different denominations may be. But where this temper does prevail, without which we can do nothing in religion acceptable to God, and with which we cannot, on the whole, fail of being acceptable to him, it will be highly proper in all our approaches to the holy table, and especially in the first approach, to endeavour to command time for actual preparation. And here I know no exercise of devotion which may not properly have its place. Self examination is not only evidently reasonable in the nature of things, but very particularly pointed out in the apostolical precept, and may refer not only to the general, but particular state of the soul at the present time, including the infirmities and the temptations to which we are most obnoxious, whether by constitution or external circumstances. You will recollect, dear madam, what I wrote in my last, as to a solemn act of dedication to God, to be renewed again and again at such seasons. Meditation of the circumstances, design and consequences of our blessed Redeemer's sufferings, have a suitableness which you will easily observe, and you are no stranger to many books of devotion which may be useful on such occasions. Prayer and praise should and will undoubtedly be in-

conscious of the most truly benevolent wishes to those who probably, if they durst, would be glad to trample me under their feet. No Hanbury, No Doddridge, has, I am told, been often the cry; but I should be extremely glad of any opportunity of serving the poor creatures that raise it; and really I think that St. Paul's precept of desiring to *overcome evil with good*, is not only a very *just*, but a very *pleasant* one." When a christian is unhappily brought to such disagreeable circumstances, the temper here manifested is undoubtedly the most congenial to the benign principles of the gospel; but the farther any christian, and especially a minister of the gospel, keeps from the heat and clashings of party politics, the more like is he in that respect to his divine Master. W.

termingled with such meditations in proportion to the degree in which the heart is affected with them, and in such particular views of the nature and engagements of the new covenant as may quicken our desires after the blessings of it, and invigorate and direct our religious resolutions, must evidently be a proper part of such preparation as I am now speaking of. I must leave it to my dear friend's own thoughts to enlarge on these obvious remarks, heartily praying that the good Spirit of God may guide, animate and strengthen her heart in every part of the duty before her, and that it may please God also to assist her in her attendance on the ordinances, and to give her, in the first opportunity of that sort, some delightful token for good to encourage her in future approaches, and in that humble, diligent and holy walk with God, which such a relation to him and his people may require, and in which we find the most rest, peace and delight, which a walk like this can possibly afford us. The hope I have of seeing and conversing with you more largely in a few days, makes it the less necessary for me to enlarge. The very disagreeable circumstance in which I have been obliged to write, amidst almost continual interruptions, one of them from a kind of battle just under my study window, must be my apology for the confusion and inaccuracy which you may see almost in every line and word. Let me only add, that we both are daily mindful of you in our prayers, that we form every good wish for you which the sincerest friendship can dictate, and that I am,

With the truest regard,
Dear Madam,
Your most affectionate
Humble servant,
PHILIP DODDRIDGE.

A TABLE

OF

SUCH SCRIPTURES AS ARE ILLUSTRATED

IN

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Rev.d Sir

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